

1. From the basic sense "to take," *lambano* acquires the active senses a. "to take to oneself," "to receive," "to collect," and b. "to seize."

lambano [to take, receive], **analambano** [to take up], **analempsis** [death, ascension], **epilambano** [to grasp], **aneplēptos** [irreproachable], **kata-lambano** [to seize, attain], **metalambano** [to take part, change], **meta-temptsis** [sharing], **paralambano** [to take over], **prolambano** [to anticipate], **prolambano** [to receive], **prostēmpsis** [acceptance], **hypolambano** [to take up, support]

katalaleo has such senses as "to importune with speeches," "to prattle," "to blurt out," "to accuse," and "to calumniate." In the LXX it is used for hostile speech, especially slander. It does not occur in the ethical lists of the secular world, and is infrequent for malicious gossip even in Psalms and Proverbs. In the NT the main stress is on the malicious nature of the speech, and the importance of resisting this vice, which is a violation of the law (Jms. 4:11) and contrary to the new life in God (1 Pet. 2:3), may be seen from its high placing in lists of vices or its being made the subject of special exhortation (2 Cor. 12:20; Jms. 4:11). Its frequent occurrence in the apostolic fathers shows how seriously it is taken in the early church, but also how rampant it is: [G. KITTEL, IV, 3-5]

katalaleo [to speak against, speak evil], **katalalia** [evil speech, slander], **katalalos** [slanderer]

laleo → *lego*

laktizo, meaning "to kick," occurs in the NT only in the proverbial saying in Acts 26:14. [H. HANSE, IV, 3]

laktizo [to kick]

1. In Jn. 19:24 *lancharō* has the unusual sense "to cast lots." The soldiers cast lots for the coat of Jesus, thus fulfilling Ps. 22:18 (*ebalon klēron*).
2. In Lk. 1:9 we find the more common sense "it was his lot." Offering incense is a special privilege, granted each priest only once, and decided by lot.
3. Acts 1:17 is similar, except that in this instance God makes the decision, and thus the thought is that of the allotment of a share in the apostolic ministry.
4. In 2 Pet. 1:1 the common idea of attainment is present, but with the usual sense of allotment in the background. Attainment to faith is not a human achievement but is by divine allotment (cf. Acts 13:48; 17:31; Rom. 12:3; Jude 3). God does not merely grant the possibility of faith; he effects it (cf. Eph. 2:8). As a divine gift, faith is the epitome of grace; hence attaining to faith is by God's gracious decision, yet closely linked with his righteousness. [H. HANSE, IV, 1-2]

lancharō [to allot, receive]

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senses as "to take over," e.g., a position, and "to inherit," especially intellectual

paralambano.

metalambano, metalempsis. This compound has the two senses "to take part" and "to change." In the NT we find the first sense in 2 Tim. 2:6; Heb. 6:7 (cf. Mt. 13:3ff.). The point in Acts 24:25 is the changing of an unfavorable time for a favorable one. *metalempsis* in 1 Tim. 4:3 forbids rules about foods. All foods, given by God, are ordained for the glad participation of believers in Christ, who are no longer subject to evil forces.

katalambano. This term has such senses as "to seize," "to light upon," "to understand," and "to hold fast." One sees from the NT that the *kata* gives the term the character of intensity or surprise (Mt. 9:18; 1 Th. 5:4). The word is used epistemologically only in Luke and Acts. "To attain definitively" is the point in Rom. 9:30. An important use is in Phil. 3:12-13: the Christian must seek fellowship with Christ but will finally possess it only in the last day (cf. 1 Cor. 9:24). In Jn. 1:5 the sense is negative: the darkness does not overpower the light. For the sense "to perceive," "to comprehend," cf. Acts 10:34; Eph. 3:18.

epilambano, anepilempsis, epilambano means "to grasp," "to seize," "to lay firm hold," and also "to add to." In Lk. 14:4 it is used of the healing hand of Jesus, while in 1 Tim. 6:12, 19 it refers to the firm grasping of eternal life. *anepilempsis*, meaning "invulnerable," "unassailable," has the sense "beyond reproach" in 1 Tim. 3:2; 5:7; 6:14.

analambano, analempsis (← *anabaino*). This word, meaning first "to take up," has in the LXX such senses as "to load," "to set on the feet," "to raise" (a song), "to lift up" (in prayer), "to receive" (instruction), and "to keep upright." It can also become a term for rapture. In the NT we find "to take up" in Acts 10:16, "to take with" in 2 Tim. 4:11, "to take on board" in Acts 20:13-14, and "to put on" (weapons) in Eph. 6:13, 16. For the ascension the term occurs only in Mk. 16:19 and 1 Tim. 3:16, where the focus is not on the process (quickly hidden by a cloud even in Acts 1:2, 11) but on endowment with divine majesty. *analempsis* comes to be used for death in later Judaism, and this is the sense in Lk. 9:51, perhaps with a hint of the taking up or back to God that is completed with the ascension.

2. It also takes on the more passive sense "to acquire" and middle "to hold or grasp something or someone." Sense 2. is less common in the LXX, which also has such special uses as "to take life," "to take a census," "to take guilt," "to fetch," and "to strike up" (a song). In the NT we find sense 1. in such contexts as taking up one's cross (Mk. 10:38), accepting the witness (Jn. 3:11) or messengers of Jesus (13:20) or Jesus himself (1:12), and collecting what is due (Heb. 7:8). Sense 2. is predominant in theological passages: Thus Jesus takes our infirmities (Mt. 8:17); God receives praise (Rev. 5:12), and even Jesus has only what he receives from God (cf. 1 Cor. 4:7; 2 Pet. 1:17). Believers receive God's Spirit (Jn. 7:39; Acts 10:47) and the gifts of the Spirit (1 Pet. 4:10). They do so by faith (Gal. 3:2) and as a gift (cf. Rom. 1:5). Indeed, they receive even earthly things from God (1 Tim. 4:4), and they are invited to ask in order that they may receive (Jn. 16:24). Beyond this life lies the imperishable crown of life that they are also to receive (1 Cor. 9:25). Receiving may be by way of the church (1 Cor. 4:7), but it is from Christ himself that the gospel is finally received (Gal. 1:12).

things, e.g., a student from a teacher. It is important in philosophy, for most knowledge is handed down orally, and since it is practical, the teacher is an authoritative leader whose goal is the formation of character and who will be respected even should the students strike out on their own (cf. Socrates). The handing down of questions, and of certain religious doctrines, is also significant, and we also find *paralambano* in the mysteries for the inheriting of special rites and secrets, although with a stress on oral impartation rather than supernatural revelation.

B. The Question of Tradition in Judaism. In Judaism the material rather than the teacher is the binding link. Students may be grateful to teachers, but the authority rests with the law (as handed down by the prophets and exegeted by the rabbis). If there is an esoteric element, it relates to the withholding of some doctrines from the immature.

C. *paralambano* in the NT.

1. With a personal object the term is used for the reception of Christ by the world (Jn. 1:11) and for acceptance into the kingdom of Christ (Jn. 14:3; Mt. 24:40-41).
2. With a material object we find "to take over" an office in Col. 4:17, "to inherit" the kingdom in Heb. 12:28, "to adopt" traditions in Mk. 7:4, and "to receive" Christ-tan teachings in 1 Cor. 11:23; 1 Th. 4:1, but always with a close attachment in personal life and faith to Christ himself as their Author (cf. Gal. 1:12). Only in the light of the ultimate relationship to Christ, not of the historical or doctrinal content, can one understand the exclusive claim of what is received (cf. Gal. 1:9) and the final attributing of *paralambano* to God himself (1 Th. 2:13). Christian understanding is at root a receiving of Christ himself (Col. 2:6).

prolambano.

1. In 1 Cor. 11:21 this means "to anticipate" (cf. also Mk. 14:8, where the anointing is an intimation of Jesus' death).
2. In Gal. 6:1 the point is surprise, i.e., being betrayed into a fault unawares. In this case loving restoration is demanded, not unloving censure.
proslambano, proslampsis. In the NT *proslambano* occurs only in the middle (as in the LXX) in the sense "to take to oneself" (Acts 17:5; 18:26); "to take aside" (Mk. 8:32), or "to receive" (Rom. 14:1ff.). As God has received us, so we are to receive one another. The noun, not found in the LXX, occurs in Rom. 11:15 for "drawing to oneself."

hypolambano.

1. With the basic sense "to take up," this means "to support" in 3 Jn. 8.
2. The idea in Lk. 10:30 is "to take up the words," i.e., to reply.
3. In Lk. 7:43 the meaning is "to suppose." The supposition is right here, but false in Acts 2:15.
4. In Acts 1:9 Jesus is taken up out of the disciples' sight.

[G. DELING, IV, 5-15]

lampo [to shine, light up], *eklampo* [to shine out, blaze up], *perlampo* [to shine around], *lampas* [torch, lamp], *lampros* [bright, shining]

A. Meaning. *lampo* has the primary sense "to shine," or transitively "to light up." The compounds are stronger forms. *lampas* means a "torch" or "lamp," and *lampros* "bright," "shining."

- lamp* to shine, light up
- B. The Moral and Religious Sense of the Words outside the NT.**
- 1. The Greek and Hellenistic World.**
- a. Used with a human reference, *lampō* may denote fighting power or an ideal, e.g., right.
- b. Theologically the Greek world does not specifically associate light with deity, although light has a numinous character (e.g., in Homer). Torches are first used cultically in connection with chthonic deities. This explains their presence at birth, marriage, and burial. They seem also to have had purifying significance. A connection may perhaps be seen between protection against danger and the promotion of life. Because the torch symbolizes life, the torchbearer is especially close to the deity in the mysteries. The worship of light is more common in Egypt and the Near East, where light is the substance of deity and is related to life and knowledge. Along with the Persian cult of fire, the religious exalting of light in the Near East has an impact on such movements as Mithraism with its extensive use of lamps and torches and its stress on the stars, and on Manichaeism with its dualism of light and darkness and its hope for a reconcentration of scattered light in the victorious consummation.
- 2. "To Shine" in the OT.** The OT has many references to light, both natural and religious, yet it nowhere deifies light. God is the Creator of light (Gen. 1:3), he wraps himself in it (Ps. 104:2), he causes his glory to shine in the starry heaven (Is. 40:12), he makes the people like a flaming torch (Zech. 12:6), he seals the covenant with a torch (Gen. 15:17), he shines in the cloud at night (Ex. 13:21), he is depicted as a flaming fire (Ex. 24:17), he is (actively) a lamp to the psalmist (Ps. 18:28), he causes his face to shine on his people (Num. 6:25), and in his light they see light (Ps. 36:9), for he is the fountain of life (note life and light together).
- 3. Judaism.** Judaism works out the OT concept of the luminous glory of God. The Shekinah is radiant light illumining the blessed. God's light shines through Adam, the Messiah, Israel, Jerusalem, the law, and its expositors. God will finally make his light visible, and the faces of the righteous will shine as the sun. In Philo one cannot by nature grasp the light of God; the shining of divine knowledge in the human spirit is like the creation of light or the sunrise.
- C. *lampēn* etc. in the NT.**
- 1. General Presuppositions.** These correspond to the OT and Judaism with some Hellenistic influence. The NT content gives the terms their specific sense. The world of God is a world of light (cf. the images in Revelation). God's light is unchangeable (Jms. 1:17) and unapproachable (1 Tim. 6:16). But it relates itself to us. In Jesus God's world comes to us as a manifestation of light in antithesis to darkness.
- 2. The Theological Use of the Words.**
- a. *lampēn* and compounds are used of messengers from God's world (Acts 12:7; Lk. 2:9).
- b. They are used of the Messiah at his coming (Lk. 17:24). There is an anticipation at the transfiguration (Mt. 17:2), and cf. the appearance to Paul (Acts 26:13).
- c. They are used of the dawn of the experience of salvation (2 Cor. 4:6). A new creation of light corresponds to the first creation as the knowledge of God's glory shines in the heart and then shines out into the world. The linking of God, light, and saving knowledge is Hellenistic, but not the relating of knowledge to the historical act of salvation in Jesus Christ.
- d. The words are used of the disciples (Mt. 5:15-16); they are to cause the light that they receive from God to shine out in the world to God's glory.

the term for Israel, just as the Hebrew prefers *'am* for Israel. The stress is on the
 2. Israel as *laos theou*. While *laos* may denote any unit, the LXX mostly reserves
 3. The Specific LXX Use of *laos* for Israel.

and the LXX has *laos* for soldiers (cf. Ex. 14:6), but not in the plural.
 2:6; Josh. 17:14; "the oppressed people" in Ps. 18:27; "much people" in Gen. 50:20),
 41:10; Ex. 1:22). The looser usage for people continues (e.g., "many people" in Num.
 individuals but peoples. There is still a distinction between *laos* and rulers (Gen.
 a city in Gen. 19:4; a tribe in 49:16; including the dead in 49:19). The *laos* are not
laos now refers, not to people in general, but to a people as a unit (cf. Gen. 34:22;
 2. The Main and Popular Use of *laos* in the LXX. The first and decisive point is that
 although this is not a consistent principle.

1. Hebrew Equivalents. In the LXX *laos* occurs some 2,000 times, seldom in the
 plural, and with a specific reference to Israel as God's people. In most instances the
 Hebrew original is *'am*. The LXX inclination is always to use *laos* when the reference
 is to Israel and to use *ethnos* even for *'am* when the reference is to another people,
 B. *laos* in the LXX.

public as distinct from rulers, and *laos* may be used for *anthropoi*.
 4. The Use in the Post-Homeric Period. The word is still used for "crowd" but may
 now denote the totality of a population (Pindar). The reference may still be to the
 by nationality.

(the individuals). A special use is for soldiers in the army, sometimes denoted
 "population," "group"), especially in distinction from rulers. The *laos* consists of *laos*
 3. The Use in Homer. The first use in Homer is for "people" as a plurality ("crowd,"
 a connection with Old High German *liut* (*Leute*) is doubtful.

2. The Etymology. This is uncertain. A link has been seen with *laas* ("stone"), but
 Attic *laos*.

1. The Form of the Word. The form is Doric-Aeolic. The Ionic form is *laos*, the
 A. *laos* in Nonbiblical Greek.

laos, common in the Greek poets but not in prose, becomes a very important word
 in the LXX in a specific sense that recurs in the NT.

laos [people, crowd, nation]

→ *phos*

around the altar, then on it.
 partly to contemporary examples and the general symbolism. Lamps are first placed

2. The liturgical use of lamps develops by the fourth century, due partly to necessity,
 unique light. The Hellenistic religion of light continues in Gnosticism.

1. The words are rare in patristic writings but there is a sense of possessing a
 D. The Church.

a suggestion of heavenly transfiguration (19:8).
 white and radiant in contrast to the bloody fiery of the harlot of 19:8. There is also
 bride of Christ (19:8) (cf. Acts 10:30). As regards the clothing, the point is that it is
 as the bright morning star (22:16), and of the raiment of the angels (15:6) and the
 Zech. 4:2), of the star blazing like a torch (8:10), of the bright river (22:1), of Jesus
 f. In Revelation they are used of the seven torches (Rev. 4:5; an OT phrase; cf.

e. They are used of believers eschatologically (Mt. 13:43).

special position of Israel as God's people. *laos* is probably chosen for this purpose because, as a solemn and slightly archaic poetic term, it is more suitable than *ethnos* to express the distinction between Israel and other peoples.

b. The Nature of the Relation. Passages like Ex. 19:4ff.; Dt. 4; 7:6ff.; Ps. 135 show the nature of the relation. All nations belong to God, but he has allotted other nations to the angels and kept Israel for himself; she is a holy people by reason of this distinction.

c. The Basis of This Relation. God's free choice and act is the basis of the relation (Dt. 4:37; 7:6). It has no special advantages (Dt. 7:7). He has chosen her in love and faithfulness (7:8). He has freed her to serve him (Ex. 7:16, 26). In the plagues he clearly distinguishes her from Pharaoh's people (Ex. 8). This liberation from alien domination by God's mighty act, along with the institution of the covenant at Sinai (Dt. 4:7ff.), is what makes Israel a nation.

d. The Two-Sided Nature of This Relation. The relation is a reciprocal one of love and obligation. As God has separated Israel to himself (Lev. 20:26), he expects her to separate herself for him; she is holy, and is to be holy (Lev. 19:2). Her love for God must be her response to God's initial love for her (Dt. 7:9).

e. The Battle of the Prophets for Its Actualization. Because Israel does not live up to her obligations, the prophets wage their great battle (cf. Hos. 1:9; Is. 1:10). They threaten the judgment which falls at the exile (Dt. 4:27). But God remains faithful (Dt. 4:31). He waits only for repentance to treat Israel, or a remnant of Israel, once more as his people. The remnant represents the true Israel (Is. 10:20ff.). The present of possession becomes the future of promise linked to obedience (Jer. 7:23 etc.). The people is holy only by future sanctification (Is. 62:12). There is also a universalist extension to the nations (Is. 11:10; 62:10; Zech. 2:10-11, etc.) with the development of an eschatological messianic hope.

f. Prophecy as the Climax of the History of the Word *laos*. Prophecy brings to full expression the unique relation denoted by *laos*. But since Israel fails to live up to her status, the relation becomes judgment and its certainty can be maintained only by a faith in God's faithfulness that looks beyond present contradictions and extends its sweep beyond Israel's own frontiers.

C. *laos* in Hellenistic Judaism outside the Bible:

1. *Josephus*. *Josephus* in *Jewish War* uses *ethnos* for Israel and *laos* for "people," "population," "crowd." In the *Antiquities*, however, he often uses *laos* for Israel, largely because he makes considerable use of the LXX in this work.

2. *Philo*. *Philo*, who has *laos* as well as *laos*, engages in speculative allegorizing of the concept on the basis of its use in the Pentateuch (cf. Gen. 35:29; Dt. 7:7).

3. *Inscriptions*. *Inscriptions*, which have both *ethnos* and *laos*, apply the term to individual groups of Jews as representative of the whole people.

D. People and Peoples in Rabbinic Judaism:

1. The People.

1. Gods Possession.

a. Israel as *laos theou*. The basic motif that Israel is God's people finds expression in the idea that God has given the other nations to angels but kept Israel for himself. In some statements the national angels of the peoples seem to be their gods.

b. The Father-Son Relation between God and Israel. Another concept is that Israel

is God's firstborn with special privileges as such. While the sonship is natural, it has

ethical implications: Israelites are to behave as sons.

c. The People as the Bride of God. The theme of marital love also occurs in description of the relationship. As yet there is only betrothal, with small gifts, but with the Messiah will come the marriage and the fullness of gifts.

d. The Jews as Friends and Brothers of Their God. Along with marital love we also find the idea of friendship or brotherhood between God and his people. God is a brother in adversity (Prov. 17:17), and he invites his friends to eat with him (Cant. 5:1).
 2. *The Holy People*. As God's people, Israel is holy by reason of her separation from idolaters and the gift of the law.

3. *The People as the Center of the World*. Judaism has a strong sense of the centrality of God's people. It will rule the world, if not in this aeon, then in the next. The main thought, however, is that the world is created for Israel, and it is only because of God's delight in Israel that the race is kept from perishing.

4. *The Meaning and Duration of Suffering*

a. Suffering the Result of Sin. The disastrous situation of Israel after A. D. 70 is interpreted as the result of sinful conduct.

b. Suffering as a Means of Testing. With judgment goes the idea of testing. Only by way of this present world can one enter the future aeon. It is by suffering that Israel enjoys the three special gifts of the law, the land, and the world to come.

c. Suffering with a View to Purification for the Coming Aeon. Another thought is that of the atoning power of suffering. The people falls to temptations but penal suffering purges it for the future aeon.

5. *The Eternal Character of the People*. The peoples enjoy present success but Israel's great day will come with the Messiah, the final aeon, and world judgment, through which Israel will pass unscathed. Israel may thus hope for collective salvation. Some individuals may be excluded, others may need purgatorial cleansing to participate, and a few righteous pagans may find a place. Hence collective salvation does not necessarily embrace all (or merely) those of patriarchal descent.

II. *The Peoples*

1. *The Remoteness of the Peoples from God*. The relation between Israel and other peoples is especially acute during and after the exile and involves tension between particularism and universalism. The assigning of the nations to guardian angels (or gods), who are, of course, inferior to God, entails a remoteness from God, a deprivation of the honors granted to Israel, and even at times a sense that God is hostile to other peoples.

2. *The Sinful Character of the Peoples*

a. Transgression of the Adamic Commands. The conflict between God and the nations is ethical, not mythical. The first charge against them is failure to keep the six commands given to Adam.

b. Violation of the Noachic Commands. More common is the charge of failure to keep the seven commands given to Noah.

c. Rejection of the Law. The main charge is rejection of the law, which the peoples once knew but against which they rebelled, so that their ignorance is culpable.

3. *The Success of the Gentiles*. The political success of the nations is interpreted as a limited rewarding of transgressors for the good works they have done. In the last judgment it will be replaced by definitive punishment, for then there will be no more claim to reward.

4. *The Mass of Perdition*. The general thought is that the nations, being sinfully

faith is normative. This is one *laos*; it transcends all the frontiers of the *laos*, although a purely spiritual *laos* which is fashioned by God's saving act in Christ and in which to the *laos* from the *laos* or *ethne*. This finds fulfillment in the church with the rise of national and religious aspects of *laos*, which are meant to be in harmony (cf. Ex. 19:5; Hos. 1:9). Prophecy announces judgment on the national *laos* but also additions in Rev. 21:3 the church is the *laos theo* of the prophecies of Zech. 2:14 and Ezek. 37:27.

6. *The Significance of the Metaphorical Use*. In the OT tension arises between the Hebrews finds in the OT *laos* a type of the Christian community (cf. 2:17; 4:9, etc.). Israel now applies to the church (1 Cor. 6:14ff.). Tit. 2:14 claims the phrase "a people of his own" for the church, and 1 Pet. 2:9-10 adds to this Israel's other titles of honor. Paul adduces Hos. 2:23 in support (Rom. 9:23ff.). What has previously applied to mission, e.g., in Corinth (Acts 18:10). A spiritual *laos* replaces the biological *laos*; it now comprises all believers, both Jewish and Gentile. This concept underlies Paul's 15:14 signifies the revolution whereby the *laos* has a new center in the gospel, so that Heb. 4:9, etc.). A basis for this lies in Lk. 1:17 (cf. 3:8). The saying of James in Acts by using *laos* for the church (cf. Acts 15:14; Rom. 9:25-26; 2 Cor. 6:16; 1 Pet. 2:9-10; LXX).

5. *The Figurative Meaning: The Christian Community*. The NT goes beyond the LXX *laos* (cf. Mt. 1:21; Lk. 1:68; Rom. 11:1-2; 15:10; Heb. 10:20; Acts 7:34; Lk. 24:19) when referring to non-Jewish crowds. It is specifically as God's people that Israel is also denote Israel with no addition (cf. Acts 10:2; 28:17). In contrast, Acts uses *ochlos* 11:48ff.). In Luke-Acts this is mostly used either by or before non-Jews. *laos* may 12:11). *ethnos* may also denote Israel (cf. Lk. 7:5; 23:2; Acts 10:22; 24:10; Jn. Lk. 2:32) or there are additions like "Israel" (Acts 4:10), or "of the Jews" (Acts 4. *The Specific Meaning: Israel*. We find this sense where there is antithesis to *ethne* comes from Ps. 2:1.

3. *The National Meaning: laos* is parallel to *ethne* in Lk. 2:30-31 (plural), and cf. Rom. 15:11; Rev. 7:9; 10:11, etc. In Acts 4:25, 27 there is transition to 4.; the plural or the leaders and the *laos* (Acts 13:15).

2. *The Popular Meaning*. In the NT the predominant use is for "crowd," "people," "population." This use is rare in Mark and Matthew but common in Luke, where there is also distinction between the Sanhedrin and the *laos* (Lk. 22:2; cf. Acts 6:12), in John.

1. *Occurrence*. The word occurs some 140 times in the NT (only eight in the plural). It is most common in Luke and Acts (36 times in Luke and 48 in Acts), and very rare

E. *laos* in the NT.

2. *Particularism*. With the disasters of A.D. 70 and 135 particularism tends to triumph with its view that the nations are God's enemies, that Israel is a privileged people; and that Israel will thus be given her rights as the only nation of the future aeon after the great world judgment. [R. MEYER, IV, 39-50]

1. *Universalism*. In the struggle between universalism and particularism, universalism assumes that the peoples have some share in God's salvation, and it is thus imputed with missionary zeal. Universalism is most at home in Hellenistic Judaism, which believes that Israel has a priestly and prophetic mission to pray for the human race and to spread the knowledge of the law among it. Balancing the more hopeful view of the nations, however, is a sense of superiority and privilege.

III. *The Election and Privilege of the People*

remote from God, are for the most part excluded from the future aeon, and thus constitute a mass of perdition.

not eliminating them. The Judaizing element in the church resists this concept, insisting that Gentile believers must also become members of the older *laos* by circumcision. But Paul contends for the unity of the new *laos* simply on the basis of faith in the one Lord. Nationality is not a condition of belonging to God.

7. *Related Transfers*: As the true *laos* of God, the church is the true Israel (Gal. 6:16), the true seed of Abraham (Gal. 3:29), the true circumcision (Phil. 3:3), and the true temple (1 Cor. 3:16). These phrases all bind the church to the OT as its true fulfillment.

F. *laos* in the Usage of the Early Church. In the early church we find *laos* used for "crowd," "nation," "Israel," and "the church." There is a strong sense of the church as the new people of salvation (cf. Clement of Alexandria *Stromateis* 6.5.4.2.2). *laos* may also be used for the congregation at worship (1.1.5.1). When the congregation is distinguished from the leaders, this gives rise to the later idea of the "laity." *larynx*, meaning "throat," occurs in Rom. 3:13 (quoting Ps. 5:9). The point here is that words uttered through the throat express inner depravity just as the breath of corruption issues from the entrance to a tomb (cf. Mk. 7:15, 18ff.). [H. HANSE, IV, 57-58]

larynx [larynx, throat]

A. In Nonbiblical Greek.
1. *latreuo*.
a. Etymology. From *latron*, "reward," "wages," *latreuo* means "to work for reward," then "to serve."
b. Use. The word is used literally for bodily service (e.g., workers on the land, or slaves), and figuratively for "to cherish." We also find it for the service of the gods, but not in a technical sense.
2. *latreia*. The noun is more common than the verb and has such connotations as "service for reward," "labor," "bodily care," and "service of the gods."

B. In the LXX.
1. *latreuo*.
a. Occurrence. The verb, unevenly distributed, occurs some 90 times in the LXX, mostly in Exodus, Deuteronomy, Joshua, and Judges. The Hebrew original is 'bd, which is usually rendered *douleuein* when human relations are at issue and *latreuein* when the reference is to divine service. *latreuein* always has a religious sense except in the play on words in Dt. 24:48.

b. Use. The religious use of *latreuein* is specifically a cultic use (Ex. 3:12; 4:23; 7:6, etc.). Cultic acts are obviously in view in 2 Sam. 15:8. The worship at issue may be worship of idols as well as God (cf. Ex. 20:5; 23:24; Dt. 4:28, etc.). The demand of the OT is that Israel should worship God alone, but the outward act is to express inward commitment (cf. Dt. 10:12ff.). The term has the same implications in Josh.

In Mk. 4:32 the mustard seed becomes the greatest of plants (a parable of the divine rule). In Lk. 11:42 the tithing on all garden plants goes beyond the demands of the law (Dt. 14:22-23), although Jesus does not forbid it as such. In Rom. 14:2 Paul describes the "weak" as vegetarians; he probably has some Jewish group in view (cf. v. 5;

lachanon [edible plant, vegetable]

[H. STRATHMANN, IV, 58-65]

comprehensive externalizing which begins with Dt. 10:12ff. This statement is the climax of the process of internalizing and more is also at work. A service of God which conforms to human reason, and in which the divine reason living sacrifice of inner life and outer conduct that constitutes the *logikē latreia*, i.e., carries a hint of sacrifice. The same applies in Rom. 12:1, although here it is the three of the five NT instances of *latreia* refer to the sacrificial ministry, i.e., Rom. 9:4; Heb. 9:1, 6. In each case the OT is in view. In Jn. 16:2, too, the word *latreia*. Three of the five NT instances of *latreia* refer to the sacrificial ministry, spiritualized rather than cultic *latreuein* is the main point in the NT.

The Christian life in the Spirit is also a serving of God in Phil. 3:3. This more religious service with an inward ("with my spirit") as well as an outward dimension. work comes under the heading of *latreuein* in Rom. 1:9; 2 Cor. 8:18; it is an act of conduct in Lk. 1:74; Acts 24:14; Heb. 12:28; perhaps Heb. 9:14. Paul's missionary

e. The Generalized Figurative Sense. The verb has the general sense of righteous ministry of prayer and praise, e.g., adoration in Mt. 4:10; Rev. 7:15; 22:3; prayer and supplication in Lk. 2:37; Acts 26:7.

d. The Ministry of Prayer. Elsewhere the reference of *latreuein* is to the general by using the term for the ministry of the priests, thus equating *latreuein* and *leitourgein*.

c. The Sacrificial Ministry. As in the LXX, *latreuein* refers to the sacrificial ministry in Acts 7:7, 42; Heb. 8:5; 9:9; 10:2; 13:10. Hebrews, however, departs from the LXX to the gods (cf. Rom. 1:25; Acts 7:42).

b. LXX Influence. The service denoted by the verb is always rendered to God (or of the verses come from the OT.

a. Occurrence. The verb occurs in the NT 21 times, eight of which are in Luke and Acts, six in Hebrews, four in Paul, two in Revelation, and one in Matthew. Three

1. *latreuo*.

C. In the NT.

service of God.

verb denotes cultic worship but the noun embraces the ministry of virtue and spiritual 4. *Philo's Usage*. Philo uses the verb only once and the noun only six times. The

Dan. 7:10), and it reserves *douleuein* for service in a general sense.

worship, but the LXX usually has this for healing or cherishing (except in Is. 54:17; with no restriction to priestly ministry. Secular Greek prefers *therapeuein* for cultic

3. *Comparison with Nonbiblical Usage*. The LXX focuses on the cultic sense but it has the sense of religion except in 3 Macc. 4:14 (forced labor).

2. *latreia*. This occurs only nine times in the LXX and refers generally to cultic religious and moral conduct of the whole people.

24:19. Unlike *leitourgein*, *latreuein* does not refer only to priestly functions but to the

15:8ff.), but we know nothing of the details of the group or of its reasons for vegetarianism. Paul does not argue the rights or wrongs of the practice but contends for freedom, love, edification, and concern for the conscience of others.

[G. BORNKAMM, IV, 65-67]

legion [legion]

Borrowed from Lat. *legio*, *legion* is used for the Roman legion, which consists of about 6,000 infantry, 120 cavalry, and supporting special troops. The only NT instances are in Mk. 5:9 (referring to demons) and Mt. 26:53 (referring to angels). The underlying idea is that of extremely powerful demonic or angelic forces. But Jesus, as the Son of God, can drive out the demonic legion and has the angelic legions at his command.

[H. PREISKER, IV, 68-69]

lego [to speak], *logos* [word, Logos], *rhema* [statement], *laleo* [to babble, prattle], *logios* [eloquent, learned], *logion* [saying], *alogos* [without speech, reason], *logikos* [rational, spiritual], *logomacheo* [to dispute about words], *logomachia* [dispute about words], *eklegomai* [to choose, elect], *ekloge* [chosen, elected], *eklektos* [chosen, elect]

lego, logos, rhema, laleo.

A. In the Greek World.

I. *lego*.

a. The basic sense of *lego* is "to gather" with the twofold nuance of repetition and separation.

b. The meaning "to gather" is often present, as is the middle "to assemble."

c. "To count" is a derived sense as the mental gathering of similar things.

d. Along similar lines we find "to enumerate," "to draw up," "to enter on a list."

e. From enumeration we move on to narration, which then yields the sense "to say," with such various nuances as "to speak," "to mean," and in compounds "to contradict," "to foretell," "to proclaim." There is approximation here to *eipem* and the root *the*.

2. *logos*.

a. Like *lego*, *logos* has first the sense of "collection."

b. A second sense is "counting" with the nuances (i) calculation, (ii) account, (iii) consideration, or evaluation, and (iv) reflection, or, in philosophy, ground or reason.

c. Counting also gives the sense of "list" or "catalogue."

d. We then find "narrative," "word," "speech." In this sense, supplanting *epos* and *mythos*, *logos* acquires the most varied nuances, e.g., legend, proverb, command, promise, tradition, written account, conversation, sentence, prose, even thing.

3. *rhema*. The root of *rhema* has durative significance. What is denoted is something definitely or expressly stated, i.e., "statement." This may be an announcement or even a treaty. While distinguished as word from deed, *rhema* as active word later comes to be used in grammar for the verb, and it lives on only in this sense.

a. Stoicism. In Stoicism *logos* expresses the ordered and teleologically oriented nature of the cosmos. It can thus be equated with God and with the cosmic power of reason of which the material world is a vast unfolding. Human *logos* is a particular part of the universal *logos*. The latter achieves awareness in us, thus combining God

3. *The logos in Hellenism.*

actions are determined by the understanding, and we come to understanding by speech.

e. Aristotle. For Aristotle the *logos* is the source of human virtue and piety, for

being. *logos* interrelates thought, word, matter, nature, being, and norm. must proceed from them. The *logos* makes philosophy possible because it is linked to the *logos* of reality. Truth is achieved when the *logos* interprets things, but the *logos* on the reality of things. Presupposed is a harmony between the *logos* of reason and through a common tongue, has the power to establish fellowship by way of agreement

d. Socrates and Plato. With Socrates and Plato the thought develops that the *logos*, of pedagogy and culture as well as political life.

c. The Sophists. The *logos* now becomes predominantly human reason, i.e., the power of thought and speech, and in politics the power of persuasion. It is the basis

the *psyche*, and poses a claim which we see to be our own claim.

and works. As the law or principle of things, it transcends human opinion, grounds humanity in its true being. *logos* here is both word and meaning evoking human words *logos* connects humanity with cosmos, with itself, and with deity. It thus establishes

b. Heraclitus. As that which constitutes the being of both cosmos and humanity, In this sense *logos* can later be a cosmological hypostasis.

and intelligible law of things, which makes clarification possible and determines life. meaning, basis, and structure. On the other side is a metaphysical reality, the primary

a. The Two Sides. On the one side *logos* means speech or revelation as the clar-

2. *The Development of the logos Concept in the Greek World.*

term become a technical one for incantation.

showing of something for what it is, and orientation thereto. Only in magic does the *thema* carries the emotional and volitional emphasis. For Aristotle *logos* denotes the

of a word or address of creative power. The stress is on the rational element in speech; life, nature, and spirit. While it has a wealth of meanings, it nowhere has the sense

or thought. For Socrates it combines the ideas of expression, enumeration, and definition. It necessarily stands related to such words as truth, knowledge, virtue, law,

then more generally "measure" or "order," and d. subjectively human reason, mind, explanation (commercially an account), c. mathematically "proportion," "relation,"

has the basic sense "to reckon" or "to explain." It can thus be a "an account" as narrative, speech, or saying, b. the result of reckoning as a principle, argument, or

logos becomes important with the rise of Greek rationality. As mental activity, it still

1. *The Meaning of the Word logos in its Multiplicity.* Although little used in epic,

B. *The Logos in the Greek and Hellenistic World.*

a. This word, like "jull," imitates childish babbling, and thus means "to prattle,"

"to babble." It is also used for the sounds of animals and musical instruments. As

regards speech, it may denote sound rather than meaning, but also the ability to speak.

In compounds the meaning is always "to prattle."

b. *lalia*. The point here is excessive speech, i.e., chatter or garrulity.

4. *laleo, lalia.*

and humanity into a great cosmos. A later development is the equation of *logos* and

physis (nature) in a fusing of rational and vital force.

b. Neo-Platonism. Here, too, *logos* is shaping power, whether in art or nature. The

whole world is *logos* as the pure power of form, while things in the world are also

logos in admixture with matter. The one *logos* may thus divide into antitheses, but

humanity, by its *logos*, may attain to true *logos*, i.e., the truth of being.

c. The Mysteries. In relation to deities of revelation *logos* takes on a special sense

as sacred history, or holy doctrine, or revelation. Gods like Osiris and Hermes are

personifications of the *logos* or the son of God. The sacred *logos* leads to union with

deity in which the initiate is also *logos theou*. Another use of *logos* is for prayer, the

only way whereby one may enter into relation with God.

d. The Hermes-Logos Theology. In the personification of *logos* as Hermes (also

Pan, Isis, etc.), there is no incarnation but an equation of the revelatory and cosmo-

gonic principle with a deity, i.e., its hypostatizing as a god. Hermes serves as a

mediator or herald of the divine will but also as the great force of conception. Thus

logos is creative potency, the guide and agent of knowledge, increasingly represented

as a doctrine of revelation. We see this in the speculations of Hermeticism on creation

and revelation, in which *logos* is the son of God, the demiurge, which plays the role

of an intermediary as an image of deity of which humanity is itself an image, and

which forms a trinity with the divine purpose and the cosmos as the seed which the

former fashions into the latter.

4. *The logos of Philo of Alexandria*. A common term in Philo; *logos* gives evidence

of his attempt to unite Jewish religion and Greek philosophy. For Philo the divine

logos is a mediating figure which comes from God, forms a link between the tran-

scendent God and the world, and represents humanity as a high priest and advocate

before God. It is the sum and locus of God's creative power, and as such it orders and

governs the visible world. If this conception shows Hellenistic features, it is distinctive

inasmuch as the *logos* is specifically the *logos theou* (or *theios logos*), it is personal,

and its origin and mode of operation are described in figures taken from the sphere

of procreation.

5. *Hellenistic logos Speculation and the NT*. Differences between the *logos* of Hel-

lenistic speculation and the NT *logos* are as follows. In the NT concepts like *logos*

and law are not important in themselves; what counts is what God has to say to us,

the *logos theou*. The Greek *logos* concept is an attempt to master the world. It is

governed by the human *logos*, which is found again in the cosmic *logos*. To shape life

according to the latter is to come to one's true being. Revelation is simply the per-

ception of the inner law of self and all reality. In the NT, however, *logos* expresses the

specific divine address with which God comes to us here and now with his outside

demand and claim. A related point is that the Greek *logos* can divide up into individual

logoi in the phenomena which invest the world with reality. If it is the principle of

harmony, it is not a mediator between God and humanity. Nor is it historically unique.

It does not come in time but releases and reclaims forces in an eternal process which

is not the outworking of a divine resolve but a continuous unfolding of things. Along

these lines, it may be called the son of God, but only in equation with the world, not

as the only-begotten who becomes one historically unique man, *sark*.

[H. KLEINKNICHT, IV, 77-91]

C. The Word of God in the OT.

I. *The Hebrew Equivalents of the Greek Terms for "Word."* The roots *mr* and *abr*

are the main equivalents for *logos*, *logion*, *rhēma*, and *thesis*. The former has a more poetic reference when used for "saying" (cf. Pss. 19:2-3; 68:11; Job 22:28), and the latter offers the classical terms for "word" in history, law, prophecy, and poetry. Etymologically the root sense seems to be "back." The reference, then, is to the background or content or meaning of what is said. In speech the content stands for the thing. The thing thus takes on a historical element in its word. The word (*dabār*) contains a thought. It makes a thing known, so that to grasp the word is to grasp the thought. But the word is also dynamic. It is filled with a power which is felt by those who receive it but which is present independently of such reception. As the prophets see and proclaim, these two aspects are most forcefully to be seen in God's word.

2. *The General Use of dabār for logos and rhēma.* The LXX treats *logos* and *rhēma* as synonyms and uses both for *dabār*. *rhēma* is more common in the Pentateuch, Job, Joshua, Judges, and Ruth, but *logos* takes the lead in the other historical books and the poetical books, and it occurs eight times more often than *rhēma* in the prophets. When it is given such attributes as true, good, right, etc., *logos* (or *rhēma*) remains readily understandable to Greeks, but other combinations, e.g., hoping in the word in Ps. 119:74, or looking to it for life in Ps. 119:154, give evidence of the dynamic concept of the Hebrew original. Furthermore, since the meaning of a thing is implied in the word, so that word and thing are co-extensive, the most important quality of word is truth. As God's word is truth (2 Sam. 7:28), so ours must be (Gen. 42:16). An Amen must be uttered to give a word validity (Dt. 27:15ff.). The sum of God's word is truth (Ps. 119:160). Relating meaning and reality, and also speaker and hearer, the word belongs to the moral sphere as a witness to something for the persons concerned.

3. *The dabār of Prophetic Revelation.*

a. *Revelation in Sign.* In 2 Sam. 23:1ff. David is seized by God's Spirit and word, and he himself speaks God's word in an early messianic prophecy (for similar direct speech cf. Balaam in Num. 24:4, 16). In prophetic rapture the speaker has an eye and ear for the suprasensory picture and can thus impart the mystery. There is a relation between image and word. The messianic picture contains the prophetic word; the picture is to be put into words. The later prophets are familiar with a similar relation between picture and word; cf. the calls of Isaiah (ch. 6) and Ezekiel (ch. 1), the visions of Amos (chs. 7ff.), and the visions of Zechariah (chs. 4-5); although sometimes even the prophet needs an interpreter who can translate the picture into words (cf. Zech. 1:9; 2:4; 4:4; 6:4).

b. *Revelation in Sign and Word.* In the writing prophets, however, the pictorial revelation is less significant. The voice that speaks is not their own but God's. Puns (cf. Am. 8:2; Jer. 1:11-12) bring out the relation of image and word, but the word does not have to be combined with an image. Whether long or short, the speech finds its vital nerve in the word received from God, so that the complete address can itself be called God's word. Reception of the word is a spiritual process. This is implicit, although there are few express references to the Spirit (cf. 2 Sam. 23:2; Num. 24:2; Hos. 9:7).

c. *Dissolution of the Sign.* The word increasingly frees itself from the sign and becomes a pure expression of revelation. As in the call of Samuel (1 Sam. 3), God himself speaks, and this speech is a summons which empowers Samuel himself to speak God's word (1 Sam. 9:27) with its promise, its demand, and its judgment (1 Sam. 15:23, 26). The word thus becomes a force in Israel's history. Made known by the prophets, it comes to pass (1 Kgs. 2:27; Judg. 13:12), it is irresistible (2 Kgs. 1:17), and it stands forever (Is. 40:8).

d. The Writing Prophets. The formula "The word of the Lord came" at the head of prophetic books (Hos. 1:1; Mic. 1:1; Zeph. 1:1) implies that the whole book is God's word, with no distinction between the divine voice in the prophet and its written expression. The idea of revelation is present in the concept, and there is a transition to the understanding of the entire OT as God's word. If this word is teaching, it has a dynamic aspect as blessing (Is. 2:3; Am. 8:11-12) and constraint (Am. 3:8). The word is put on Jeremiah's lips (Jer. 1:9). It is his joy and delight (15:16), but it also puts him under compulsion (20:7ff.). It is no idle dream, for even when clothed in vision, it is an irresistible force (23:29) which is known because it infallibly comes to pass (28:9). Clarity concerning it comes only with prayer either as self-subjection (15:10ff.) or intercession (42:7ff.). In Is. 40ff. the word endures forever (40:8) and carries its fulfillment within itself, accomplishing its mission no less than the rain and snow (55:10-11). Coming from God, it is the effectual force which epitomizes all true prophecy.

4. *The Word as the Revelation of the Law.* As revelation, the word establishes a personal relation between God and the prophet which reorients the prophet's life and work. But the law as revelation may also be called word (often in the plural), and while the prophetic word is more topical, the legal word has permanent validity for the people. Thus the commandments are the words of the covenant in Ex. 34:28 (cf. Dt. 4:13) and the words of the book of the covenant (Deuteronomy) are read to the people in 2 Kgs. 23:2. Indeed, the commandment of Dt. 30:11 is equated with the word of 30:14; the reference in both cases is to the sum of the book. This word may be easily grasped, it is present revelation, and it carries within it the power of performance as the mouth speaks it and the heart receives it.

5. *The Divine Word of Creation.* Since the word always contains revelation, denoting the revealed will of God, it also applies in the sphere of revelation in creation. Thus in Gen. 1 the world has its origin in the divine word. The same concept of the creative power of the word occurs in Ezek. 37:4; Is. 40:26 etc.; Ps. 147:15ff. "By the word of the Lord the heavens were made" (Ps. 33:6ff.) is an apt summary.

6. *The Word in Poetry.* In poetry, too, revelation is by the word (Job 4:12). Ps. 119 is a treasury in this respect with its many nuances. The word stands in heaven, is truth, is a light, gives life, grants understanding, carries power, evokes trust and obedience, and is the object of hope. Here again the word has both a noetic and a dynamic aspect.

[O. PROCKSCH, IV, 91-100]

D. Word and Speech in the NT.

1. *Basic and General Aspects of the Use of legō/ logos.* The NT stress on hearing presupposes speaking. The main Greek word for speech is thus the vehicle of many important statements. Even at the baptism and transfiguration the word gives the event its theme and content. Yet *legō* and *logos* carry various senses ranging from the everyday to the most pregnant. Indeed, one can even read of empty words (Eph. 5:6), or evil words (3 Jn. 10), or false words (2 Pet. 2:3), or flattering words (1 Th. 2:5). Human words are full of error (Jms. 3:2), and the words of human wisdom are impotent for all their eloquence and plausibility (1 Cor. 1ff.). The terms can also be used in a neutral sense, as in Mt. 7:28; Mk. 7:29; 2 Th. 2:2. *logos* may denote a letter, address, account, or rumor (cf. 2 Cor. 10:11; Acts 2:41; 1:22; Lk. 5:15), or the partial record in a book (Acts 1:1). In tongue-speaking it may even be inarticulate (1 Cor. 14:19), for wherever there is *legō* there is *logos*. It is because the stress is on saying something that the same term may be put to such varied use, e.g., for the word of

are seen as part of the total christological reality. They are thus viewed with the works, only a few direct quotations, but there are many allusions, and in any case the words c. The Appeal to Jesus' Word outside the Gospels. Outside the Gospels there are

is failure to do so. Mk. 4:11; Lk. 9:45), although this does not absolve from responsibility when there footing as Scripture (2:22). To grasp it is to be grasped by it (Jn. 6:65; cf. Mt. 19:11; that his word has this authority (Jn. 14:24; 6:63, 68). It may thus be put on the same 6:60ff.; 8:51; 12:48; 14:24; 15:3, etc.). It is because Jesus is the Christ and the Son efficacious authority (cf. Acts 3:6; 1 Cor. 7:10). Similar data occur in John (cf. 4:41ff.; is seen in this word, not in the sense of a magical formula, but in virtue of its (Mk. 4:39). The preservation of the Aramaic (cf. Mk. 5:41; 7:34) shows that power 8:8), exorcism (Mt. 8:16), raising the dead (Lk. 7:14-15), and ruling the elements goes hand in hand with his work. It is an active word which effects healing (cf. Mt. word is eternally decisive (Mk. 8:38), for it demands faith in him. His word, however, also cause astonishment by reason of their authority (Mt. 7:28). The reaction to his hard (Jn. 6:60), but because they carry such an unheard-of claim (Mk. 2:7). Yet they arouse displeasure (Mk. 10:22) and offense (Mt. 15:12), not just because they are b. The Authority of the Sayings of Jesus. In the Gospels the sayings of Jesus often are spoken, heard, and recounted; it is in the word made flesh that the glory is seen. authoritative character (cf. 1 Cor. 7:10). The authority is that of genuine words that versions of the same sayings may be freely given, the sayings of Jesus clearly have an 11:16; Lk. 22:61; 1 Th. 4:15, etc.). Although there is no fixed formula, and differing (Mt. 24:35). Various formulas are used (cf. Mt. 26:75; Mk. 14:72; Jn. 18:9; Acts be to a single saying (Mk. 10:42), a group of sayings (Mt. 26:1), or his total message the record refers constantly to his speaking or his *logoi* or *rhemata*. The reference may a. The Quotation of the Sayings. Since Jesus himself did not write down his sayings, 3. *The Sayings of Jesus*.

4:36 the substance of what is said is at issue. and c. The reference in Mt. 5:32 is probably to a form of licentiousness, and in Lk. d. In the Hebraic phrases in Mt. 5:32; Lk. 4:36 we find a similar meaning to b. c. "Matter" or "subject" is the point in Acts 8:21; 15:6. b. "Ground" or "reason" is the sense in Acts 10:29; 18:14.

tionship involving responsibility. sense in Philm. 15ff. "Having to do" with God in Heb. 4:13 carries a sense of relationship involving responsibility. accountability (1 Pet. 3:15; Mt. 12:36; Heb. 13:17). Paul plays on the commercial parables of Jesus (Mt. 18:23; 25:19; Lk. 16:2) and in the general stress on Christian Acts 19:40 but contains the idea of eschatological responsibility and judgment in the a. In the NT *logos* may mean an "account" or "reckoning." The use is secular in 2. *More Specific and Technical Meanings*.

because of the person of the speaker. even Gamaliel (Acts 5:38), carries an authoritative note, not because of the *lego*, but *lego hymn*, which may also be used by the Baptist (Mt. 3:9), Paul (Gal. 5:2), and points to him who in living reality speaks it. Jesus' use of *lego* in the emphatic *ego* I with its reference to God's revealing word, for the word is no independent entity but the basic meaning is the same, namely, a spoken word. This is true even in John looser or opposing sense (cf. 1 Cor. 2:4). The context provides the specific content, pregnant use for the word of the gospel the same sentence may contain the term in a knowledge or the opposite, or for the word of power or the empty word. Even in the

related to the cross and resurrection, and set in the context of Christ's present ministry (cf. Heb. 1:3; Rom. 10:17).

4. The OT Word in the NT

a. The NT quotes the OT as both Scripture and word. In verbal forms we find several words, including *legen*, in both the active and the passive. The speakers may be human (Moses, David, etc.), superhuman (Scripture, the preexistent Christ), divine, or indefinite. Sometimes God himself is called the speaker when we have sayings from the prophets or Psalms (Mt. 1:22 etc.). But this implies no elimination of the human subjects. No antithesis is seen between divine and human speaking. The indefinite and passive often imply divine speech (cf. Mt. 5:21ff.).

b. Both *logos* and *rhema* may be used for human words, whether individual or collective, and also for divine sayings, usually with reference to OT verses or passages, although God's word comprises the totality of his revelation in Col. 1:25 and Heb. 4:12. Oddly, "word of the Lord" is not used in NT quotations from the OT, and "the Lord spoke" occurs only within quotations, though cf. Mt. 1:22; 2:15.

c. Sometimes it is hard to say whether the divine word is the OT or the Christian message (cf. Heb. 4:12; Eph. 6:17; 13:7). There are not, of course, two words, but one (cf. Heb. 1:1-2).

5. The Special Word of God to Individuals in the NT

a. Simeon and the Baptist. Both Simeon and John are put in the category of OT prophets when it is said that God's *rhema* came to them (Lk. 2:29; 3:2).

b. The Apostolic Period. While the phrases *logos theou* and *logos* (or *rhema*) *toi theou* are common, they are not used again for special directions. These are now given by the Spirit, or Christ, or an angel, or the divine voice. The reason for the change is that there has been a definitive coming in the incarnate Word.

c. Jesus. The word of God is never said to come to Jesus himself, not even at the baptism or transfiguration. While we have a voice from heaven at these events, the words spoken are not words of direction but of ratification to the hearers. To speak of God's word coming to Jesus is inappropriate in view of the unity with the Father that is implied in, e.g., Mt. 11:27.

6. The Early Christian Message as God's Word (outside John)

a. Statistics. Word of God, word of the Lord, and word are all used for the Christian message with no discernible difference apart from statistical distribution. The first term occurs 30 times, the second eight, and the third 40.

b. Content. The content is apparent when we compare Acts 6:1ff. and 1:21ff. The word is witness to Jesus. Lk. 1:2 confirms this, and cf. Acts 17:11; 18:5, etc. To receive the word is not just to receive the OT but to receive the message of Jesus which is the fulfillment of the OT. The usage of Paul is the same (1 Th. 1:6; 1 Cor. 14:36; Gal. 6:6; Col. 4:3-4). Tit. 1:2-3 plainly states the content of the Pauline *logos*. Similarly it is the message of Jesus that gives life in 1 Pet. 1:23, 25 and Jms. 2:1. *Rhema* is much less common in this sense (Heb. 6:5; Eph. 5:26; 1 Pet. 1:25).

7. The Character and Efficacy of the Early Christian Word (outside John)

a. As the gospel, the word is the word of the cross, reconciliation, grace, life, and truth. It is so because the speaker is God. Explicitly or implicitly *toi theou* controls the *logos* statements of the NT (cf. 1 Th. 2:13). Paul is its minister, and must guard it against corruption (2 Cor. 2:17), but it is God who speaks through him (cf. 2 Cor. 5:19-20). This insures its efficacy (Jms. 1:18). Because it is the power of God (1 Cor. 1:18), it cannot be bound (2 Tim. 2:9). Prayer must be made that God give it free course (2 Tim. 3:1) or open a door for it (Col. 4:3; cf. Acts 6:4 for the relating of the

word and prayer). Not magical, its efficacy is concrete, overriding obstacles and human opinions, and grasping and sanctifying believers. As the word of grace, life, or salvation, it does not just preach these things but effects them.

b. Initially, then, the human response to the word is passive, as in a new birth (1 Pet. 1:23). God's choice precedes its hearing (cf. Acts 15:7), and the Holy Spirit seals those who hear and believe (Eph. 1:13), not by intellectual agreement alone, but by appropriation in faith (Acts 4:4). Receiving the word, when authentic, involves doing (Jms. 1:22). Disobedience blasphemes it (Tit. 2:5); obedience glorifies it (Acts 13:48).

c. The *logos* is always, concretely, a spoken word, not a mere concept. There is no word, and hence no reception, faith, or Christian life, without proclamation (Rom. 10:17). The norm of teaching is faithfulness in transmitting the word spoken in the Christ event (cf. Lk. 1:1ff.; Tit. 1:9).

8. *The Word in the Synoptic Account of Jesus.*

a. In the Synoptists the word is plainly linked to the person of Jesus. It is the word of Jesus himself, and also the word about him.

b. Jesus himself preaches the word (Mk. 2:2; 4:33; Lk. 5:1). Yet this is said only rarely, for Jesus is no mere teacher or prophet. The whole work of Jesus is the word which others are to speak (cf. Mk. 11:4).

9. *The Word in the Synoptic Sayings of Jesus.*

a. The term *logos* is infrequent in Jesus' own sayings. In Lk. 8:21 Jesus says that his mother and brethren are those who hear the word of God and do it, while in Lk. 11:28 he pronounces blessing on those who hear the word of God and keep it. Matthew and Mark have "will" for "word" in the first case.

b. "Word" is used in all three gospels in the interpretation of the parable of the sower (Mk. 4:13ff. and par.). Some scholars doubt whether Jesus offered the interpretation himself, but the use corresponds to what we find elsewhere in the NT.

c. In this light the term is legitimate in this context, whether or not it is authentically used by Jesus himself.

10. *Logos/Logoi (tou theou) in Revelation.*

a. The use of *logoi* at the beginning and end of Revelation (words of the prophecy, 1:3; of this book, 22:9; etc.) shows it to be authentic revelation. *Logoi tou theou* is used relative to the promise in 19:9 and to prophecies about the beast in 17:7.

b. Apart from 19:13 the singular *ho logos tou theou* is always linked with witness (cf. 1:2, 9; 6:9; 12:11; 20:4). This is the witness of Christ himself, and it entails suffering. The word, then, may be apostolic preaching, the testimony of martyrs, or the revelation itself, which is an elucidation and illustration of the *logos* that is spoken by God and by the witness of Jesus. Only in the light of 19:13 can one say whether *logos* and *martyria* are two things or one.

11. *Jesus Christ the logos tou theou.*

a. Preaching the Christ event is preaching the word, and to receive it is to have faith in Christ. The ministers of the word are eyewitnesses (Lk. 1:2). The word is not just what Jesus said but the mystery of God disclosed in Christ (Col. 1:25ff.). An event, not a concept, underlies this use. Christ is God's "Yes" in his historical person (2 Cor. 1:19; cf. Rev. 3:14). This shows that Rev. 19:13 is expressing something integral to the whole Christian message when it says that his name is the Word of God.

b. We have here the filling out of an old term with a new content that catches up rather than negates the old; cf. for parallels such terms as *krisis*, *enole*, and *diathēkē* (2 Cor. 5:17; Jn. 13:34; Lk. 22:20). One sees from 1 Jn. 1:1 that the use of "word"

for Jesus is dynamic. A real word is spoken; hence the use of the neuter "that which" along with the masculine *logos*. This protects the equation of Jesus and *logos* from mythological personification.

c. Rev. 19:13 declares the name that no one knows, relating the *logos* to the King of kings but still linking the historical and eschatological Christ (cf. 1:7).

12. 1 Jn. 1:1ff.

a. The *logos* here is the historical Christ in a dynamic equation that preserves the idea of a real word, avoiding mythical personification.

b. Yet 1 Jn. 1:1ff. introduces new elements, comparable to Jn. 1:1, with the phrases "from the beginning" (v. 1) and "with the Father" (v. 2).

13. The Distinctiveness of the *logos* Saying in Jn. 1:1.

a. John uses *logos* in many combinations, e.g., "of God" in 10:35, "of Isaiah" in 12:38, "of Jesus" in 18:32, "my" in 5:24, etc. Only in the Prologue do we find *ho logos* in the absolute.

b. There is in John no hesitation to present Jesus as a teacher of the *logos*, for the basis of the whole gospel is the unity of Christ's speech and action. Jesus gives the *logos*, but he also is the *logos*. This fact controls the use.

c. Yet after the Prologue Jesus is never again called *logos*, for the preexistent *logos* (1:1) has now become flesh (1:14), i.e., Jesus.

d. The identity of Jesus and *logos* emerges here as the kernel of all the NT sayings that use *logos* in a specific sense; the new thing is the preexistence of the *logos* and its transition to history. This appears at several points in the Gospel (cf. 1:30; 6:33ff., 46, 50ff., 62; 8:23, 38, etc.). Preexistence is stated by Paul too (Rom. 1:4; Phil. 2:6ff.; Col. 1:16; cf. 1 Cor. 8:6). What it expresses is a manifest reality that is of ethical or soteriological concern. It is the necessary presupposition of Jesus' awareness of his sonship and his adoption of the title Son of Man. The distinctive thing in Jn. 1:1ff. is that preexistence is now put thematically at the head and expressed in the term *logos*.

14. The Concern and Derivation of the *logos* Sayings in John: 1.

a. Lack of Speculative Concern. While the sayings have a speculative ring, they arise out of the historical figure of Jesus and the historical process of seeing and hearing him. Hence we do not have the personifying of a concept. The interest is not in ideas but in an event, which is now given its eternal context. Basic is seeing the eternal glory in this *sarx*, i.e., in the historical Jesus.

b. Allusion to Gen. 1:1. Since the word goes back to the beginning with God, a link naturally arises with the creative word in the beginning which is the origin of all things. The *en arche* is intentional (Jn. 1:1); it leads on to the truth of v. 3 that the word and "God spoke" of Gen. 1:1ff. are the same. The word cannot be detached from God; it always goes forth as God's word. Yet the word is no mere function; it is personal, identical with the person in whom it was made flesh. The preexistence of the *logos* is that of Christ himself.

c. Other Connections. While messianic teaching contributes to Jn. 1:1ff., this does not contain preexistence statements. We find these, however, in relation to such concepts as the Gnostic *logos*, the Gnostic primal man, the Hellenistic Jewish *sophia*, and the Palestinian Jewish law. Attempts have thus been made to find parallels in Jn. 1:1 to all four of these. The "primal man" parallel is too indirect to be considered seriously, but *logos* calls for discussion even though there might be an Aramaic original for Jn. 1:1ff.

d. Relations to Contemporary "Word" Speculations. The author may well be adapt-

4. The title of Papias' work (*logion kyriakon exergeseis*) is obviously not meant to refer only to sayings. Similarly, when Papias speaks about the composition of Mark, *ta kyriaka logia* is obviously equivalent to "what the Lord said and did." The same applies to *ta logia* in connection with Matthew. This plainly includes dominical sayings, but a more comprehensive meaning is also possible. The passage offers no support, then, for the argument that Papias is a witness in favor of a special book of sayings (Q).

aligos. This word means a. "without speech," "dumb," and b. "without reason or basis." Sense b. occurs in Acts 25:27, but the meaning in 2 Pet. 2:12; Jude 10 might be either a. or b. ("dumb" or "irrational" animals).

logikos. This means either a. "belonging to speech" or b. "belonging to reason." Sense a. does not occur in the NT but we find sense b. in 1 Pet. 2:2 ("spiritual"). Perhaps *logikos* is used here rather than *pneumatikos* (cf. v. 5) because, like milk, it is a familiar term in philosophy and mysticism. Parallels show that it may express the spiritualizing of the cultic, and this is its function in Rom. 12:1, where our bodies are to be offered, not in immolation, but in spiritual worship (cf. 1 Pet. 2:5). In Judaism, too, one finds moral spiritualizing of the cultus. In Paul, however, this is christological as well as ethical. It is based on the mercies of God in Christ (Rom. 12:1), and the norm of conformity to the *logos* lies in the Spirit of Jesus Christ.

logomachēo, logomachia. The verb occurs in 2 Tim. 2:14, which says that "disputing about words" is of no profit. The noun is used in 1 Tim. 6:4, which issues the warning that those who do not keep to sound words have a liking for "disputes about words," which can have only harmful results. [G. KITTEL, IV, 100-143]

eklegomai.

A. The Common Greek Meaning. In the middle *eklegō* means "to make a choice," with various objects, e.g., slaves, payments, or abstract things. The perfect passive means "choice" or "chosen." [G. SCHRENK, IV, 144]

B. Election in the OT.

1. The LXX Rendering of the Hebrew. The verb is mostly used in the LXX (108 times) for the Hebrew root *bhr*. Where it translates other roots this is for the sake of variety or theological association. Greater caprice may be seen in the use of the verbal adjective *eklektois*, which may carry such meanings as "choice," "desirable," "costly," etc. The root *bhr* may itself be rendered by other Greek words. (For details cf. TDNT, IV, 144-46.)

2. *bhr* and Related Expressions. The verb *bhr* ("to choose," "to elect") occurs 164 times in the OT. In 92 cases God is the subject, and divine election is also the theme in 13 instances of the passive. Human choice may be of God or his law, will, etc., although naturally the word also has a common use. When God is the subject, the term has very definite doctrinal significance. It expresses a resolve of the divine will with an element of insistence (cf. 1 Sam. 12:22). Related terms bring out the implied element of taking, separating, appointing, and knowing. Congruent with election are the concepts of redeeming, liberating, and delivering, or, from another angle, those of people and inheritance, although such terms are either historically oriented or refer more specifically to the covenant than to election. The belief in election is bound up closely with *bhr*, which is well adapted to provide an interpretation of historical revelation.

6. *The Choice of the King*. The same applies to the king. He is not a divine ruler in pagan style but is elected by God to guarantee the divine direction of the peoples' destiny on a religious basis. It is for the sake of Israel that God establishes David

that derives from the common heritage of faith.
 e. In general the election of individuals occurs in the context of the election of the community. Those who pray (cf. Ps. 65:4) are conscious of their election, which they experience as divine grace that is renewed in the cultus. If in this experience they are marked off from the wicked among the people (Ps. 5:5ff.), it is as personal representatives of the elect nation. What is said about individuals exemplifies the one concept

d. The same applies to election to the priestly office. The choice of Eli is earlier (Ps. 78:70) are sometimes said to be chosen, but these references are few and late.

c. National heroes such as Abraham (Neh. 9:7), Moses (Ps. 106:23), and David many possibilities.

By God is meaningless for the prophets. It is not as though he were choosing among As in the case of Isaiah (Is. 6) or Amos (7:14), the point is that the idea of selection is close to Is. 49:1ff., but the prophet says that he is "known" rather than "chosen." Thus the call of Amos is a summons to go and prophesy (7:15). The call of Jeremiah calling are regarded as distinct; the former stresses the subject, the latter the action. mission that is divinely given to the people (42:6). In general, however, election and is "elect" ("called" in v. 6). Here election is linked to calling in connection with a In Is. 49:7 the Holy One has "chosen" the servant of rulers, and in 42:1 the servant. b. Surprisingly the prophets do not specifically equate their calling with election. people, is the recipient of divine favor.

"May God elect." The idea is probably that the bearer of the name, or his family or of David's sons in 2 Sam. 5:15 bears the name Ithar, which means "God elects" or a. Only rarely does the divine choice refer to individuals (apart from kings). One

5. *The Election of Individuals by God*.

to something similar in Dt. 35:5.
 on a sacral basis, i.e., on the common confession of Yahweh. There is perhaps allusion that it represents an act of political resolve whereby the tribes bind themselves to unity influence in the rest of the OT. One possible explanation of the story of Josh. 24 is serve him. In this regard the element of selection plays only a minor role and has little has called Abraham and liberated the people, so that there is no real choice but to do so, but there is no real thought here of the establishment of a contract, for God sarcasm in the idea of "choosing" God in v. 22. To be sure, it is not unprofitable to (v. 15). But this is plainly regarded as an absurdity. Hence it may be that there is some covenant God. In Josh. 24 only those who leave Yahweh can choose among other gods (Josh. 24:22). A rationally grounded act of will underlies the commitment to the what is pleasing to God means keeping the covenant and is thus an act of confession way (Ps. 25:12), and instruction brings the conviction that it is right. Yet choosing (173), of the fear of God (Prov. 1:29), or of the sanctuary (Ps. 84:10). God shows the choice is of God or false gods (Josh. 24:15, 22), of God's law or way (Ps. 119:30, 4. *bhr* as an Act of Religious Confession. The rational element is present when the

While emotion has a part in the choice, intelligence is a more important factor.
 choice of persons (Gen. 6:2; Ex. 18:25), which also carries an element of approval, animals, etc. for specific ends (cf. Is. 7:15-16; Ps. 118:22). The same applies in the possibilities. When objects are chosen, purpose is implied, e.g., land, stones, wood,

3. *bhr* in Current Usage. Like the word "to choose," *bhr* denotes choice among

will know in a historical process which encompasses all people.

f. From one standpoint election establishes the special status of the elect as a holy people that must serve God's purposes. From another standpoint the concept sustains the idea of history as the place of God's revelation. The Lord of the earth makes his

determine the divine choice.

of the covenant, is both logically clear and theologically fruitful. Love and faithfulness Rational thought blends here with the certainty of faith. The idea of election, like that of God, not on any national qualities, and it carries with it a commitment to holiness.

e. In Deuteronomy (cf. 4:37; 7:6; 10:15) the election of the people rests on the love God's interest in his people is in its righteousness (5:24), not its greatness.

d. The prophetic message does not dispute the election of Israel but shows that it involves special responsibility rather than primacy or privilege. Thus Amos points out that the elect nation is subject to special scrutiny and judgment (Am. 2:4ff.; 4:12), for

of temporary military successes, will finally bring disaster.

blind this theologically perverted nationalism to the inner moral crises which, in spite there is no political peace except in the balance of the great powers serves only to thought of God's cultic presence (Mic. 3:11). The cry "Peace, peace" (Jer. 6:14) when which evades the unconditional authority of the ethical and finds easy assurance in the c. In Israel particularly (as distinct from Judah) a religious nationalism is fostered

propose the concept of a mission of the elect people to the nations.

b. The encounter between national election and the universal rule of God poses the question of God's purpose in choosing Israel. A clash thus arises in which the prophets oppose unconditional ethical commitment to nationalistic self-awareness, and even

cultures and their resources.

a. The thought of national election finds clear formulation in Dt. 14:2 but it is implicit in the basic idea that Israel is God's people (cf. Judg. 5:11). In secular terms this idea expresses a sense of nationality strengthened by common experience. Belief in God, however, is the impulse behind the development of nationality and can sustain it even when political identity is lost (Jer. 31:10). God's supremacy is linked to Israel's power and loyalty but it also confers uniqueness on this people (Num. 23:9). Only on the basis of faith in God's omnipotence can the people maintain itself among alien

7. *The Election of the People.*

(2 Sam. 16:18).

although this ratification may also at times be called the choice of the people ratifies the divine choice, and the people adds its own ratification (2 Kgs. 10:5). The law of monarchy in Dt. 17:14ff. thus distinguishes between divine choice and Samuel serves as a representative of nabiism with its charismatic emphasis (cf. 10:5ff.). the divine choice in 1 Sam. 10:17ff. and by the anointing in 1 Sam. 10:1, in which people, and gains his victory over the Ammonites, there has to be the ratification by in 2 Sam. 2:8-9 and Adonijah in 1 Kgs. 1:38ff.). Even though Saul is chosen by the why a secular monarchy without sacrificial sanction is impossible in Israel (cf. Eshbaal the bearer of the kingly office may be regarded as the elect of Yahweh. This explains as God himself makes a decision in favor of the one whom the people chooses, so that references. If a popular element cannot be avoided, it is disapproved except insofar ruler (1 Sam. 8:18; 12:13). Note, however, that there is a skeptical element in these more direct references to anointing than to election, and there is a political element (2 Sam. 5:12); the king's people is God's people (Ps. 28:8). There are, of course,

- g. This raises the problem of the Gentiles. Election means rejection. A judgment on false religions is pronounced (Dt. 7:5, 25). Israel can have no part in the worship of idols, which gives rise to unworthy customs (Dt. 9:5). This implies that God alone is the true Lord of the world. But it must not lead to arrogance (Dt. 9:6ff.), for the covenant is an ongoing thing (5:2-3), and the sense of election must rise above emotional nationalism and serve the observance of covenant demands.
- h. An emotional element may still be found in Deuteronomy in the form of love. God elects Israel because he loves her, not for her greatness (7:7) or purity (9:5), but as a free gift. Deuteronomy does not draw the inference that this love of Israel means lack of love for the nations. The reference is to his love of Israel as a fact.
- i. Election means education. Israel is to be what she is by God's will (Dt. 8:5). God's action in election is purposeful. The education, however, is not abstractly pedagogical but personal. In this regard, then, election uniquely intertwines theology and faith in statements of distinctive charm and didactic value.
- j. The patriarchs are embraced by election both as the fathers of the people and as the bearers of blessing to all peoples (Gen. 22:18; 26:4). Abraham bears the promise because he follows the call of God in simple trust and obedience through all the crises of his history from his alien status to the unexpected gift of a son and the adventures in Egypt. The way of God is a way of salvation, for he wills by Abraham to lead to righteousness and judgment (Is. 54:2).
- k. Understanding the national history by means of the concept of election does not come easily, for election as prerogative comes into collision with election as responsibility (cf. Am. 7:10ff.; Jer. 7:26; 28; 37-38). Political and religious leaders find it hard to accept that God may judge his elect people. They are thus ready to fight to the last for Israel's national interests in the belief that these are identical with the divine purposes.
- l. Election as responsibility develops into the concept of election as mission. The elect people is to bear witness to the nations that God is God (Is. 42:1; 43:10). Israel is to be restored but only in order that through her a light may shine to the Gentiles. Indeed, even in suffering the chosen witness carries the truth of divine love to the world. The love of God is the heart of election, the power of God is seen in the mystery of it, the experience of the people derives from it, and in its light the nations shall walk (Is. 60:3).
- C. *eklegomai* in the LXX and Jewish Hellenistic Writings.**
1. *General*. In the LXX *eklegesthai* occurs with the genitive, dative, and more commonly the accusative, and also with *en*. In the middle an emphatic *heautō* is often used. To stress the preferring of one thing over another we find *hyper* plus the accusative, and *ek* or *apo* denotes selection from.
2. *The Nature of the Selection*. Selection may be of articles (wood, stone, etc.), persons, or abstract things (e.g., light and darkness). It may be between two or three things (cf. David in 2 Sam. 24:12).
3. *Religious Election*.
- a. This may be the selection of a place, e.g., Jerusalem (2 Kgs. 21:7 etc.) or the temple (Dt. 12:5ff.).
- b. It may also be the choice of individuals, e.g., Abraham, Moses, the king, the priest, and the elect servant of Is. 43:10.
- c. Commonly it is the election of the people, although not in Josephus.

d. Only a minor part is played by rejection as its opposite. Ps. 78:67 simply means that God does not choose the king from Ephraim.

e. The thought of purpose is often added with an *eis ti* or *hina* and infinitive (cf. 1 Kgs. 8:16; 1 Chr. 28:4).

f. The word may sometimes have the sense of "picking out" or "sifting," of "trying" the heart (Prov. 17:3), of "being pleased" (2 Sam. 19:39), or "deciding" (Josh. 24:22), or of "determining" (Job 29:25).

D. The Idea of Election in Apocalyptic and the Damascus Document.

1. Eschatology promotes the sense of election in times of conflict, rallying resistance but also fostering the pride of privilege and submerging the concept of mission in a spirit of revenge.

2. The Damascus Document takes an even narrower view by confining election to a righteous remnant that will inherit eternal life and all human glory. In contrast, God knows the works of sinners even before their creation.

E. eklegomai in the NT.

1. The Synoptists. In Lk. 14:7 and 10:42 the word has the general sense of choosing among two or more possibilities. In Mk. 13:20 the verb supports the noun *eklektos*. Elsewhere the use is for the choosing of the apostles. This is selection from a larger number (*ap' auton*) in Lk. 6:13.

2. The *eklegomai* of the Disciples in John. The use in John resembles that of the Synoptists. A special problem is how Judas can be chosen (cf. Jn. 6:70). His inclusion is for the fulfillment of Scripture (13:18-19). When Judas has left, election is given fuller weight (15:16ff.). It is Jesus who elects (6:70 etc.), but the Father stands behind the choice (6:65). Election is worked out in the sphere of faith and obedience (6:63ff., 68). If Judas is not given by the Father, this is shown by his failure to do what Jesus says (13:17). The goal is bringing forth fruit in love (15:16-17). It should be noted that Judas is nowhere said to be foreordained as *diabolos*, although the betrayal itself is divinely foreseen and determined. It is only after the departure of Judas that the true purpose of election emerges. Because election is from the world, the world will hate and fight the disciples (15:18ff.). Only as election originates with Christ is fruit-bearing possible. Election is the basis and source of fruitful service. What applies specifically to the apostles in these passages has a wider reference to the community as a whole. From Judas it learns that even the severest conflicts find their solution in the Lord's decision. The worst that can happen is perfectly apprehended by Jesus in judgment and grace.

3. *eklegomai* in Acts. Acts uses the term: (1) for selection, whether of the apostles (1:24); the Seven (6:5); or the delegates to Antioch (15:22); (2) for the election of the patriarchs (13:17), and (3) for the choice of Peter to initiate the Gentile mission (15:7).

4. *eklegomai* in Paul and James: The Election of the Community. In 1 Cor. 1:27ff. the threefold use expresses the fact that the members of the community, in all their human weakness, serve the purpose of manifesting the divine strength. In Eph. 1:4 the accent is on eternal choice, the purpose is adoption in Christ, and the result is a consecrated walk, not in selfishness, but in love. Jms. 2:5 is parallel to 1 Cor. 1:26ff. but in the context of a polemic against discrimination. The needy become rich by election; the two accusatives express the gift bound up with election (cf. Eph. 1:5-6).

5. The Idea of Reprobation. The NT does not expressly bring *eklegomai* into contrast with reprobation. In Rom. 9:13 the "love" and "hate" come from the quotation (Mal.

1. *Apostolic Fathers and Apologists*. Diog. 4.4 says that circumcision is for the Jews a witness to *eklogē*. 1 Clem. 29.1 says that God has made the church his chosen portion. Mart. Pol. 20.1 applies the term specifically to martyrs in a way which suggests selection within the community, i.e., an elite.

E. The Early Church.

the divine rule (cf. the promises, and the corresponding acts in 1:3ff.) confirm their election; their action is thus to be taken with full seriousness relative to a movement of responsibility with regard to teleological ordination. Believers must (cf. Rev. 17:14). *eklogē* is only apparently a more dogmatic term, for the word is used

3. *eklogē in Peter*. 2 Pet. 1:10 refers to the election and calling of the community according to 1:5. The chosen number has attained what Israel as a whole was seeking.

e. *eklogē* is used in a passive sense in Rom. 11:7 for those who are selected according to the OT concept of the remnant controls the application to Israel.

d. Another use (Rom. 11:5) is for the gracious selection of a believing remnant out of the totality of Israel. The NT does not speak of a similar selection out of the church,

place in the power of the Spirit (v. 5) and is equivalent to being loved by God.

c. In 1 Th. 1:4 the reference is to the choice of the Christian community. This takes

b. In Rom. 11:28 *eklogē* denotes the election of the whole people in the patriarchs. decision but not to the exclusion of human responsibility.

a. Paul first uses *eklogē* for divine selection in the history of the patriarchs (Rom. 9:11). The choice is not for salvation as such but for historical mission. Similarly, God has now chosen the Gentile church to fulfill his purpose. The stress is on God's free

2. Paul.

task of carrying Christ's name to Gentiles, kings, and the people of Israel. Hebrew fashion the genitive is used adjectively here). The choice is for the apostolic

1. *Acts*. In Acts 8:15 the Lord tells Ananias that Paul is a chosen instrument (in

D. The NT.

War 2.165.

tween famine, plague, and war (7.322). Free human decision is the point in Jewish Abraham gives Lot (*Antiquities* 1.169) and for the choice that David must make be-

9:4 it is the free choice of the human will. Josephus has the term for the choice that in these works. In Ps. Sol. 18:6 *eklogē* is God's sifting choice within Israel, while in

C. Other Jewish Hellenistic Writings. The element of free choice is predominant

B. Aquila, Symmachus, and Theodotion. *eklogē* does not occur in the LXX, but the other renderings of the OT have it in a few cases, e.g., Is. 27:7; 37:24.

choose what is in accordance with nature.

ence may be to a choice in practical life. Epictetus lays down the rule that one should inscriptions we read of the selection of a bride, field, gift, etc. In Stoicism the ref-

e.g., by birth, income, etc., although this is left out when it is obvious. In papyri and the basis is aptness for a specific purpose. The principle of selection may be added,

e.g., of rulers, guardians, officials, etc. The stress is on the act, not the result, and A. General Greek Usage. The idea of "selection" is predominant in Greek usage,

eklogē.

1:2-3) and seem to refer to historical role rather than eternal destiny. *eklogēsthai* is more closely related to words of calling than to words of foreknowing or foreordaining.

2. *Origen and Gnosticism.* Origen follows Paul's use in Romans. Expounding Eph. 1:4 he makes of *ektogē* almost a dogmatic term in a static sense not found in the NT. But for him it may also be the future goal. In Gnosticism we find a sectarian use for an elite, e.g., the *pneumatikoi* as distinct from the *psychikoi*.

ektoktos.

A. Ordinary Greek Use. The ordinary use of the adjective is for "choice," "selected," "It refers in the papyri to things of the best quality.

B. The Greek Bible and Jewish Hellenistic Writings.

1. In the LXX the general meaning is for choice products, e.g., plants, animals, or minerals. With reference to persons we find it for select troops. The term becomes more prominent in Ezekiel with a figurative reference to Israel in ch. 19.

2. The religious use takes three forms. a. The term may refer to what is sacred or pure (cf. 1 Sam. 10:3). It can even be used for God in the sense of pure (Ps. 18:26). b. Cultically the term has the sense of "consecrated" and is used for the sacred vessels, for people dedicated to judgment (2 Sam. 21:6), and for the stones used in building the temple (cf. Is. 28:16; 54:12). c. In its use for the election of Israel, we find the term for Abraham (Philo), Moses, Joshua, David, etc., as well as for the land (Zech. 7:14), for the city of Jerusalem (Tob. 13:13), and, of course, for the people (cf. Is. 43:20; Ps. 106:5).

3. There is a marked growth in the use of *ektoktos* as compared with the Hebrew equivalent. This is not necessarily due to a liking for the religious concept of election, yet there is an increasing inclination to stress the fact that Israel is the elect or chosen people.

C. Apocalyptic.

1. *Israel or Her Elite as the Elect.* In a further extension of use, mostly with an eschatological thrust, *ektoktos* often occurs in apocalyptic either for Israel or for the righteous within it. The struggle against Hellenism strengthens the tendency to restrict the term to those who keep the law. The idea of a definite and divinely predetermined number appears.

2. *The Messiah as the Elect.* In the OT the only basis for a reference to the Messiah is the description of the servant as elect in Isaiah. Apocalyptic, however, relates the one elect to the many elect. As the elect the Messiah is righteous, kept by God, sent out with power, and set on the throne of glory, where he makes a final choice of the elect to share his glory to all eternity.

3. *The Angels as Elect.* In a few instances the angels are God's holy and elect children.

D. Mandaean Writings.

1. In the Mandaean literature the adjective elect is applied to such concepts as life and light.

2. From elect life comes the elect messenger or helper who joins himself to the elect. 3. The process of redemption produces elect persons, i.e., the perfect who are chosen from the world, roused from sleep, and illumined by the mysteries, so that their liberated souls go to the house of life.

4. In the battle for the title of elect the idea of rejection also seems to be present.

E. The NT.

1. The Synoptists.

a. In the Synoptists the term always has an eschatological reference. The cryptic saying in Mt. 22:14 is to be seen in the light of the parables in Mt. 21-22, where an

invitation is issued to many, but those who reject it in disobedience (cf. 21:31, 43) are not chosen. Here is a dynamic view of election in which God's eternal pronouncement does not enslave history fatalistically but establishes responsible decision. The reading which has the same saying in Lk. 14:24 is in keeping with the thrust of 14:7ff., which uses the *kalein* group eight times. The different forms of the parable, which seem to derive from independent sources, do not affect the meaning of *eklektos* in Matthew.

b. The use in Lk. 18:7 is equally practical, for it leads to trust on the one side and obedience on the other. The elect can have an effect on history by their prayers, but this is no ground for self-confidence, for the final question whether the Son of Man will find faith when he comes poses the issue of responsibility while not conflicting with faith's looking to God and his goal. Election is set in the context of exhortation: An appeal to the conscience accompanies the confidence it gives.

c. The term occurs again in Mk. 13:19ff.; Mt. 24:21ff. Here it has an eschatological content but with no sectarian slant. The elect that are gathered from the four winds are believers from all lands. The theme is the final threat that confronts them, their preservation, and their final salvation. The preservation comes only through the shortening of the days, the threat is that of unprecedented *thipsis*, false messianism, and false prophecy (Mk. 13:19ff.), and the final salvation is by grace. If election is a basis of confidence, it again carries with it a warning.

2. *Christ as the Elect in Luke*. In Lk. 9:35 and 23:35 the term elect is applied to Christ himself, first by God at the transfiguration, then by those who deride him at the crucifixion. It is by the cross that he enters into his glory, so that he is elect not merely in or in spite of the passion but by his ordination thereto. His claim to election does not rest on outward success. Although Luke has both *eklektos* and *eklektoi*, he does not expressly relate them as Paul does in the case of *huioi*, e.g., in Gal. 3:26.

3. *eklektos in Paul*. Paul makes little use of the term. At the climax in Rom. 8:33 it sums up all that he says in 8:14-15 about the bearers of the Spirit. There is no condemnation for the elect, for they have a salvation that begins and ends in eternity with the love of God. Similarly in Col. 3:12 the elect are holy and beloved, and as such they should and can show love. That each believer is elect appears in Rom. 16:13 (Rufus). The relation of election to the final goal is the point in 2 Tim. 2:10, while 1 Tim. 5:21 carries a reference to elect angels.

4. *eklektos and syneklektos in 1 Peter and the Johannine Epistles*. The word has thematic significance in 1 Peter. The readers, who are called exiles of the dispersion, are chosen, destined, and sanctified (1:1-2) in a work of Father, Spirit, and Christ. Predestination (cf. 1:20) is the basis of election, while *en* denotes the means (sanctification by the Spirit) and *eis* denotes the goal (obedience to Christ). The theme is developed in 2:4ff. with the transfer of the OT promises and predicates from Israel to the community. This passage links the choice stone (Christ) to the chosen community (cf. Eph. 1:6). What marks the elect people is faith in contrast to unbelief and disobedience. Thus, even though faith has an eternal basis and unbelief displays God's judicial action (v. 8), responsibility is presupposed. The aim of election is ministry; reordination is an ordination to declare God's gracious acts (2:10). As the whole church is a *genos eklektion* consisting of *eklektoi*, so the local congregation is an *eklekte*, and that at Babylon is thus *syneklekte* (5:13). The usage in 2 Jn. 1, 13 is similar if, as seems likely, the elect lady and the elect sister are here personified churches.

5. *Summary*.
 a. The NT gives a new turn to the concept as it finds the basis in Christ and has in view a worldwide community.

b. It discerns in election the eternal foundation of salvation but without eliminating responsibility.
c. Far from viewing election as preferential treatment it strictly to mission in the service of the divine teleology.

F. *eklektos* in the Apostolic Fathers. There is a great growth in the use of *eklektos* in the apostolic fathers, especially in I Clement and Hermas, with a rather greater interest in the number of the elect in I Clement. [G. SCHRENK, IV, 168-92]

leios [smooth, level]

leios has such varied meanings as "smooth," "level," "fine," "tender," and "sweet." The only instance in the NT is in Lk. 3:5 (quoting Is. 40:3), which says that the rough ways will be made smooth. The express quotation identifies the Baptist as the messenger of joy, intimates a reversal of human standards, declares the universal scope of salvation, and fixes the place of the Baptist in its enactment. [G. BORNKAMM, IV, 193]

leimma [remnant], *hypoleimma* [remnant], *kataleipo* [to leave behind], *kata* [descendant, remnant], *per-* [fragment], *didaleimma* [intermission (of fever)]

A. Greek Usage.

1. a. With the general sense of "what is left over," *leimma* may be used for human remains, for fragments left over at a meal, etc. b. It also denotes an interval in music. c. In the LXX it is used for survivors, and more specifically for the remnant of the people.

2. The compounds display a similar usage. *hypoleimma* denotes what is left on the sale of wine, the remains of food, burned wood, etc., the remains of rebellion, and in the LXX the prophetic remnant. *kataleimma* may be used for descendants, but also for what is left of Jerusalem, or the remnants of the house of Ahab, or the prophetic remnant. *perleimma* is found for the fragments of an oration. *didaleimma* occurs in medicine for arrest in growth or the intermission of fever.

[G. SCHRENK, IV, 194-96]

B. The Remnant in the OT.

1. Usage. a. The OT uses four roots for remnant, especially *sr* and *yr*. It often uses these in combination or in parallelism.
b. For the *sr* group, which is theologically the most important, the LXX has forms of *kata*- or *hypoleipein*.
c. The main use of the terms is secular, e.g., for wood left over, land still to be

taken, remaining nations. That nothing remains can denote the greatness of judgment (2 Kgs. 13:7 etc.), but remnant may also be used positively for those who escape (Gen. 14:10 etc.). The remnant of the people, historically, is the portion that survives a national disaster (cf. Is. 37:4; 2 Kgs. 25:11, 22). The term may also be used for those that return from exile (Hag. 1:12, 14).
d. Since historical disasters may signify eschatological judgment, the term some-

times has for the prophets a fluid sense in which it may denote those who survive either the disaster or the judgment (cf. Am. 5:15; Mic. 2:12; Jer. 6:9).

e. The idea of the remnant clearly belongs at times to the context of expectation of judgment and salvation (Is. 1:8-9; 4:2ff.; 7:3; Jer. 23:3; Joel 2:32; Zeph. 2:9; Zech. 14:16). It becomes a fixed term in this sense, and has a double reference to sifting and deliverance with an implied stress on the greatness of the judgment but also a comforting orientation to salvation.

2. *The Rise of the Remnant Concept.* The concept develops with the eschatological message of the prophets, which has (cf. Amos) the three elements of destruction, salvation, and responsibility. Some scholars believe that the remnant is a bridge between the organically unrelated factors of judgment and deliverance, although the prophets clearly adjust their message to the shifting historical scene. Others find a basis for it in the idea of Israel herself as the remnant that is saved from hostile attacks — an idea which is modified when it is God himself who brings disaster to Israel and a converted remnant is delivered. In the OT itself, however, the concept stands in the context of three acts of divine revelation: the election of the people, the calling of the prophets, and the promise of the Messiah. Is. 6 (cf. 8:16ff.) plainly relates the calling of the prophet to the fashioning of a remnant. With this calling God himself comes into history as the Holy One. This means destruction for sin, but on the far side of destruction lies salvation for those who are called and believe (Is. 6:8; 7:9). Retro-spectively, it may be seen that the basis of the remnant is the election of Israel (Is. 46:3). From the very first, God has carried the house of Jacob, and he has eternally set up his rule over it in Zion (Mic. 4:7). The connection with the Messiah occurs in the Servant concept of Is. 53 and the son of man concept of Dan. 7. Chronologically the concept occurs already when 1 Kgs. 19:18 states that God has left 7,000 worshippers for himself in Israel. Amos has it both in dialectical passages in which he opposes a false remnant belief (9:1) and in the debated verse 5:15, which may be using "remnant of Joseph" for the northern kingdom, and may thus have in view a possible national repentance, but which also has an eschatological thrust whereby the remnant is the group that God preserves when judgment falls. The core of the concept occurs in Gen. 7:23 with the preservation of Noah and in Gen. 45:7 with the gracious preservation through Joseph.

3. *The Remnant Established by God.*

a. The survival of the remnant is not due to its virtue but to divine grace. This is very clear in Mic. 2:12; 4:7; 5:6-7. Again, God gives the prophet his disciples in Is. 8:16ff. The Lord of hosts leaves the people a remnant in Is. 1:8-9 (cf. 7:3). It is God who gathers the people (11:12), who makes the highway (11:16), who will be the crown of the remnant (28:5), who lays a foundation for it (28:16). The only question concerns membership of the remnant, and since faith is the answer to this question, the message of the remnant is a summons to believe (7:2, 9; 28:16). The teaching of Zephaniah is similar (3:12-13), and in Ezekiel the remnant exists by an act of God which displays the justice of his judgment (8:6; 14:21ff.). The zeal (2 Kgs. 19:31), righteousness (Is. 10:20ff.), grace (Jer. 31:2), mercy (Jer. 31:7), and forgiveness of God (Jer. 50:20) are the basis.

b. That there is a remnant only by divine action is set in relief by the totality of judgment (Ezek. 7:7; Am. 3:12, etc.). It is also implied in the comparison with the exodus (Is. 4:2ff.; 11:16; Jer. 23:5ff.; 31:31ff.).

c. Since the remnant is preserved by God's act, it does not have to be small. In

Mic. 4:7 it is to be made a strong people, and in Jer. 23:3 the regathered remnant has the promise that it will be fruitful and multiply.

d. The eschatological orientation of the prophets means that the remnant is both a present and a future entity. It is a present entity in Am. 5:15; Is. 8:16ff.; Ezek. 9:8; 11:13. After the exile it may thus be equated with those who come back from exile (Zech. 8:6; Ezr. 9:8, 13).

e. As a present entity, the remnant may be linked to Zion or Jerusalem (Is. 1:8; 28:16-17; Mic. 4:1ff.; Zeph. 3:11ff.; Jer. 31:6-7; Zech. 14:2). Yet the concept resists too strict an equation. Its use in the absolute (cf. Is. 7:3) shows that it transcends every restriction. The promise is to believers, who cannot be limited to historical entities like Judah or Jerusalem. The individualizing of the concept also means its extension (Is. 1:9; 4:2ff.; 7:2ff.; etc.). The Servant of Is. 40ff. may bring an exclusive relation between the deliverer and the community, but by its very nature this restriction entails extension (Is. 52:13ff.).

4. *The Conversion of the Remnant.* Since the remnant rests on God's gracious action, conversion is not a precondition. Deliverance comes first; the call to conversion follows (cf. Is. 10:20-21; even 2 Chr. 30:6). Faith and holiness are the other side of God's establishment of the remnant (cf. Is. 28:16-17; Zeph. 3:12-13). This point is aptly summarized in Joel 2:32. Indeed, there can be no remnant without divine pardon and cleansing (Mic. 7:18; Jer. 50:20). The remnant, too, is sinful in itself; God saves it only by forgiving, sanctifying, and creating anew (cf. Zech. 13:8-9). Conversion is the response to God's act (Zeph. 3:12-13). The renewal of the remnant is the work of the divinely imparted Spirit (Ezek. 36:24ff.; 37:23-24; Joel 2:28ff.).

5. *The Remnant and the Nations.* As an entity in the world the remnant stands in relation to the nations. It will rule over them (Mic. 5:6) but the nations will go to it to receive instruction (4:1ff.). With the judgment of the nations, there will also be a Gentile remnant (Is. 45:20ff.). The remnant of Israel has a mission to declare God's glory and to bring Gentiles, too, into God's service (Is. 66:19ff.). In this light we are to construe the remnant of the Philistines in Zech. 9:7, the worshipping remnant of the nations in Zech. 14:16, and perhaps the more formal references to the rest of the nations in Ezek. 36:3, 5, 36.

6. *The Remnant Community and the Messiah.* Although the relation is not worked out in detail, a link between the Messiah and the remnant is implied in the name Immanuel, in the "us" of Is. 9:6, in the statement of Is. 10:21 (cf. 9:6), and in the promises of Jer. 23:3ff. and Mic. 5:1ff. The lines here lead up to Is. 28:16ff., with its hint that the stone is the Messiah on which the remnant with its faith is built, and more especially to Is. 40ff. and the message of the Servant who bears the sins of many, so that the remnant community has its life in him.

[V. HEKTRICH, IV, 196-209]

C. The Remnant Concept in Paul in Comparison with Apocalyptic and the Rabbis.

1. *The Remnant in Rom. 9-11.*

a. In Rom. 9ff. Paul adapts the prophetic concept of the remnant so as to show its present fulfillment. The obduracy of Israel confirms the distinction between carnal and spiritual Israel. As seen in Jacob and Moses, the latter exists by God's gracious calling. It now consists of believing Jews and Gentiles.

b. Believing Israel within the new community is the remnant. The cutting away of merely natural Israel displays God's judgment, but the preservation of a remnant of

A. Nonbiblical Greek.
 1. *Form of the Word*. The older form is *leitourgēn*; the shift comes about 300 B.C.
 2. *The Basic Meaning*. Etymologically the word carries the sense of doing things for the body politic, or discharging a task for society.

leitourgeo, leitourgia.

leitourgeo [to serve, minister], *leitourgia* [service, ministry], *leitourgos* [servant, minister], *leitourgikos* [in service, ministry]

e. The Nations. Apocalyptic tends to see the destruction of the nations as parallel to the preservation of the remnant. Paul, however, discerns a divine teleology whereby the general hardening of Israel serves the salvation of both the Gentiles and Israel (Rom. 11:13ff.). For Paul, then, the remnant concept involves no narrow sectarianism. It has a place in the mission which summons all people under the dominion of grace. The remnant is the root of a perfected community, and the judgment which it displays is for the purpose of a broader mercy. [G. SCHRENK, IV, 209-14]

d. Faith. Apocalyptic stresses reordination, but still has too strong a stress on work-righteousness. The same is true of rabbinic theology with its concern for study and observance of the law. What matters for Paul, however, is conversion to Christ and the new life which comes therewith. God brings us to faith, but faith is then our own act by grace. Faith is not a meritorious work, yet it is still a human act. God does the grafting in, but it is those who do not persist in unbelief who will be grafted in (Rom. 11:23).

c. The Messiah. Apocalyptic assigns an important place to the Messiah in its hope for the salvation of the remnant. The new turn in Paul is that the Messiah has already come in Christ, that the remnant has its whole life in him, and that it consists of those who find in him the righteousness of faith.

b. Election. In apocalyptic the election involves a restriction of salvation to a sectarian remnant. In Paul faith in God's salvation through Christ leaps sectarian boundaries. The remnant confirms the inviolable election of Israel, but in such a way as to embrace the Gentiles as well.

a. Israel. In apocalyptic the remnant is what will finally be left of the whole people. In rabbinic theology the emphasis is on total salvation; only a few Jews are rejected and only a few Gentiles saved. In Paul the remnant consists of believing Jews of his own time, which is, prophetically, an eschatological fulfillment of remnant prophecies.

2. *Comparison and Summary.*

d. This remnant carries a promise of the future salvation of all Israel when the fullness of the Gentiles has come in. It may be small now, but it is not an unchangeable minority. At the end it will become the totality.

c. This responsibility consists of the stubborn attempt to establish self-righteousness in spite of the message of divinely given justification by faith. In contrast, the remnant attains to true righteousness by responding to the gospel. The existence of this remnant is a message of hope to Israel. Jewish Christians resemble the 7,000 of the days of Elijah and are thus in a special sense a remnant of Israel.

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3. Usage.

a. Technical Political. Politically the term refers to the rendering of specific social services at one's own expense, either out of patriotism or vainglory, or under compulsion. According to Aristotle many democratic states fleece the wealthy by means of "liturgies."

b. Extended Political. Later, especially under imperial government, the term covers all kinds of compulsory services and official tasks. There are many discussions of the relevant obligations and many complaints about the associated burdens.

c. Popular. A weaker sense develops whereby the group simply applies to any rendering of service, e.g., slaves to masters, friends to friends, mothers to young members to the body, courtesans to patrons, etc.

d. Special Cultic. The group also comes into use in a cultic sense for the performance of various cultic actions. While this is another form of communal service, there is here no particular idea of serving the body politic through the cultus. The main concept is that of rendering service to the deity.

B. The LXX and Hellenistic Judaism.

1. *leitourgēo*.

a. Occurrence and Equivalents. The term occurs some 100 times in the LXX, mainly in cultic passages (Ex. 28ff.; Ezek. 40ff., etc.). It is mostly used for *śerāf* when this occurs in cultic contexts; in other cases, other Greek terms are used. The LXX thus reserves *leitourgēin* for divine service (including the service of idols; cf. Ezek. 44:12); there are few exceptions to this rule (cf. 1 Kgs. 19:21; 1 Chr. 27:1). The reference is nearly always to the worship of God by the priests and Levites in the tent or temple.

b. As a Technical Cultic Term. The term may be used in various combinations (cf. Num. 8:22; 2 Chr. 11:14; Joel 1:13), but there is also a common use in the absolute (Ex. 28:35; 35:19; 36:33, etc.). A spiritualizing trend appears in Sirach when it speaks of serving wisdom (4:14); and angelic service is at issue in one rendering of Dan. 7:10. 2. *leitourgia*. The noun, too, becomes a technical term for priestly ministry. The only secular use is in 2 Sam. 19:19. The reference is either to priestly functions and actions (Num. 16:9 etc.) or to cultic vessels (1 Chr. 9:28).

3. *The LXX and Nonbiblical Usage*. There is in the LXX no trace of the political use and only a relic of the popular use. The LXX has chosen the group almost exclusively for priestly ministry. Why the translators fixed on this group for the purpose is debatable. Perhaps it is an expansion of cultic use elsewhere, or perhaps there is some thought of a legally ordained and solemn service that is rendered on behalf of the whole people.

4. *Greek-Speaking Judaism*. Josephus has the words only for the cultus, although he also has *latreia* and *hierourgia* for this. Philo, too, uses the words for the cultus, but he has an extended use for the spiritual worship of God, and he also mentions *leitourgia* in the sense of official public functions. [H. STRATHMANN, IV, 215-22]

C. Cultic Ministry in Rabbinic Judaism.

1. *Lexical Survey*. The rabbis use various roots, some of which seem to come into later Hebrew by way of Aramaic. (For details see TDNT, IV, 222-23.)

2. *The Idea of Cultic Ministry*.

a. Verbs. These may be used for the priestly ministry but also for the cultic actions of the laity.

leitourgikos. This rare term is used in the papyri with reference to cultic taxes and

for OT priests (41.2), prophets (8.1), and angels (36.3). and Rom. 13:6, it is because the service is rendered to God. 1 Clement has the term is a minister to Paul's need in Phil. 2:25. If there is a religious coloring in Heb. 1:7 God in the execution of justice in Rom. 13:6 (cf. *diakonos* in v. 4), and Epaphroditus other NT verses the angels are servants of God in Heb. 1:7, rulers are servants of by his missionary work he presents the Gentiles an acceptable offering to God. In a minister of the true sanctuary, in the other Paul has a priestly ministry inasmuch as instances only Heb. 8:2 and Rom. 15:16 have cultic significance. In the one Christ is uncommon in the LXX, and has a cultic sense only in Is. 61:6. Of the five NT inscriptions for liturgical officials, for workers, and for cultic ministers. It is also *leitourgos*. This term is rare in Greek. It occurs occasionally in the papyri and

inscriptions for liturgical officials, for workers, and for cultic ministers. It is also uncommon in the LXX, and has a cultic sense only in Is. 61:6. Of the five NT instances only Heb. 8:2 and Rom. 15:16 have cultic significance. In the one Christ is a minister of the true sanctuary, in the other Paul has a priestly ministry inasmuch as by his missionary work he presents the Gentiles an acceptable offering to God. In this way the terms finally come to be used for the Christian cultus, especially the eucharist; hence the common meaning of "liturgy" today.

E. Transition to Later Ecclesiastical Use. The position is similar in the apostolic fathers, who use the group for the ministry of OT priests, or for righteous conduct. The comparison of Christian ministry with that of the OT opens the door for a more specific use of the terms for the ministry of bishops and presbyters (1 Clem. 40ff.). In this way the terms finally come to be used for the Christian cultus, especially the eucharist; hence the common meaning of "liturgy" today.

2. Findings. The sparse use in the NT is connected partly with OT and partly with popular use. Movement toward a new Christian use occurs only in Acts 13:2 with reference to prayer. The end of the OT cultus with Christ means that the terms are not suitable for the functions of Christian ministers, whose task is to proclaim the *leitourgia* that has been fulfilled once and for all in Christ. The new community has no priests; it consists of priests, for all can enter the sanctuary through Christ's blood (Heb. 10:19).

D. The NT.

1. Occurrence and Use. *leitourgein* occurs only three times in the NT (Acts 13:2; Rom. 15:27; Heb. 10:11), and *leiturgia* only six times (Lk. 1:23; 2 Cor. 9:12; Phil. 2:17, 30; Heb. 8:6; 9:21). *leitourgos* and *leitourgikos* add another six instances, three in Hebrews. The predominance of use in Hebrews is natural in view of its christological interpretation of the OT cultus. Thus Christ has a more excellent ministry in 8:6; the liturgical vessels are sprinkled in 9:21, and the OT priests have to offer daily service in 10:11. The use in Lk. 1:23 is also within an OT context. In Acts 13:2, however, the term seems to have a more spiritualized reference to prayer (cf. v. 3). It is the first instance of a use for specifically Christian worship. Rom. 15:27 and 2 Cor. 9:12 both refer to the collection, and cf. Phil. 2:30. It may be that monetary gifts here are seen as public service or are given a cultic significance, but the use is more likely the popular one of A.3.c: There is, however, a plain cultic nuance in Phil. 2:17 in view of the associated reference to libation. The point is either that the Philippian's faith is the offering (to which Paul will add the libation of his martyrdom), or that Paul's work in establishing their faith is the offering. Either way, the term *leiturgia* has here the sense of a cultic or priestly ministry.

c. Spiritualization. The rabbis speak of ethical as well as cultic service of God, although we also find expressions for pagan worship.

b. Nouns. The reference is mainly to the temple worship, or the worship of God, Synagogue worship extends the use to the ministry of the word and of prayer. With the destruction of the temple, expiatory significance may be ascribed to prayer. Study of the law is also divine service for the rabbis.

1. This name occurs in the genealogy of Jesus for the great-grandfather of Joseph and then again between David and Zerubbabel (Lk. 3:24, 29).
 2. In Lk. 5:27, 29 a tax collector named Levi is called to be a disciple and holds a great supper to which he invites Jesus. In Mk. 2:14 this Levi is said to be the son of Alphaeus, which has led some to identify him with the James of Mk. 3:18, although another suggestion is that he is the Matthew of Mt. 9:9. The story shows that even hated tax collectors may have a place among the disciples of Jesus and that there is no need to hide their shameful past, since faith does not look to the greatness of believers but to the greatness of the Lord to whom all believers own their life and pardon.
 3. The three other NT passages (Heb. 7:5, 9; Rev. 7:7) all refer to the son of Jacob and Leah.
 a. Many questions have been raised about the development of the priestly status of the tribe of Levi, but according to the dominant OT view it is plainly charged with the priesthood (Ex. 2:1ff; 6:20; 32:25ff; Dt. 33:9ff).
 b. Later Judaism evinces a strong interest in the tribe, giving it a princely as well as a priestly and prophetic role. The basis of this evaluation is the fact that the

Leu(e)! [Levi], *Leu(e)is* [of Levi]

lepros means "scaly," "scabby," and with *lepra* is used for various skin ailments. Whether these are always (or ever) the same as what we call "leprosy" is debated, but Jesus' public healing of lepers (Mt. 11:15; Mk. 1:40ff; Lk. 17:12ff.) is an effective sign that the age of messianic salvation has come. [W. MICHAELIS, IV, 233-34]

lepra [skin ailment], *lepros* [scaly, scabby]

lepis has two meanings: a. "shell" (e.g., of a nut) and b. "scale" (e.g., of fish, snakes, or, figuratively, metal plates). The only NT use is in the story of Paul's conversion, when Ananias lays hands on the blinded Saul and "something like scales fell from his eyes" (Acts 9:18). The term comes from the medical world of the day which speaks of descaling the eyes, i.e., removing a growth of skin that causes blindness. The author needs no special medical knowledge to use the term, and the passage must not be thought to support the view that Paul suffered from an eye affliction (cf. Gal. 4:15). The metaphor suggests that, as the Lord has overcome Paul's enmity, so he has given him the witness that he is to go to the Gentiles "to open their eyes" and turn them from darkness to light (Acts 26:18). [G. BORNKAMM, IV, 232-33]

lepis [shell, scale]

services, and in the LXX with reference to cultic vessels and vestments. The only NT use is in Heb. 1:14, which calls the angels ministering spirits that are sent to render *diakonia* to believers. This use is obviously noncultic. [H. STRATHMANN, IV, 226-31]

4. Rabbīnic sources display a fondness for white clothes. They are a mark of joy or distinction. They also denote purity. From the first century A.D. the dead are buried clothed in white.

3. Philo often has white and black as antitheses along with life and death, good and bad, etc. In allegories it is the color of truth. Josephus tells us that the Levites secured the right to wear white linen clothes and that the Essenes always went about clothed in white.

2. In the Hebrew world, too, white is an important color, due partly to the importance of light but more to the prominence of the concept of holiness. The Hebrew terms, like the Greek, are not precise, and *leukos* may be used for various words (cf. TDNT, IV, 243 for details).

1. *leukos*, whose root means "bright," is used for various shades of "white." It commonly describes such things as milk or snow, and occurs in the phrase "as white as." On inscriptions it is the color of sacrificial animals and priestly garments. The verb *leukaino* means "to make white"; thus time makes the hair white. White is the color of joy or victory, and is regarded as pleasing to the gods; helpful deities are themselves called white.

leukos [white], *leukaino* [to make white]

This word occurs in the LXX, Philo, and Josephus, and denotes both a member of the tribe of Levi and a subordinate cultic officer serving with the Zadokite priesthood (cf. Ezek. 44:6ff.). According to the account in Chronicles the Levites play an important liturgical role (as singers etc.), and rivalry develops with the more exclusive priestly caste in which the Levites secure the right to wear the same linen garments but lose their tithes. Their duties include 1. singing (for which they are divided into 24 classes), 2. policing (for which there are 24 posts, the three in the inner court being manned by priests), 3. keeping the doors, and 4. helping in the sacrifices. In the synagogue they read the law—a reflection of their teaching office. In the NT a Levite passes by the wounded man in Lk. 10:32. Levites are among those who come to John the Baptist in Jn. 1:19, and Barnabas, the Cypriot Christian who befriends Paul, is of the tribe of Levi. [R. MEYER, IV, 239-41]

Leu(e)tes [Levite]

4. In the early church we find some efforts to trace a descent of Jesus from Levi by way of Mary (cf. the relationship to Elizabeth in Lk. 1:36). The NT, however, establishes no such descent and attaches no importance to the point.

c. The NT verses, however, simply follow the OT tradition. In Rev. 7:7 Levi has no special position among the tribes. In Heb. 7 the priesthood of Jesus is shown to be superior to that of Levi on the ground that he is a priest after the order of Melchizedek, who is without genealogy and to whom even Abraham pays a tithe. The perfect priesthood of Jesus, notwithstanding his descent from Judah, replaces the imperfect and transitory priesthood of Levi.

Hasmonean dynasty is of Levitical descent. For Philo Levi is the type of a lover of God who leaves everything to cleave to God.

Leu(e)!
Levi

in white linen; the main thought seems to be that of transfiguration to heavenly glory (cf. Dan. 7:9).

5. The eschatological use dominates the field in the NT. Other possibilities hardly arise; indeed, the NT shows little interest in color of any kind. Jesus must have worn the ordinary garb of the people, for only at the transfiguration does he have a brightness in keeping with his heavenly dignity, and there is nothing distinctive about his robe to prevent its being diced away by the soldiers. The only noneschatological references in the NT are in Jn. 4:35, where the ripe ears are white or golden, and Mt. 6:36, where the fact that God alone can make the hair white or black shows how limited human power is.

b. In Rev. 1:14 (cf. Dan. 7:9) the whiteness of the head and hair of the risen Lord denotes, not his age, but his heavenly glory. The garment of v. 13 seems to be a priestly one, and if so, it, too, will be white. The same point applies at the transfiguration, where the clothing becomes, not pale, but radiant, so that we have here an anticipation of the resurrection of Christ and his heavenly glory (cf. Mk. 9:1; Lk. 9:31-32; Mt. 17:2). Implied is a transfiguring of the whole nature, as in other NT references to new and heavenly clothing (cf. 2 Cor. 5:2ff; Phil. 3:21).

c. The closest parallel to the transfiguration accounts is to be found in the references to the angel or angels at the tomb whose faces and clothes shine with heavenly radiance (see Mt. 28:3; Mk. 16:5; Lk. 24:4; Jn. 20:12; Acts 1:10). The white clothes alone are enough here to indicate the transcendental character of their glory. But the implication is not that Jesus is shown to be an angel at the transfiguration, for the elders of Rev. 4:4 are also clothed in white, and so are the overcomers of 3:4 etc. In the case of Christ the radiance signifies his unique position, in the case of the angels it denotes their heavenly character, and in the case of the overcomers it symbolizes the gift of eternal fellowship with the exalted Lord (3:4-5) by way of his cleansing work (cf. 6:11; 7:13-14). White is also significant in Revelation; cf. the white stone of 2:17, the white horse of 6:2 and 19:11 (cf. 19:14), the white cloud of 14:14, and the great white throne of 20:11. In all these verses the reference is plainly eschatological.

[W. MICHAELIS, IV, 241-50]

léon [lion]

léon is used both literally and figuratively, e.g., for the constellation, the sign of the Zodiac, or a brave or violent person. The lion plays a role in religion; thus in the OT lions are depicted on the temple stands (1 Kgs. 7:9) and the cherubim have lions' heads (Ezek. 1:10ff.). The word occurs some 150 times in the LXX, often in comparisons. In all the NT instances we find OT allusions. Thus Heb. 11:33 is based on Dan. 6:17ff. Again, Rev. 4:7 reflects Ezek. 1:10ff. (and cf. Rev. 9:17; 13:2). A messianic understanding of Gen. 49:9 underlies Rev. 5:5, and one may compare 10:3 with Hos. 11:10 and Am. 3:8. For the warning against apostasy in 1 Pet. 5:8 cf. Ps. 22:13, and for 2 Tim. 4:17 cf. Ps. 22:21. The promise that lions will be peaceful in the last time (Is. 11:6-7) finds no echo in the NT.

[W. MICHAELIS, IV, 251-53]

lénos [vat, press], hypoleition [tough]

1. lénos means a "vat" or "press," usually for oil or wine. Grapes are pressed with great jubilation (Is. 16:9-10; Joel 2:24). The contrast is all the sharper, then, when

B. In the NT.

1. In 2 Cor. 11:26 Paul uses the term when listing the perils to which he was subject; he has bandits in mind.
2. In Mt. 21:13 Jesus accuses the priestly aristocracy of turning the house of prayer into a den of robbers. He has in view the temple trade which serves personal enrichment and satiates cupidity. The saying brings the priesthood under the threatened judgment of Jer. 7:8ff.
3. In Lk. 10:30, 35 the *lestai* are probably bandits but they could also be Zealots, who preyed on the population in self-support. If they are Zealots, the parable perhaps contains an indirect criticism of the Zealot movement.

A. Outside the NT.

1. From a root meaning "to win," "to seize," "to seize," come words for "prey," and "to seize as prey," and hence *lestes* for "one who seizes prey." This word is used in antiquity for a soldier or mercenary who has an implicit right to booty (cf. in the LXX Jer. 18:22). But it usually has a bad sense, e.g., for undisciplined troops, then for robbers, bandits, etc., with an implied use of force (cf. Jer. 7:11).
2. Josephus uses the term for the Zealots, who under such leaders as Hezekiah and Judas of Galilee revolt against Roman rule, perhaps with messianic pretensions. For many Jews the Zealots are patriots rather than bandits, even though they often take what they need from their own people. But Josephus takes the Roman view, for although the Romans execute the Zealots as political offenders (by crucifixion), they contemptuously describe them as bandits. It is interesting that Josephus does not use *lestai* for the Jews as a whole when they rebel in A.D. 66, but reserves the term for Zealot individuals and factions that in his view misuse the religious cause.
3. Rabbinic Judaism adopted the terms *lestes* and *lestia* from the Greek and used them both for robbers and originally, perhaps, for the Zealots, which suggests that the Zealots themselves regarded the term of reproach as a title of honor, but also that the rabbis to some degree repudiated them.

lestes [robber, revolutionary]

God treads the press in judgment (Jer. 25:30; Lam. 1:15; Is. 63:1ff.). In Joel 3:13 a call goes out for helpers to join with God in treading the overflowing press of retribution. 2. The NT references to the press all stand under OT influence. Thus the parable of Mk. 12:1 (Mt. 21:33) is based on Is. 5:2 and has allegorical features.

3. Similarly Rev. 14:19-20 and 19:15 use prophetic images in their depiction of divine judgment. The first vision raises some problems by giving a role to the "other" angel, by mentioning the city, by mixing the motifs of winepress and battle, and by its seeming finality. It is probably meant to point forward to the definitive depiction in 19:15, where it is the Messiah Judge who treads the winepress of divine wrath. The location is in keeping with the OT message (cf. Joel 3:2), and the reference to the angel of fire may be in harmony with the idea that the mouth of Gehinnom is at the holy city. If some of the details in ch. 14 and ch. 19 seem to vary, it may be noted that 19:15 combines the motifs of 14:8, 10, 19-20, that the mention of the beast in 19:20 corresponds to 14:9, 11, and that in 14:9ff. and 20:15 those who worship the beast are consigned to the lake of fire as the beast and the false prophet are in 19:17ff.

4. The use of the term is similar in Jn. 10:1ff., where it covers those, including Zealots, who try to bring in the kingdom without regard for Jesus, and who thus bring the flock into serious danger (cf. Mt. 24:4ff.).

5. The saying of Jesus to those who arrest him in Mt. 26:55 carries a clear messianic reference. To reject the claim of Jesus is to rank him with Zealot leaders. Pilate, indeed, lets the people choose between the freedom fighter Barabbas, whose first name was probably Jesus, and Jesus of Nazareth, as though they are both men of the same stamp (Mt. 27:15ff.; cf. Jn. 18:40, where Barabbas is called a *lestes*, or, in some versions, an *archilestes*). Two *lestai* are also crucified with Jesus. The title on the cross identifies Jesus as a Zealot leader, although, handed over by his own people, he is one whom the people reject. This explains why Celsus later calls Jesus a *lestes*, i.e., a false Messiah (Origen *Against Celsus* 3.59).

[K. H. RENGSTORF, IV, 257-62]

libanos [incense], **libanōtōs** [censer]

Incense, made from the resin of various trees, is widely used in antiquity both generally and cultically. In Mt. 2:11 it is one of the costly gifts brought by the Wise Men to the infant Jesus, and in Rev. 18:13 it is an important item in the trade with fallen Babylon. *libanōtōs* has in Rev. 8 the unusual meaning "censer"; it is associated with the prayers of saints in v. 3 and filled with fire from the altar (which is cast down as a sign of divine wrath) in v. 5. The normal word for censer is *thymlatērion*, though this means "altar of incense" in Heb. 9:4.

[W. MICHAELIS, IV, 263-64]

Libertinoi [Libertines]

Among Stephen's opponents in Acts 6:9 are those of the synagogue of the so-called *Libertinoi*. The double *ton* divides the opponents into two groups, and to the first group belong the Cyrenians and Alexandrians along with the Libertines. *Libertinoi* is a term borrowed from Roman law and denotes slaves who have gained their freedom, or the descendants of such slaves. The reference here might well be to the descendants of Jewish prisoners whom Pompey had taken to Rome. Persecution of the infant church begins, then, with Hellenistic groups settled in Jerusalem (cf. Acts 8:1ff.). This agrees with the divisive attitude of Hellenistic Judaism and with what we know of its ideal of piety.

[H. STRATHMANN, IV, 265-66]

lithazo [to stone], **katalithazo** [to stone to death], **lithoboleō** [to stone to death]

The reference of these terms is to stoning, which is a common penalty in antiquity, associated with expulsion as well as execution. In Mt. 21:35 *lithobolein*, and in Lk. 20:6 *katalithazein*, carry the sense of "killing." In Jn. 10:31ff. and 11:8 attempts are made to stone (*lithazein*) Jesus for blasphemy (cf. also Jn. 8:5). In Acts 5:26 "throwing stones" is the point of *lithazein*, but stoning is meant in 7:58 and 14:5 (both *lithobolein*). The stoning of Paul in 14:19 (*lithazein*; cf. 2 Cor. 11:25) seems to be due to mob

tion of Christ as the stone is the thought of the true temple of which he is the cornerstone or foundation stone. Jesus himself uses the figure in Mt. 12:10 and Lk. 20:18; according to these verses he will be rejected but God will then exalt him as the keystone, i.e., the Head of his community. The setting of the saying is eschatological. Acts 4:11 takes up the same thought but finds the exaltation of Christ as the keystone already fulfilled in the resurrection. Eph. 2:20ff. links the idea with that of the ongoing rebuilding of the community until it reaches completion in the final stone that is Christ. But Christ is ultimately the foundation stone as well. Thus 1 Pet. 2:4ff. refers

a. The Keystone and Foundation Stone of the True Temple. Primary in the description of Christ as the stone is the thought of the true temple of which he is the cornerstone or foundation stone. Jesus himself uses the figure in Mt. 12:10 and Lk. 20:18; according to these verses he will be rejected but God will then exalt him as the keystone, i.e., the Head of his community. The setting of the saying is eschatological. Acts 4:11 takes up the same thought but finds the exaltation of Christ as the keystone already fulfilled in the resurrection. Eph. 2:20ff. links the idea with that of the ongoing rebuilding of the community until it reaches completion in the final stone that is Christ. But Christ is ultimately the foundation stone as well. Thus 1 Pet. 2:4ff. refers

3. *Christ the Stone.*
messianic understanding of the OT *lithos*.

2. *The Reference of OT lithos Statements to the Messiah in Later Judaism.* The NT verses mentioned above come almost entirely from the OT. Many of the OT originals are also linked to the Messiah in later Judaism (cf. the LXX addition to Is. 28:16, rabbinic references to the stone of Dan. 2:34ff., and rabbinic interpretation of the stone of Gen. 28:18). The OT use of "Rock" for God prepares the ground for the

1. *The Verses.* Several verses compare Jesus to a *lithos*, e.g., Mk. 12:10; Lk. 20:18; Acts 4:11; 1 Pet. 2:4ff.; Rom. 9:32-33, and cf. Eph. 2:20; 1 Cor. 10:4-5; Jn. 7:37ff.; possibly Lk. 2:34; also the quotations from Is. 28:16 in Rom. 10:11 and 1 Tim. 1:16,

though the image of the stone has faded from view in these verses.

2. The striking saying in Mt. 3:9 is to the effect that God can give even stones the power to raise up progeny (cf. Is. 51:1-2, which is understood by the rabbis to refer to Isaac's birth from Abraham when he had lost the power to pass on life). The figure of the rock that produces children rejects the idea that salvation depends on natural descent. God can bring forth spiritual life from the spiritually dead (the Gentiles?).

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lithos [stone], *lithinos* [stony]

action without trial. Hebrews has *lithazein* in the list in 11:37 and *lithobolein* (quoting Ex. 19:13) in 12:20.

[W. MICHAELIS, IV, 267-68]

Is. 28:16 to Christ. God has laid this foundation, and those who build on it in faith will not be put to shame.

b. The Stone Which Crushes and the Stone of Offense. Lk. 20:18 adds to Ps. 118:22 an eschatological threat which is based on Dan. 2:31ff. (which the rabbis view messianically) and possibly on Is. 8:14 and on the proverbial saying about the pot which is broken whether it falls on the stone or the stone on it. The point of the saying is that those who run up against the stone will be shattered, but so, too, will those on whom it falls in judgment. A decision has to be made regarding Christ the stone, for his ultimate supremacy is guaranteed.

c. The Significance of Christ the Stone for Salvation or Perdition. The stone metaphor contains both promise and threat, for in Christ both divine goodness and divine wrath are revealed. Rom. 9:32-33 brings out the double significance. Those who seek self-righteousness stumble on the stone, but those who believe will be saved. 1 Pet. 2:4-5 is to the same effect. Christ the stone means salvation for the community of faith (Is. 28:16), but unbelievers will stumble and fall over him (Ps. 118:22; Is. 8:14). The lesson of Lk. 2:34 is similar.

d. The Dispenser of Living Water. 1 Cor. 10:4 finds the preexistent Christ in the rock that provides water for Israel. In 7:37-38 carries the same thought in connection with the pouring out of water at the Feast of Tabernacles, which is taken to symbolize both the provision of rain and the outpouring of messianic blessings. Jesus seizes on the ritual of the feast (and its meaning) to point to himself as the one who gives the water of life to needy believers.

e. Christ as Stone in Post-NT Writings. The stone sayings quoted in the NT are often combined in later works as part of the christological proof from Scripture. Thus Barn. 6:2ff. combines Is. 28:16; 50:7; Ps. 118:22, Justin *Dialogue* 70:1; 76:1; 114.4 refer Dan. 2:34; Gen. 28:18; Ex. 17:12, etc. to Christ, and Cyprian has a collection of stone passages in *Testimonies* 2:16-17.

D. Christians as Living Stones. As Christ is *lithos zōn* in 1 Pet. 2:4, Christians are *lithoi zōntes* in 2:5. As such they form a spiritual house (cf. Eph. 2:20). The term "living" suggests that they owe their life to Christ, the living stone. Ignatius in *Ephesians* 9:1 develops the metaphor rather fancifully by comparing Christ (the cross) to the lifting beam and the Spirit to the rope. Hermas in *Visions* 3 and *Similitudes* 9 works out the comparison in exhaustive detail. He finds two types of stones, the serviceable and the unserviceable. His concern is with the latter, which can become serviceable by repentance.

[J. JEREMIAS, IV, 268-80] → *gōnia* (*aktrogōniarios*, *kephalē gōnias*), *petra*

lithos [to winnow, pulverize]

lithos means a. "to winnow," b. "to scatter," and c. "to pulverize." In the OT winnowing is a common figure for temporary (Ezek. 36:19ff.) or final (Jer. 15:7) judgment. The only NT instance is in Lk. 20:18 par. Mt. 21:44, where the meaning is "to pulverize" and the point is the ineluctability of the judgment which the rejected stone will bring on unbeliever (cf. Dan. 2:34-35; Is. 8:14).

[G. BORNKAMM, IV, 280-81]

also unconditionally valid; there can be no objection when Paul thinks he is not inferior consider that present suffering is not to be compared with future glory (8:18). It is we judge on the basis of the justifying efficacy of Christ's work (Rom. 3:28) or judgment of faith in Rom. 3:28; Phil. 3:13. This is an obedient *logizesthai* in which destroyed but reoriented to divine reality. Hence *logizesthai* can become a term for the as this is set forth at the cross (cf. Lk. 22:37 quoting Is. 53:12). The *logismoi* are not reason which can be subdued, not by reason's own weapons, but only by God's power mation of reason, the situation is different. The *logismoi* are the thoughts of arrogant-2 Cor. 10:4, where the *logizesthai* of v. 2 is hostile to Paul and reflects an overest-basis of moral law, either accuse or excuse. Its function, however, is only judicial. In with the diatribe, he has *logismos* in a positive sense for the thoughts which, on the of thought in his use of *logismos*. In Rom. 2:15, where he stands on common ground 1. *Thought Taken Captive to Christ*. Paul expresses the popular philosophical idea NT *logizesthai* is rare and weak, and *logismos* is never used at all.

B. The Word Group in the NT. Paul uses *logizesthai* in all its nuances, though bending it to his own purposes. *logismos* occurs only twice in Paul. In the rest of the from God (1:3).

plan to save, but usually bad (Ezek. 38:10). In Wisdom it is self-vaunting reason apart In the LXX the word also has the common sense of "plan," good when it is God's the consciousness and as worked out in action. The law is its basis in 4 Maccabees. function, with an ethical orientation in Stoicism. It is reason in its concrete form in applications in mathematics and logic. It thus comes to denote the supreme human 2. *logismos*. The noun has the same basic senses as the verb but finds special there is also something of the commercial sense of charging.

cultic crediting in Lev. 7:18 and 17:4. In cultic imputing the basis is God's will but reckoning of faith as righteousness in Gen. 15:6, the imputing of sin in Ps. 32:2, and purposing of evil against the Lord (cf. Jer. 18:8; Nah. 1:9, 11). Rather different is the the religious sphere for God's purposing of evil against a sinful people, or for the counting in the subjective sense (see TDNT, IV, 284-85 for details). It also b. enters takes on the nuance a. of an emotional and even volitional act, e.g., devising, or "to charge," and b. more generally for "to deliberate," "to conclude." In the LXX it 1. *logizomai*. In secular Greek this word is used a. commercially for "to reckon," A. The Word Group Outside the NT.

logizomai [to calculate, deliberate], *logismos* [calculation, reasoning]

logia (like *logos*) is a popular term meaning "collection" (sometimes sacr). It occurs in the NT only in 1 Cor. 16:1-2, where Paul asks for an orderly gathering of the gift for the Jerusalem church so that there need be no special effort when he comes. While the word can denote an extraordinary tax, there is here no thought of an assessment. Accompanying terms such as ministry and fellowship show that it is a gift comparable to the voluntary love offerings of the diaspora to Jerusalem rather than to the obligatory temple tax (cf. Rom. 15:26, 31; 2 Cor. 8:4ff.; 9:1ff.).

[G. KITTEL, IV, 282-83]

logia [collection]

logikos, logos, logomachō, logion, logos → *legō*

[H. W. HEIDLAND, IV, 284-92]

repentance is the ground of nonimputation (cf. faith in 1 Clem. 10.6).
 putting of sin. Justin *Dialogue* 141.2-3 rather misses the point when he suggests that
 Ps. 32:2, for the imputing of faith obviously embraces much more than the nonim-
 again a judgment of grace, but it is the only connecting point between Gen. 15:6 and
 not impute sin to us, it is because Christ has been made sin for us. *logizesthai* is here
 linguistically and the Jews materially. The cross is the point of union, for if God does
 2 Cor. 5:19; cf. Ps. 32:2). The intrusion of grace into divine justice offends the Greeks
 b. The reverse side of the imputing of faith is the nonimputing of sin (Rom. 4:7-8;
 complementary terms whereby God the Judge is also God the Father.

supported by the Greek sense of *logizesthai*, and presents *dikaion* and *logizesthai* as
 Spirit (Gal. 3:2ff.). Paul, then, restores Gen. 15:6 to its true sense, corrects the trend
 become new creatures by God's *logizesthai*, which carries with it the imparting of the
 is no fiction. The reality of God's assessment thus serves as a norm of action. Believers
 On the basis of the cross righteousness is now the true reality, so that this imputation
 subject themselves to divine judgment and mercy and are ready to live by divine grace.
 an answer is sought in the grace of the cross. The point of faith is that in it believers
 the very question why faith should be reckoned for righteousness is a false one unless
 may be seen by his contrasting of gift and debt (v. 4). The presupposition here is that
 he is plainly playing off the Hebraic *logizesthai* of the LXX against the Greek use, as
 commitment to action. Paul makes an even more decisive break in Rom. 4:3ff., where
 Jms. 2:23 breaks with this trend by stressing, not the meritlessness of faith, but its
 it also carries with it the idea of recognition, which implies that faith is also a merit.
 term *logizesthai* fits in with this trend, for while it embraces the idea of imputation,
 the judgment from God's personal will and turn it into general recognition. The Greek
 has intrinsic worth. Yet a tendency develops, especially among the rabbis, to remove
 God reckons faith as righteousness because he is pleased to do so and not because it
 a relation between salvation and faith and raises the question of merit. In Gen. 15:6
 a. God imputes faith (cf. Jms. 2:23; Rom. 4:3ff.; Gal. 3:6). This imputing sets up

4. *logizesthai* as God's Saving Act

edification of the community (1 Cor. 12 and 14).

impelled to action, but unfolds in the community and comes to fulfillment in the
 is normative, *logizesthai* involves the power to live. It is not arbitrarily or aimlessly
 on a principle but living according to the fact of salvation (Phil. 2:5ff.). When Christ
 1 Cor. 13:5, where what is at issue in this very un-Greek combination is not reflecting
 reflection but for the practical consideration that leads to action. The same applies in
 3. *logizesthai* in the Community's Life. In Phil. 4:8 Paul is not asking for mere
 2 Cor. 10:2, judgment involves commitment to action.

Paul uses *logizesthai* in a broader sense than that of thought. As in 1 Cor. 13:11 and
 2. *logizesthai* in the Apostle's Ministry. In the estimation of his work in 2 Cor. 3:5
 act accordingly (Rom. 6:11), or even when the weak think things to be unclean (14:14).
 fection (Phil. 3:13), or when he calls us to consider that we are dead to sin and should
 as an apostle (2 Cor. 11:5), or when he considers that he has not yet achieved per-

1. In the OT *lolein* is commonly the rendering of Heb. *rahas*, which means "to wash," "to bathe." Bodily care is the first reference, but ritual purification is also important (cf. Lev. 11:40; Dt. 23:12, etc.). In the OT, however, recognition of the moral element rules out purification for, e.g., intentional homicide. The prophets make it plain that there can be no easy washing away of guilt. Hence purifications for moral faults are given figurative significance. True washing is by repentance (Is. 1:16). It is the promised, saving act of God himself (Is. 4:4; Ps. 51:7). This act embraces human

B. The Group in the OT and Judaism.

this can easily fall into the error of moralization. Later there is a growing demand for moral purity rather than external purification, but idea that the progress of the sun through the ocean is a purifying and vivifying bath. Even the gods need purification; cf. the washing of idols, and in Egypt the devotion. In cases of birth, marriage, madness, homicide, death, cultic participation, and private cations play a big part in religious life in Egypt, Greece, etc. Lustrations are important first the notions are purely physical, but moral judgments develop too. Cultic purifications are thought to involve impurity through demonic action or a material *miasma*. Those affected are a danger to themselves and others and thus need purification. At first the notions are purely physical, but moral judgments develop too. Cultic purifications play a big part in religious life in Egypt, Greece, etc. Lustrations are important in cases of birth, marriage, madness, homicide, death, cultic participation, and private devotion. Even the gods need purification; cf. the washing of idols, and in Egypt the idea that the progress of the sun through the ocean is a purifying and vivifying bath. Later there is a growing demand for moral purity rather than external purification, but this can easily fall into the error of moralization.

2. *Sacral Baths and Purifications*. In primitive times such processes as birth and death are thought to involve impurity through demonic action or a material *miasma*. Those affected are a danger to themselves and others and thus need purification. At first the notions are purely physical, but moral judgments develop too. Cultic purifications play a big part in religious life in Egypt, Greece, etc. Lustrations are important in cases of birth, marriage, madness, homicide, death, cultic participation, and private devotion. Even the gods need purification; cf. the washing of idols, and in Egypt the idea that the progress of the sun through the ocean is a purifying and vivifying bath. Later there is a growing demand for moral purity rather than external purification, but this can easily fall into the error of moralization.

The church does not oppose the practice but protests against its excesses. Heating systems. Bathing includes successive warm and cold baths and various anointings. The Romans adopt the Greek habit and make bathing a luxury with their pools. Baths are an established feature, more for nursing and strengthening than for cleansing. From early days the Greeks bathe in the sea, in rivers, and in swimming pools. Baths are an established feature, more for nursing and strengthening than for cleansing. The Romans adopt the Greek habit and make bathing a luxury with their heating systems. Bathing includes successive warm and cold baths and various anointings. The church does not oppose the practice but protests against its excesses.

A. The Terms in Hellenism.

1. *General Usage, Bathing in Antiquity and the Church's Attitude*. *lolein* normally refers to washing or bathing the body, middle "to take a bath." A *louton* is a place for bathing. From early days the Greeks bathe in the sea, in rivers, and in swimming pools. Baths are an established feature, more for nursing and strengthening than for cleansing. The Romans adopt the Greek habit and make bathing a luxury with their heating systems. Bathing includes successive warm and cold baths and various anointings. The church does not oppose the practice but protests against its excesses.

louo [to wash, bathe], *apoloio* [to wash oneself], *louton* [bath, place for bathing]

← *blaspheméo, oneidízo*

of the new creation is manifested. [H. HANSE, IV, 293-94]

4:12: "When reviled, we bless" (cf. Diog. 5.15). By this answer to calumny the reality 18:23), repaying railing with blessing (1 Pet. 3:9). This is the apostolic way of 1 Cor. (cf. Mt. 5:11) they should follow Christ's example (1 Pet. 2:23; cf. Mt. 26:63; Jn. 2. Christians should try to avoid calumny (1 Tim. 5:14), but when exposed to it be blasphemous.

not to do so. In Mart. Pol. 9.3 the aged Polycarp cannot revile Christ; to do so would asked why he reviles the high priest, and in his reply he recognizes a religious duty

1. *loidoros* occurs in lists of vices in 1 Cor. 5:11 and 6:10. In Acts 23:4 Paul is In the NT the verb occurs four times and the noun and adjective twice each.

This common word group has the secular sense of reproach, insult, calumny, and even blasphemy. In the LXX it carries the nuance of wrangling, angry remonstrance, or chiding as well as the more usual calumny. Philo has it for mockery or invective. In the NT the verb occurs four times and the noun and adjective twice each.

loidoro [to revile, abuse], *loidoria* [abuse], *loidoros* [reviler], *antloidoro* [to revile in return]

repentance even as it transcends it (cf. Is. 43:25). The prophets thus maintain the moral demand and yet avoid moralization.

2. Judaism lays stress on ritual washings but uses other terms. It remains aware that washing with water does not result in remission. Yet concern for the law brings great scrupulosity, so much so that even God is said to bathe after burying Moses, not, of course, because he contracts impurity, but because he observes the law. Philo uses the group in the everyday sense, but also uses it for both OT and Gentile purifications. He allegorizes outward washing as inward cleansing. The latter is a favorite theme, and he distinguishes those who are being purified from those who are fully purified.

C. The Group in the NT.

1. *The Secular Sense.* Only *louein* bears the secular sense in the NT, e.g., in Acts 9:37 (semi-sacral?) and Acts 16:33. The use in 2 Pet. 2:22 is figurative. All the other references are to freeing from sin (in baptism) (cf. *loutron* in Eph. 5:26; Tit. 3:5).

2. *Theological Reflection.* Jesus protests sharply against confusing ritual and moral purity and against trust in external observances (Mk. 7). The rest of the NT develops this insight. Even a moral break with the past does not itself purify. The proper starting point is the forgiveness of sins by a merciful God. If full cleansing comes only with the consummation, eschatological fulfillment is already a reality in Christ (1 Pet. 1:2). Entrance into this is at baptism, which is thus a *loutron*, not in the old sense of a ritual cleansing, but in a new and distinctive sense that derives its content from the saving work of Christ.

3. Pertinent Passages.

a. If *loussanti* is the correct reading in Rev. 1:5, this gives a true NT thought indirectly related to baptism. But *lyssanti* ("freed") is better attested.

b. In many verses there is a clear reference to baptism. In Acts 22:16 Ananias tells Paul to be baptized and wash away his sins. In 1 Cor. 6:11 Paul reminds his readers that, being washed, they are to avoid fresh defilement. In Eph. 5:26 Christ purifies the church for bridal union by the washing of water with the word (i.e., the divine word of the gospel). In Heb. 10:22 the outward washing is related to the inner purifying. In Tit. 3:5 the washing of regeneration is on the basis, not of our own works, but of God's mercy. In 2 Pet. 2:22 the point of the proverb (Prov. 26:11) is that the false teachers, after baptism, return to sin and incur unforgivable guilt (Heb. 6:4ff.; 1 Jn. 5:16).

c. The reference to baptism is less clear in Jn. 13:10. The story of the foot-washing has two points, i.e., cleansing by Jesus and the example of ministering love. In view of the distinction between total and partial washing, the former (*teloumenos*) probably refers to the baptismal cleansing and the latter (*tois podas nipsasthai*) to the renewed cleansing of daily forgiveness. The relation between cleansing and service is that the love of Jesus which confers forgiveness is the source of power for the disciples own ministry of love.

D. *louein* in the Early Church. In the apostolic fathers we find only *louesthai* in the sense "to bathe" (Hermas *Visions* 1.1.2; 1 Clem. 8.4). The group is uncommon in the Apologists but is favored by Justin, who quotes Is. 1:16 in *Apology* 1.44.3, refers to pagan washings in 1.62.1, and has direct references to baptism in 1.61.7; *Dialogue* 12.3, etc. Later, although the church resists the idea that bodily washing is of value without inner cleansing, sacral washing finds a place, e.g., in washing the hands before prayer and the liturgical use of consecrated water.

→ *baptizo, katharizo*

[A. OEPKE, IV, 295-307]

2. Pain alternates with joy (*hedone*) in the Greek view of things. There is a natural desire to live without it, yet life in mere *hedone* would be vegetating. The things that

or outrage. while mentally it is especially the anguish of misfortune, death, annoyance, insult, Physically the pain is especially that caused by hunger, thirst, heat, cold, or sickness, perience sorrow." Both physical pain and mental anguish are covered by the words.

A. The Greek Understanding of *lype*.

lype, *lypeo*.

lype [pain, sorrow], *lypeo* [to grieve], *alypos* [without sorrow], *perlypos* [profoundly sorrowful], *sylyppeomai* [to sorrow with]

lymainomai has such senses as "to treat disgracefully," "to injure," "to hurt," "to imperil," and "to destroy." The only NT occurrence is in Acts 8:3, where, in the sense "to ravage," "to lay waste," it describes Saul's relentless persecution of the church (cf. 9:1; 22:4).

lymainomai [to harm, destroy]

B. NT Usage. *lykos* occurs in the warning of Jesus against false prophets in Mt. 7:15. These teachers might produce notable achievements (the distinction is not merely that of word and deed) but they do not do the one thing that matters, i.e., the Father's will. This is the criterion by which to differentiate appearance and reality. Paul has a similar saying in Acts 20:29, although it is impossible to say what false teachers he has in mind. As distinct from the church's own teachers in v. 30, they come from outside. In Mt. 10:16; Lk. 10:3 Jesus warns his disciples of the dangers they will face on their mission. The contrast between their authority and the persecutions they suffer characterizes their eschatological relation to the world. In 10:12 again shows that the community is under mortal threat, but the focus is on the fact that Jesus, unlike the hireling, sees the threat, protects the flock with his life, and thus averts the danger. Faced with the threat, the flock may thus see to whom it truly belongs.

[G. BORNKAMM, IV, 308-11]

lykos [wolf]

bring joy also bring pain (e.g., children). We also bring sorrow on ourselves by our deeds. Carousing offers brief *hedonai* and many *lypai*.

3. Dealing with *lype* only in relation to *hedone*, philosophy sees that there can be no *hedone* without it. Plato thinks *hedonai* and *lypai* belong to the lower part of the soul but differentiates true and spiritual *hedonai* from others. Yet even here there is the possibility of deception by a false evaluation of things or by trying to have joy by the concealment of pain. True *hedone* comes with the perception of goodness, truth, and beauty. But this poses a limitation for *lype* and raises the question of its purpose. For Aristotle *hedone* is a good, but not absolutely so. Stoicism groups *lype* with the passions (including *hedone*, fear, etc.) from which sages free themselves. It really arises from within as an emotion based on error, and it serves no positive purpose.

4. At the same time, there are some beginnings of a positive view in the Greek world. Thus *lype* leads to sympathy, to knowledge, and in that sense to salvation. Some circles also see in *lype* a divine punishment which leads to penitence, although the prevailing belief in ineluctable fate hampers true self-accusation. Some forms of Gnosticism find a place for *lype* as a valuable means of discipline for the imprisoned soul. Plotinus, too, suggests that through *lype* one might learn the alienation of the soul and its relationship to deity.

B. The Understanding of Sorrow in the OT and Judaism.

1. In the LXX *lype* is the rendering of various Hebrew terms. Its meaning varies, covering such things as physical exertion, trouble, pain, sorrow, anxiety, and annoyance. 2. Proverbs (14:13) accepts the fact that joy and pain intermingle in human life (cf. Eccl. 3:4). But one is not to surrender to sorrow (Prov. 31:6; Eccl. 9:7). The real focus of the OT, however, is not psychological but practical, i.e., on the things that cause joy or grief. God imposes pain (Gen. 3:16-17), but in the last age it will vanish (Is. 35:10; 51:11). Pain is not merely a penalty but also a means of divine instruction, so that faith sees in it a firm relation to joy (Ps. 126:5).

3. Philo adopts to a large extent a Stoic view of *lype*. Although full joy belongs to God alone, pain should have no place for the righteous, since God does not will that we be just tormented by *lypai*. The *lype* of remorse can serve a more positive purpose.

C. Christian Writings.

1. The NT contrasts *lype* and *chara* (Jn. 16:20ff. etc.) rather than *lype* and *hedone* (cf. also *lypein* and *euphrainen* in 2 Cor. 2:2). The main sense of *lype* is sorrow or grief (cf. Jn. 16:6; Rom. 9:2; Phil. 2:27).

2. The NT does not discuss whether *lype* is good or bad. The desire to be spared it is right (cf. 2 Cor. 2:1ff.), and at the end it will be done away (Rev. 7:17). We are not to cause *lype* to others (Rom. 14:15) except it be in love and with a view to repentance (2 Cor. 2:4). Divine correction is perceived in it (Heb. 12:4ff.; 1 Pet. 1:6). 3. In another sense, however, *lype* is an integral part of the Christian life. Conversion involves a godly *lype* which is essential to the ongoing life of faith (2 Cor. 7:9ff.). The consequent break with the world exposes Christians to *lype* which they now regard, not as a hindrance, but as an opportunity for growth in the power of Christ's death and resurrection. Acceptance of *lype* is acceptance of the cross (Gal. 6:14; Phil. 3:10-11; 2 Cor. 4:8-9). In John Christ's departure plunges the disciples into the *lype* not merely of mental sorrow but of vulnerability in the world (Jn. 16:6-7, 20ff.). They must experience this if they are to know the true meaning of belonging to Jesus. Yet this *lype* is the source of their joy (16:21-22). The very isolation from

The *lychnos* is a lamp, originally an open bowl, then a closed lamp in various forms, usually put on a stand to give better light, the *lychnia* being the stand. Both words are common in the LXX (cf. the seven-branched candelabra, a *lychnia* with seven *lychnoi*). The lamp is a common metaphor in the OT. It denotes length of life (2 Sam. 21:17), the source of divine help (Job 29:3), and the law (Ps. 119:105). The lamp of the wicked will be put out (Job 18:6). In the NT Jesus makes figurative use of the fact that to give its light a lamp must be put on a stand. In Mt. 5:15 this seems to suggest that the disciples must give open witness, although a reference to Jesus' own ministry is not excluded. In Lk. 11:34 Jesus calls the eye the lamp of the body; we must be open to the light of the gospel if we are to know full health. The exhortation in Lk. 12:35 presents the burning lamp as a symbol of readiness. The woman in Lk. 15:8 lights a lamp in her search for the lost coin, a token of her great anxiety to find it. In Jn. 5:35 Jesus honors the Baptist by calling him a burning and shining lamp; he cannot be called the light itself (cf. 1:8) but he has given faithful witness to it. Rev. 11:4 describes the two witnesses as *lychnai* (cf. Zech. 4:2, 11), while the seven churches are seven golden *lychnai* in 1:12-13 etc. (cf. Zech. 4 and Mt. 5:15), and the Lamb himself is the lamp of the heavenly city in 21:23. Heb. 9:2 refers to the temple lampstand, and 2 Pet. 1:19 calls the prophetic word a lamp shining in a dark place until the day dawns.

[W. MICHAELIS, IV, 324-27]

lychnos [lamp], *lychnia* [lampstand]

lytron etc. → *lyo*

[R. BULTMANN, IV, 313-24]

syllypéōmai. Having the common sense "to sorrow with," "to feel sympathy," this word (used by the LXX in Is. 51:19) occurs in the NT only in Mk. 3:5 to express the strong grief of Jesus at the hardness of heart of his opponents.

Gethsemane in Mk. 14:34.

perilypos. This word means "extremely afflicted" or "profoundly sorrowful." The NT uses it of the rich young ruler in Lk. 18:23, Herod in Mk. 6:26, and Jesus in

alypōs. This word, meaning "without sorrow or care," is common in the papyri and plays an important role in Stoicism. It occurs in the NT only in Phil. 2:28.

1.2.1-2. At the same time *type* is one of the twelve vices of *Similitudes* 9.15.3, and the *typeros* person wounds the Spirit. There is little of note in the Apologists apart from a Stoicizing reference in Tatian *Address to the Greeks* 11.1.

5. Among the apostolic fathers Hermas uses *type* for sorrow over sin in *Visions* 1.2.1-2. At the same time *type* is one of the twelve vices of *Similitudes* 9.15.3, and the *typeros* person wounds the Spirit. There is little of note in the Apologists apart from a Stoicizing reference in Tatian *Address to the Greeks* 11.1.

4. 1 Pet. 2:19 develops a similar thought. The pain of unjust suffering carries a rich reward when accepted in commitment to God and separation from the world, with Christ again as a model (v. 21). Eph. 4:30, however, has the rather different warning that believers are not to grieve the Spirit, presumably in a strengthening of the admonition against evil talk in v. 29.

Jesus brings out the significance of fellowship with him and the resultant victory over the world (Jn. 16:33).

lyo [to loose, destroy], **analyo** [to depart, return], **analysis** [depart-
ing], **epilyo** [to release, explain], **eplysis** [explanation], **katalyo** [to put
down, destroy], **katalyma** [inn, guestroom], **akatalyos** [indestruc-
tible], **lytron** [ransom], **antilytron** [ransom], **lytroo** [to ransom, redeem],
lytroisis [redemption, liberation], **lytrois** [[liberator, redeemer],
apolytroisis [release, redemption]

A. The Word Group in the OT.

1. **lyo** and **Compounds**. The simple **lyo**, "to loose," is rich in compounds that add
nuances to the meaning. In the LXX we find **apo-**, **dia-**, **ek-**, **epi-**, **kata-**, **para-**, **pert-**,
sy-, and **hypo-**; all but the last three of these occur in the NT. **lyo** is used for release
from prison, the opening of what is closed, the destroying of foundations, and the
putting off of fetters. The compounds carry such senses as "to leave," "to loosen,"
"to relax," "to become slack," "to break off," "to untie," and "to part," i.e., those
engaged in a struggle.

2. **lytron**.

a. Theologically more important than **lyo**, **lytron** has three Hebrew originals, of
which the first is **kpr**. Derived by some from an Assyrian word meaning "to wash
away," this more likely has the basic sense "to cover," and it then denotes "to atone."
As a cover, **kpr** carries the idea of an equivalent, so that when a fault is covered it is
not by cancellation but by a vicarious offering. What is at forfeit is human life, and
for this a **lytron** is presented which may be accepted or refused. There can be no **lytron**,
e.g., for willful murder (Num. 35:31-32).

b. A second term is **g'l**. This belongs to family law. The **g'l** must redeem family
lives or goods that have fallen into bondage (Lev. 25:48; Jer. 32:7; Ruth 2:20), and
must also be the avenger of blood (Num. 35:12 etc.). In virtue of the bond between
God and his people, God himself is the **g'l** for Israel (Is. 41:14; 43:14, etc.). As
Creator, he is also Redeemer. He has sold Israel into bondage because of her sin, yet
her redemption is assured because of his status as her **g'l**. The same thought occurs
in Job 19:25. God has smitten Job, but the same God is Job's **g'l** and will thus enter
the lists against himself when he causes Job to see him after death. The slain and risen
Job is in the hands of the same God.

c. A third Hebrew term is **pdy**, which lays the stress on payment, although again
for animate, not inanimate objects. Thus in sacrificial law the Levites are a payment for
the firstborn of Israel (Num. 3:12 etc.), and cf. the payment for Jonathan (1 Sam.
14:45). In the story of David God himself functions as the Redeemer (2 Sam. 4:9);
this thought is prominent in Dt. 7:8; 13:6; 15:15, etc., and it is given a personal turn
again in Jeremiah (e.g., 15:16). As distinct from **g'l**, **pdy** carries a stress on the action
rather than the subject.

3. **lytroushai** and **Derivatives**.

a. From **lytron** comes **lytroun**, "to free for ransom." Since **kpr** involves expiation
by sacrifice, **lytroushai** is used mostly for the other two terms. The main use for **g'l**
is in Is. 40ff. The idea is first suggested that God gives Egypt etc. as a ransom for
Israel (45:13), but then the bolder thought emerges that God need give no ransom to
Cyrus but gives alien peoples to Israel as a voluntary acquisition. Redemption is thus
an act of free grace with no ransom price. When used for **pdy**, **lytroushai** denotes
either the redeeming of the firstborn by a vicarious offering or liberation from bond-
age, especially at the exodus (Dt. 7:8 etc.). As in Isaiah, so in Deuteronomy God pays
no ransom when he frees Israel from Egypt, so that **lytroushai** can adequately cover

akatalytos. This word, meaning "indissoluble," "indestructible," occurs in the NT only in Heb. 7:16, where it carries the nuance of "eternal." The risen Jesus (vv. 25ff.) is superior to the Levitical priest because he now has in fullness the indestructible life that he has already as the historical man Jesus. As 9:14 points out, the eternal Spirit is at work in him, so that even in his mortal humanity he enjoys a fellowship with God that means eternal life. In his death, then, he is upheld by the same Spirit. Under

freely for a guestroom (Mk. 14:14; Lk. 22:11).
 c. A third meaning is "to unyoke," "to rest," "to lodge" (Lk. 9:12; 19:7). Hence *katalyma* means "place of lodging" or "inn" (Lk. 2:7), although it may also be used b. A second meaning is then "to invalidate," e.g., the law in Mt. 5:17.

as in Acts 5:38-39.
 a. From the basic sense "to put down," *katalyo* means "to destroy" in various contexts (Mk. 14:58; 2 Cor. 5:1; Gal. 2:18). It can also have the nuance "to frustrate," *katalyo, katalyma*.

epilyo, epilysis. Literally meaning "to release," "to resolve" (an issue) in Acts 19:39 and "to explain" in Mk. 4:34. *epilysis* means "exposition" or "interpretation" in 2 Pet. 1:20.

analyo, analysis. From the literal sense "to undo again" develops the sense "to leave," which is a euphemism for "to die" in Phil. 1:23. *analysis* means departing in the same sense of death in 2 Tim. 4:6. In Lk. 12:36 *analyo* has the special sense "to return."

This common Greek word, which can denote the redemption granted by deity, has two main senses in the NT: a. "to loosen," "release," or "free," in various connections, and b. "to dissolve," "to destroy," "to break up," "to invalidate." Sense b. can be an important one; cf. relaxing or invalidating the law in Mt. 5:19; Jn. 5:18; 7:23, dismissing Jesus as the Christ in 1 Jn. 4:3, and destroying the works of the devil in 1 Jn. 3:8. Theologically important instances of a. are in Rev. 1:5 (redeeming from sin) and Acts 2:24 (loosing the pangs of death).

[O. PROCKSCH, IV, 328-35]

becomes a significant term for "redemption" in the NT.
 d. *apolytrōsis*, which means "ransom" or "ransom payment" in nonbiblical Greek, (19:14; 78:35). The passive *lytrōsis* means "redeemable" in Lev. 25:31-32.
 c. *lytrōsis*. This word, meaning "redeemer," is twice used of God in the Psalms the firstborn in Num. 18:16 (cf. Ps. 49:8).
 b. *lytrōsis*. Various nouns and adjectives develop from *lytroō*. The rare *lytrōsis*, which is active outside the Bible, is passive in the LXX and NT and has the sense "release." It is connected with the Year of Jubilee in Is. 63:4 and with substitution for sacrificial expiation.

sin is due to the fact that the *kpr* group applies in this field with the added factor of snatch the soul from the underworld. The sparseness of the idea of redemption from may also be redemption out of it (Ps. 49:7ff.). No ransom awaits here, but God can and redemption from it may have the sense of being kept from it (Ps. 103:4), but it 31:5, etc.), although mostly from affliction, not from sin. Death is the last emergency, deal about the redemption of both Israel and righteous individuals (Pss. 144:10; 26:11; the two different Hebrew terms. It does duty for both in Psalms, which speaks a great

no compulsion to die, he offers himself in priestly sacrifice, and in so doing he remains above death. In virtue of this indestructible power, his sacrifice, too, is of eternal validity.

lytron.

A. *lytron* and Ideas of Ransom outside the NT.

1. Formed with *-tron*, which usually denotes a means of doing something, *lytron* has the sense of releasing by payment. It refers to money paid to ransom prisoners of war, to release slaves, to redeem a bond, or, infrequently, to cover a debt to deity. The cultic use is more common in the LXX and Philo. Josephus has it often for ransom for prisoners of war or war booty.

2. The payment in a ransom is a matter of agreement, either by law (Ex. 30:12) or by negotiation. In negotiations, law tends to protect the purchaser, but fixing an equivalent is a subjective matter. A legal form is needed to make sure that the person ransomed is truly freed. In the cultus the deity or the tradition of the sanctuary can fix the price, although changes are always possible, and since acceptance of a ransom is an act of grace the payment may be refused (cf. Num. 35:31-32; Ps. 49:7).

3. The Jews share the general view but move easily from the thought of ransom to that of expiation.

B. The *lytron* Sayings in the NT.

1. In the NT *lytron* occurs only in Mk. 10:45 and Mt. 20:28.

2. In Mk. 10:45 Jesus is the Son of Man, and his messianic work is a service in which he finally gives himself (cf. Jn. 10:11, 15, 17). He does this in willing obedience and for the sake of the many, an indefinite number with at least a suggestion of universality. The liberation is fairly obviously from sin, although this is not stated; there is no mention of any recipient of the ransom.

3. The saying clearly gives the work of Jesus a vicarious dimension. The *anti* ("for") means "in place of" as well as "to the advantage of." Jesus does for the many what they cannot do for themselves and what no other can do for them. Yet one cannot interpret the saying exclusively in the light of any single OT passage (e.g., Is. 53) nor detach it from the history narrated in the Gospels. Accepting the Father's gracious will, Jesus vicariously suffers death on behalf of the many who have fallen victim to death, and thereby initiates the new covenant with his blood (Mk. 14:24). His vicarious ministry involves the necessity of dying.

4. Since it is God who demands that this vicarious offering be made, the ransom is obviously paid to God, not Satan. If God is not mentioned, it is out of reverence for his name. The God of this saying is the God of Ps. 90 whose judgment is the reality of our being as sinners and with whom we can speak only out of the depths (Ps. 130).

5. The saying does not explain why God requires a ransom instead of liberating us freely. God owes explanations to no one but follows his own wise and righteous will. Jesus accepts this, and in so doing discloses to us that his death is the obedient service to God on the one side and the vicarious service for us on the other whereby freedom from sin is secured.

6. Jesus himself, of course, has previously forgiven sin (Mk. 2:5). But he has done so as one who accepts God's holy judgment on it (cf. Mk. 9:42ff.), who sees that forgiveness is a divine miracle (Mk. 10:27), and who demonstrates the seriousness of sin, the full reach of obedience, and the true reality of forgiveness by his atoning death. By his death he fulfills the condition of forgiveness by lifting sinners out of

apolytrōsis. Sparingly attested elsewhere, this noun is common in the NT. It means "freeing for ransom," but it may also have the more general sense of "release." In Lk. 21:28 it means the definitive eschatological redemption of the new aeon for which the disciples are to watch expectantly. This is also the point in Eph. 1:14 and Rom. 8:23. In the latter verse it is specifically the redemption of (not from) the body, i.e., its transformation after the model of the risen Lord (Phil. 3:21; cf. 1 Cor. 15:42-43). In the former (cf. Eph. 4:30) it is entry into the full inheritance of which we now have a first instalment by the Spirit. Yet redemption is also itself a present possession (Eph. 1:7; Col. 1:14). It consists of forgiveness as the act of God which is now enjoyed by promise but which will bring full renewal at the last day. The historical reality of redemption is that of the crucifixion and resurrection of Christ, who as the second Adam, divine Son, and human Brother is the middle point of God's history with us. Now hidden with him in God, our redemption will come to consummation when we

lytrōtes. Meaning "liberator," this word is used to describe Moses in Acts 7:35.

lytrōsis. This word means "redemption," or "release from an obligation." In Lk. 1:68; 2:38 it means "liberation" from the yoke of enemies (cf. Lk. 24:21). In Heb. 9:12 it means redemption in a more general sense, including redemption from sin. The idea is more cultic than legal, so that one should not press the idea of ransom.

lytrōō. This word means "to free by ransom," "to let free for ransom," middle "to purchase for ransom," and passive "to be set free by ransom." Rabbinic equivalents are used for the exodus, for deliverance from Antiochus Epiphanes, and for the final redemption for which prayer is made. There is no thought of redemption from sin. In the NT only the middle occurs; it is used for the redeeming act of God or Christ. There is no idea of an actual ransom in Lk. 24:21, but ransom is plainly at issue in Tit. 2:14 and 1 Pet. 1:18-19, where the understanding of Christ's death as a ransom (Mk. 10:45) obviously has an impact.

antilytron. This rare and late word occurs in the NT only in 1 Tim. 2:6. Based on Mk. 10:45, this verse has *heautōn* for *psychēn*, *panōn* for *pollōn*, and the elegant compound for the simple *lytron*. Tit. 2:14 contains the same thought.

8. Speculative constructions, both objective and subjective, tend to miss the decisive significance of the relation between God and us in the atonement. This relation is grounded in the living unity of God's judgment and blessing. In Christ God has shown himself to be the reality of this unity by the self-sacrificial obedience that combines the divine justice and the divine grace. This ransom opens up forgiveness for believers and frees them for obedience on their part in genuine love for both God and others.

7. While Jesus expects to find Gentiles in the kingdom (Mt. 8:11; cf. 5:45), he sees no other valid forgiveness than that which he himself dispenses as Christ and Judge (Mt. 25:31ff.). The Father's grace is grace through him (Lk. 15:11ff.). There is joy in heaven over one sinner repenting, but Jesus is the one who pronounces pardon. Even those who may enter the kingdom without knowing him (Mt. 25:37ff.) will do so only in his name and in virtue of his forgiving work.

It is also to understand why this cannot be explained in advance but is evident only in the light of his death.

disobedience into his own obedience and thus bringing renewal instead of merely

attain to union (1 Th. 4:17) and glorification (1 Cor. 15:49) with him. He himself is made *apolytrōsis* for us (1 Cor. 1:30). Hence it may be had only in fellowship with him, i.e., in virtue of his work (Gal. 2:20), and in the sphere of his lordship (Col. 1:13). It is not won from God, for God himself has made him our redemption. It is a gift of grace (Rom. 3:24). In Hebrews the word has the common Greek sense of "release" in 11:35, but the meaning is "remission" in 9:15. It may be noted that in none of the NT passages is the idea of an actual "ransom" expressly present. The closest to a direct reference is Rom. 3:24, but in 3:25 the thought is cultic rather than commercial, and if justification is a legal concept in 3:24, law does not demand payment for release from a penalty. *apolytrōsis* is not, in fact, a key term in the NT. It does not occur in many books, and is less important than, e.g., *dikaioσύνη* in Paul. It has become a more general term which has to be given its specific content by other facts or concepts. Its most significant use is eschatological, as in Lk. 21:28; Eph. 1:14; 4:30; Rom. 8:23.

[F. BÜCHSEL, IV, 335-56]

u m

magos [magician, Magus], **mageia** [magic], **mageuo** [to practice magic]

magos.

1. *The Greek World.* This word has four consistent senses: a. "member of the Persian priestly caste," b. "possessor and user of supernatural knowledge and power," c. "magician," and d. (figuratively) "deceiver."

2. *Judaism.* For Philo the *magos* is subreligious. Philo accepts the Persian *magoi* only as they do *mageia* as scientific research. The rabbis adopt *magos* as a loanword for "magician"; Jews must avoid *magor*. The LXX has the term only in Dan. 2:2 for those who have magical and religious arts in Babylon.

3. *The NT.* In Mt. 2:1, 7, 16 the reference seems to be to those who have special wisdom in reading the stars. In Acts 13:6, 8 *magos* is parallel to *pseudoprophetai* (cf. the Jewish exorcists of 19:13). The reference seems to be to a house philosopher, who is possibly tempted to use the name of God magically, but who is confounded when he encounters Christian truth.

mageia, mageuo, mageia is the activity of a *magos*, and *mageuo* means either "to belong to the order" or "to do the work of a *magos*." The words occur in the NT only in connection with Simon Magus (Acts 8:9, 11). Simon started a movement in Samaria (perhaps as a supposed predecessor of the Messiah) by the use of extraordinary powers but not in the power of the true Spirit of God. His rapid conversion points to a messianic interest but his subsequent offer (vv. 18-19) shows that he views the operation of the Spirit as a higher (and hence desirable) form of magic.

← *gōs*

[G. DELING, IV, 356-59]

D. The Word Group in the NT. 1. The special feature in the NT is use of the term for the distinctive joy which comes through participation in the divine kingdom. The verb *makarizo* occurs only

[G. BERTRAM, IV, 364-67]

C. The LXX and Judaism. The main Hebrew term is 'asre, but the LXX extends the range by using *makarios* for various other terms. The predicative *makarios* is most common, with the content in a relative clause, participle, or *hoti* clause. *makarizein* as a finite verb is rare. In the OT *makarios* always refer to persons, never to things or states. God is not called *makarios* (though in the NT cf. 1 Tim. 1:11; 6:15). Blessedness is fullness of life and relates to such things as a wife, beauty, honor, wisdom, and piety. The OT contains many warnings against purely external judgment, so that the true blessedness is that of trust in God, forgiveness of sins, righteousness even in affliction, and final deliverance. Formal beatitudes are not common in Philo. For him God alone is truly blessed, and humans can know blessedness only as they share the divine nature in their bearing of earthly sorrows and their philosophical endeavors. Rabbinic Judaism, however, stays closer to the usage of the OT.

[F. HAVCK, IV, 362-64]

B. The Stylistic Form of the Beatitude. A set form develops in Greek to extol the good fortune that accrues to a person. Using *makarios* (or *trismakarios*), it takes on a gnomic quality, and is often found, e.g., on epitaphs. Themes are varied, e.g., material goods, children, a marriage partner, bachelorhood, riches, a good understanding, fame, righteousness, the release of death, and mystic initiation. Happy are those who enjoy such things.

A. Greek Usage. *makarios* is at first a poetic word and refers to the blessedness of the gods. Later it comes to be used for the freedom of the rich from normal cares and worries. The verb *makarizo* means "to extol as, or declare to be, blessed," while *makarismos* means "extolling as blessed," and is first used by Aristotle as a technical term for "beatitude" (macarism).

makarios [blessed, happy], *makarizo* [to consider blessed], *makarismos* [blessing]

[H. PREISKER, IV, 360-61]

mainomai, meaning "to rage," "to be furious," is used of warriors, strong drink, sorrow, desire, rapture, etc. In the LXX it denotes the raging of the nations under the terror of the divine judgment of war. In 4 Macc. 8:5; 10:13 the fidelity of Eleazar and his sons seems to be madness to the king. Philo uses the word only for delusion, and in Josephus (*Antiquities* 1.116) the building of the tower of Babel is madness to God. In the NT Jesus seems to be out of his mind to those who reject his message (Jn. 10:19ff.), Rhoda is thought to be mad when she says that Peter is at the door (Acts 12:15), Festus tells Paul that his learning is making him mad (Acts 26:24), Paul in his reply states that he is not mad but speaking sober truth (v. 25), and divinely inspired glossolalia necessarily appears to be madness to those who do not understand the gift (1 Cor. 14:23). Consistently, then, the NT uses the term for the judgment of unbelief on the divine work of salvation and Christian witness to it.

mainomai [to rage, be furious]

twice, first in Lk. 1:48 for the blessing of the mother of the Messiah by all generations, and second in Jms. 5:11 with reference to those who endure. The noun *makkarios* occurs three times—in Gal. 4:15 for the blessing of receiving the gospel, and in Rom. 4:6, 9 for that of forgiveness of sins. *makkarios* is very common, usually in direct beatitudes. The reference is to persons, and the macarism, in the third person, consists of a predicative *makkarios*, then the person, and finally the reason in a subsidiary clause. Set in the context of eschatological salvation, the NT macarisms have great emotional force. Often there is a contrast with false happiness, but now all secular values are secondary to the one supreme good of the kingdom. Often, then, we find sacred paradoxes (Mt. 5:3ff.; Lk. 6:20ff.). God effects a reversal of all human values. True happiness is not for the rich and secure, but for the poor and oppressed who are rich only in pity, purity, and peace. Blessing is also for the persecuted, for those who hear the message of the kingdom (Mt. 13:16), for those who meet it with faith (Lk. 1:45), for those who make no false demands (Jn. 20:29), for those who watch (Lk. 12:37) and stand fast (Jms. 1:12), and for those who understand the words and acts of Jesus (Jn. 13:17). The mother of the Messiah is blessed (Lk. 11:27), but childless women are also blessed in an age of impending judgment (Lk. 23:29). Paul in Rom. 4:7-8 calls those who know forgiveness blessed, while in Rom. 14:22 he refers to the blessedness of those who do not marry again are more blessed. Revelation contains seven macarisms (and fourteen woes). Five are pronounced authoritatively from heavenly lips (14:13; 16:15; 19:9; 22:7, 14) and refer to the blessedness of martyrs, of those who persevere, of those who are invited to the feast, of those who share in the first resurrection, and of those who may enter the holy city.

2. The secular concept of counting someone fortunate occurs in Acts 26:2 (Paul). 3. In 1 Tim. 1:11; 6:15 *makkarios* describes the blessed transcendence of God. Eschatological hope belongs to this sphere, and may thus be called blessed in Tit. 2:13. [F. HAUCK, IV, 367-70]

makkallon [market]

makkallon means "enclosure," then "market;" Markets are rectangular courts with a dome-shaped roof, a fountain in the middle, booths at the side, and perhaps a room for sacrificial repasts. In 1 Cor. 10:25 Paul uses the word when he tells the Christians at Corinth how to act relative to meat sold on the market, which might well come from pagan temples but might also be the only meat readily available. Paul's advice is that one is to eat without asking questions, for everything is the Lord's. Only when unbelievers say that the meat has been offered in pagan sacrifice should one refrain for their sake. [I. SCHNEIDER, IV, 370-72]

maktan [far off, long], **maktrothen** [from a distance]

maktan means "far off" in space or "long" in time. God is sometimes said to be not *maktan*. *maktrothen* is an adverb of place only. The LXX uses both words spatially. Theologically they may denote the remoteness of God (Ps. 10:1) or his salvation (Is. 59:11) or righteousness (Is. 59:14), or they may denote human distance from God

1. *Synoptic Gospels*. In the parable of Mt. 18:23ff. an appeal is made for the forbearance, first of the king, then of the servant. The parable presupposes a wrathful judgment with full exaction of a debt that can never be repaid. Disregarding the amount, the *kyrios* cancels the whole debt, not in indulgence or postponement, but in the generosity of grace. Forbearance of this kind demands an answering forbearance in the servant. The absence of this response will call it into question. The divine

D. The NT.

C. The Rabbis. Various considerations are found in rabbinic writings. Thus forbearance is distinguished from indulgence. Its purpose for the wicked is that they might repent or at least produce righteous children. It might vary according to the measure of guilt or merit. It imposes an obligation of forbearance on us.

B. The OT (LXX) and Later Judaism. The group has theological depth in the OT when it is used for God's "longsuffering" or "forbearance" (Heb. *erek' ap*). The majestic God graciously restrains his righteous wrath, as in his saving work for Israel (cf. Ex. 34:6 etc.). He does so in covenant faithfulness but also out of regard for human frailty. Divine forbearance imposes a demand for human forbearance too. Forbearance, of course, is not renunciation but postponement with a view to repentance (cf. Nah. 1:2ff.). In this light God's *makrothymia* is a gift. Nor is it confined to Israel or the righteous; this is why it can arouse complaints in, e.g., Jeremiah (15:15) and Jonah (4:2). In some passages, however, forbearance with the Gentiles is merely postponement until they fill up the measure of their sins (2 Macc. 6:14ff.). In the divine *makrothymia* there is always the tension of grace and wrath.

A. Nonbiblical Greek. At first *makrothymia* means "resignation" or "forced acceptance." It then takes on such nuances as "desperate acceptance," "procrastination," and "endurance."

makrothymia [patience, forbearance], *makrothymeo* [to have patience], *makrothymos* [patient, forbearing], *makrothymos* [patiently]

[H. PRÄSKER, IV, 372-74]

2. The use of *apo makrothen* in Mk. 14:50 and parallels has a figurative aspect. The women at the cross stand "afar off" in pious awe and in aloofness from the scoffing. In Lk. 16:23 the *apo makrothen* depicts the great gulf between the rich man and Lazarus. In Rev. 18:10, 15, 17 it expresses horror at the sight of the judgment on Babylon. This sense of distance is also strong in Lk. 18:13, where the publican, conscious of his unworthiness, stands afar off. *ou makran* is common in the NT to denote the overcoming of the gulf between God and us. The scribe is "not far" from the kingdom in Mk. 12:34, God is "not far" from each of us in Acts 17:27, Gentiles who were "far off" are brought near in Eph. 2:17 (cf. Is. 57:19), and if the father sees the prodigal "afar off," it is only to run quickly to him (Lk. 15:20).

1. The NT has both words in the spatial sense in Mt. 8:30; Jn. 21:8; Acts 22:21; Mk. 5:6; 8:3; 11:13; 14:54.

(God's presence) and time (*ouk eis makran*, "in brief").

Prov. 15:29). *makran* refers to length of time in 2 Sam. 7:19; Ezek. 12:22. *makran* is used as a preposition with genitive in Str. 15:8, and Josephus has it both for space (Jer. 2:5). Aloofness from sin may often be the theme (cf. Prov. 4:24; Ps. 119:155;

forgiveness does not become a law which one may then plead against God; it is always God's free grace, and it may be withdrawn if the overflowing love of God does not evoke the response of a pardoning love of neighbor. An echo of the same point may be heard in Lk. 18:7. The righteous may be sure of their vindication by God. Why, then, does God delay? Not, of course, because God is like the unjust judge of the parable (18:1ff.), but because the elect themselves need an interval of grace for the faith and prayer with which alone they can move into the day of reckoning (cf. v. 8).

2. Paul.

a. God's Longsuffering. Paul relates God's forbearance to his wrath (Rom. 2:4; 9:22). Already manifest, divine wrath will reach a climax only on the day of wrath (2:5). Longsuffering obviously does not mean irresolution or compliance. It is not swayed by emotion but has the end in view. The delay may allow time for repentance but it also increases the wrath. It leaves no room for a claim on God's goodness but makes God's purpose plain in its eschatological dimension. The goal, however, is not just passive, for even vessels of wrath serve to bring into relief the mercy of God displayed in vessels of mercy (9:22ff.).

b. The Christian's Longsuffering. God's forbearance pledges Christians to a similar forbearance (1 Th. 5:14) which, as a fruit of the Spirit controlled by love (Gal. 5:22), issues in mutual correction. Love itself is forbearing (1 Cor. 13:4). Forbearance is a necessary quality in the service of God (2 Cor. 6:6), linking knowledge and kindness. It is a spiritual force that has its origin in the divine glory and works itself out in joyful endurance (Col. 1:11). The elect put it on as their new garment in Christ (Col. 3:12-13). It corresponds to their calling to the one body of Christ (Eph. 4:1ff.).

c. The Pastors. In 1 Tim. 1:16 Christ himself exercises forbearance toward Paul. He thus offers a model for us in dealing with opponents. No one is to be given up easily. The divine forbearance leads naturally to praise (v. 17). It imposes an obligation in missionary service (2 Tim. 3:10). The best way to meet error is by the longsuffering which, while not retreating, leaves the decision with all confidence to the divine Judge (4:1-2).

3. The Catholic Epistles.

a. James. In unjust suffering, *makrothymia* is perseverance in expectation of Christ's coming (5:7ff.). Awareness of the nearness of Christ quenches angry feelings, produces triumphant steadfastness, and confers the certainty of fruit.

b. Hebrews. The emphasis here lies on the connection with faith (6:11-12). *makrothymia* is the steadfastness of faith and hope which is not vexed by waiting. Its basis is the promise of the righteous God.

c. 1 Peter. In 1 Pet. 3:20ff. God's forbearance in Noah's day allows for the development of the obedience and disobedience that will be manifested in deliverance and destruction. It is characterized today by the work of Christ through proclamation and baptism.

d. 2 Peter. In this epistle God's *makrothymia* is a central concept. It explains why the parousia has not yet come (3:4). Its purpose is wholly positive, namely to allow space for repentance. Judgment will finally fall on the wicked (v. 7), and Christians must be zealous to be found without spot (v. 14). Yet we are to count the Lord's forbearance as salvation (v. 5).

makrothymos. This adverb occurs in the NT only in Acts 26:3 in the secular sense of "patiently." [J. HORST, IV, 374-87]

Learning has a suprapersonal accent. He himself is always learning, and in so doing him a paying group, Socrates uses dialectical conversation to kindle a moral sense. deal with the issues of the day, as the Sophists believe. Instead of gathering around essential to moral development. Traditional forms of education do not prepare citizens (1) The transition to a speculative use takes place in Socrates. Learning is for him

b. The Metaphysics of Learning in Socrates/Plato.

as part of cosmic reality.

that men and even gods should learn from them to see themselves in all their limitation is used for those who seek to live in harmony with the whole. The point of events is mechanical reception. Yet this does not rule out its necessity. In tragedy *manthanein* learning. *manthanein*, of course, is not the only way. Indeed, it may become purely in tragedy, it is part of the process by which knowledge arises. Knowledge comes by adapted to serve in theories of knowledge. Already before Socrates, and to some extent

a. Beginnings. As the intellectual element in Greek life develops, *manthano* is well

2. Philosophical Use.

terms may elucidate it but cannot replace it.

b. The use consistently implies an intellectual process that always has external effects and involves a conscious or unconscious intellectual initiative. Hence other

with an ironical note).

direction from a deity by oracle." In the phrase *ti mathon* (7) it means "why?" (often to know," (4) "to understand," (5) "to learn under instruction," and (6) "to receive be used for (1) "to accustom oneself to something," (2) "to experience," (3) "to learn

a. From the basic sense "to direct one's mind to something," *manthano* comes to

1. Ordinary Use.

A. The Greeks.

manthano.

manthano [to learn], *katqmanthano* [to examine, consider], *mathētēs* [pupil, disciple], *symmathētēs* [fellow disciple], *mathētria* [woman disciple], *mathētēno* [to become a pupil, to make disciples]

entrusting the true riches to them (Lk. 16:10-11). [F. HAUCK, IV, 388-90] Faithfulness with even a modest amount of mammon is the presupposition of God's unjust steward they must learn to use it in the service of love for others (Lk. 16:1ff.). must break out of enslavement to it and learn to depend on God (Mt. 6:24). From the 12:15ff.) or give their hearts to it (Mt. 6:21), they cannot love God. Believers, then, but always with a stress on their materialistic character. When people trust in it (Lk. 3. In the NT the word occurs only on the lips of Jesus. It denotes "earthly goods," is a target of ethical censure and admonition.

a. "resources," b. "gain" (especially dishonest), and c. "compensation" or "ransom," but also "bribe." In general it has an ignoble sense, is often called unrighteous, and 2. The word does not occur in the OT but is used in Jewish writings in the senses

1. The Gk. *mamōnas* seems to come from an Aramaic noun which most probably derives from the root *mn* ("that in which one trusts").

mamōnas [wealth, mammon]

becoming, and in becoming fulfilling his divinely ordained destiny. Plato sees the value of formal education. He thus proposes compulsory education for both sexes from the years 10 to 18. This will include reading, writing, music, mathematics, and astronomy, along with physical education. But as in Socrates, this is all secondary or rudimentary. (2) On the basis of the preexistence of the soul, Plato thinks all learning is recollection. The point of the teacher is to bring his pupils from unconscious to conscious knowledge, and in this way to kindle in them a moral sense. The Socratic dialectic serves this purpose by bringing to light what is already latent in the soul. For this reason Plato insists that we are always active in learning, that it is more demanding than gymnastics since it engages the whole being, and that we ought to learn by play so as the better to establish our aptitudes. Mathematics (*ta mathemata*) is especially important for Plato.

c. The Intellectualizing of the Learning Process. Later philosophers intellectualize and rationalize *mathanain*. Xenophon again speaks of *mathetai* and thinks there should be restriction of some subjects. Aristotle posits the importance of the *nous* in the reception of knowledge; its receptive part is for him an empty slate. Epicetus uses *mathanain* for mastering technical skills, for learning to think, and for adopting philosophical insights. The best way for him to learn is from others, especially in ethics, in which example is important.

3. *mathano* as a Special Cultic Term in Hellenism. A special use of *mathano* is for reception of the "holy word" by initiates. One may see here a clear trend toward the intellectualizing of piety. The mysteries contain symbolic formulas which can hardly be understood or used without thorough instruction. Hence teaching and learning necessarily have a place when the mystery cults lead to the formation of proselytizing religious societies.

B. *mathano* in the OT and Judaism.

1. The OT (LXX).

a. *mathano* occurs in the LXX and other translations of the OT some 55 times, almost 30 of which are for the root *lmd*.

b. The usage, however, is by no means uniform. This is partly due to the character of *lmd* and partly due to the penetration of the ordinary use of *mathano* into the LXX. Yet the divine revelation, as the declaration of the divine will, gives a special nuance to *mathano*. Thus in Deuteronomy the fear of God is its object (4:10 etc.). Learning the commandments involves obeying them (Ps. 119:71, 73). What is learned is righteousness (Is. 26:9). The will as well as the intellect is engaged, and since it is God who wills what is to be learned, all learning revolves around him.

2. The Rabbin.

a. The rabbis sometimes use *lmd* in a secular sense, e.g., for learning a trade, or getting information about something, or drawing knowledge from a book.

b. Mostly, however, learning means study of the law with a view to knowing and doing God's will. The OT is the basic text, then its traditional exposition. In view of the exegetical task this poses, the word can also be used for learning hermeneutical method. Learning is a mark of the righteous. Members of the people are ordained to learn the law, and as learners are a holy people.

c. Under Greek influence a certain intellectualizing takes place in rabbinic Judaism, e.g., in the opinion that learning is of higher rank than doing. This is disputed, of course, especially with reference to moral rather than ritual observance. There is also the distinctive point that for the Greeks learning and teaching are different things;

principle in the gift of prophecy, by which the Spirit gives guidance in specific situations: eternal law of God declared in the prophets. Paul in 1 Cor. 14:31 finds a similar b. Mt. 24:32 rests on the truth that for the disciples everyday things express the will is no burden but brings joy and rest to those who come to him.

kingdom in which God's holy will is done. From him one can learn that fulfilling this are to learn *ap' emol*. Jesus is no mere teacher, but a sign of the coming of God's a. In Mt. 11:29 Jesus sets his own authority over against that of the scribes. We

4. The New Learning.

learn to live (1 Cor. 4:6).

purely human affair. Yet it is from Scripture, as it thus testifies to Christ, that we must proclaim it. Only through the life and death of Christ does *mathēin* cease to be a the Galatians the saving will of God as the law itself, to which they make appeal, similar way in Gal. 3:2, where he is not seeking information but wants to learn from the will of God is done in his person and teaching. Paul uses the term in a somewhat from the right of Jesus to teach in view of his lack of formal training. He replies that

b. In Jn. 7:15 *mathanain* denotes the academic study of Scripture. The Jews guess- as its object, but God's will is one great reference to Jesus as the Christ.

God necessarily means accepting Jesus. As in the OT, learning has the will of God such *mathanain* involves.] In Jn. 6:45 hearing means learning, and learning from learn from Hos. 6:6 why he ranges himself with sinners. [Mt. 12:7 shows us what

a. The word occurs twice in disputations. In Mt. 9:13 Jesus tells the Pharisees to

3. Learning from Scripture.

of a higher kind, especially since none but the 144,000 can learn the song. in the ordinary sense, but certain passages (cf. 2 Cor. 12:4) suggest that this is learning

b. In Rev. 14:3 it is possible that the learning of the new song is simply learning "learned," i.e., "found out," that Paul was a Roman citizen.

a. In the one instance in Acts (23:27) the tribune in his letter says that he had

2. Ordinary Use.

mathanain means continuing in his word (Jn. 8:31).

himself. That this involves *mathanain*, too, may be seen in Mt. 11:29, but true *mathetes*. Jesus does not seek to impart information but to awaken commitment to fundamental term, but *akolouthein* rather than *mathanain* is the true mark of the

times in John, and none at all in Luke (once only in Acts). *mathetes*, of course, is a prominent than *didasko*. We find it only three times in Matthew, once in Mark, two

1. The General Situation. In the NT *mathanō* occurs only 25 times and is far less

C. The NT.

normative text.

and faith, and in the process discipline and example play a part. Scripture is the in God. Direction is given by persons, words, or objects, *mathesis* leads to knowledge revelation. With Scripture as its basis, *mathanain* is the perception of ultimate reality

Plato's view that learning is *anamnesis* and puts it in the context of a philosophy of 4. *Philo. mathanō* is rare in Philo and shows no special features. Philo personalizes

relation to the law, which one learns in the same way as human laws. experience," but primarily it is "to appropriate intellectually." This applies even in

3. *Josephus*. The formal aspect is to the fore in *Josephus*. *mathanō* can mean "to goal of all learning.

whereas the same Hebrew term covers both. Furthermore, the basic feature remains that in Judaism, as in the OT, the revealed will of God in the law is the content and

c. Eph. 4:20 uses *manthanein* in the full sense of accepting Christ and his work with all its implications for life. True *manthanein* is not just by the law but by the gospel, i.e., by Christ himself. A similar use may be seen in 2 Tim. 3:14; Rom. 16:17; Phil. 4:11 (where Paul has learned to be content because he has learned Christ; cf. vv. 10, 13).

5. *The Pastors*. In the Pastors *manthano* is more common. It is used in answer to a threat that is presented to faith through false teaching of an intellectualist and legalistic type. Thus warnings are issued to women to learn in silence (1 Tim. 2:11) and to children to learn family obligations at home (5:4). True learning means applications to good deeds, genuinely following in the spirit of Christ (Tit. 3:14).

6. *Heb. 5:8*. There is here a play on the words *emathen* and *epathen*. The suffering of Jesus is not due to outside forces but to his own acceptance of the righteous will of the Father. It is from Scripture that he learns that this suffering is grounded in God's will and cannot be divorced from his calling. The saying bears witness, then, to the conscious demonstration of total obedience which is a mark of the Son in his saving ministry. Explanations which refer to increasing capacity for obedience, or to developing maturity in it, miss the point that learning in the OT and the NT is through the study of Scripture as God's revealed will. The new thing in Hebrews is not the learning of obedience but the learning of its nature and manner as denoted by the reference to the passion. This is where the accent lies. The context of the sonship of Jesus supports this (cf. v. 7). Formally, "although he was a Son" may go with what precedes, but materially it prepares the way for what follows, and comes to completion with the perfecting of v. 9, which refers to God's validating of his filial attitude and his associated designation as a high priest. Formally, again, learning may seem to go with perfecting, but materially it is the suffering that leads to this goal (cf. 2:10). For this reason there is no need of a conjectured "not" in v. 7. The contrast is not between sonship and not being heard, but between sonship and the paradoxical course of suffering that it entails. Since Jesus suffers according to God's word, God's ear is open to him even in this suffering.

D. *The Early Church*. A certain intellectualizing takes place in the church. A moral attitude is the object of *manthanein* in Ignatius *Romans* 4.3. Learning through allegorical exegesis or special revelation is the point in Barn. 6.9; 9.7ff., etc. Christianity itself becomes the object in Diog. 1.1. Learning saving truths is at issue in Justin *Apology* 1.13.3. The term can then be used for the imparting of truths to catechumens (Hippolytus *Against Noetus* 1). Finally *mathema* becomes a common term (with *pisitis* and *symbolon*) for the baptismal confession.

katamanthano. This intensive form means "to examine," "to learn," "to grasp," "to note." It may be used in various ways, e.g., for the probing of wounds or the watching of spies. In the LXX it is used for words of seeing or scrutinizing, often in respect of moral conduct. The only NT instance is in Mt. 6:28, where Jesus invites the anxious, not merely to contemplate, but to "consider" the lilies, because in them they will see the fullness of the Creator's resources and realize that they may have unbounded confidence in his ability to provide.

mathetes

A. The Greek World.

1. General Use.

a. *mathetes* is used for those who direct their minds to something. It then denotes the "pupil," not as a tyro, but as one engaged in learning.

in the principle of tradition, i.e., the desire to fulfil his intentions and preserve his sayings. This principle operates dynamically rather than statically. If the school lives

b. The Principle of Tradition. Loyalty to the teaching of the master finds expression in the principle of tradition, i.e., the desire to fulfil his intentions and preserve his sayings. This principle operates dynamically rather than statically. If the school lives

is on the schools as such rather than their directors.

The oldest schools are religious unions. Sometimes the original teachers appoint their own successors, but the schools, too, may appoint future leaders, since the emphasis is on the schools as such rather than their directors.

a. The Fellowship of Disciples. The solid groups associated with great teachers continue when the teachers die, with the concerns of the teachers as their point of unity and the added responsibility of presenting these concerns as the impelling motive. The oldest schools are religious unions. Sometimes the original teachers appoint their own successors, but the schools, too, may appoint future leaders, since the emphasis is on the schools as such rather than their directors.

4. *The Fellowship of Disciples and the Principle of Tradition.*

proclaim his fame when he goes on his great journeys.

performed many miracles, and his disciples, who regard him as more than human, as a god. Apollonius makes a strong impression by his personality. He is said to have his disciples to his own person and is honored as the founder of a religion and even and person of the philosopher, who thus takes on a divine aspect. Epicurus, too, binds Pythagoras constitute a religious and moral community. The heart of this is the word religious side in such cases as Pythagoras, Epicurus, and Apollonius. The followers of

c. The Master/Disciple Relation with a Religious Aspect. The relation has a religious side in such cases as Pythagoras, Epicurus, and Apollonius. The followers of Pythagoras constitute a religious and moral community. The heart of this is the word and person of the philosopher, who thus takes on a divine aspect. Epicurus, too, binds his disciples to his own person and is honored as the founder of a religion and even as a god. Apollonius makes a strong impression by his personality. He is said to have performed many miracles, and his disciples, who regard him as more than human, proclaim his fame when he goes on his great journeys.

Learning is also secondary; the goal is fellowship with the deity. Thus the society is regarded as a family rather than a school, and the term *mathetes* is not used.

b. The Mystery Religions. The mystery religions need a master/disciple relation in order that the initiate may learn the secrets and become a member of the cultic society. In this case, however, the master is a functional and remains anonymous. Learning is also secondary; the goal is fellowship with the deity. Thus the society is regarded as a family rather than a school, and the term *mathetes* is not used.

a. Socrates, Plato, and the Academy. We first meet the master/disciple relation in the philosophical sphere when Socrates fosters it to replace the teacher/pupil relation of the Sophists. Plato and the Academy develop it as an ideal fellowship between those who give and those who receive. In contrast to Protagoras, who imparts information for a fee, Socrates refuses payment and offers himself rather than his knowledge. Common meals are an expression of the resultant fellowship. This becomes a feature of Plato's Academy, in which each member is called *hetairos*, and the director is viewed as the first among equals.

3. *Master and Disciple.*

a. When the stress is on the more formal or technical side, *mathetes* carries no more than the sense of gaining knowledge or skill under expert direction. Because of this restriction, Socrates dislikes the term for his own followers. The philosophical schools, however, favor the word in view of their cultivation of *imists* of the master. Various words, e.g., *gnorimos*, *akolouthos*, *hetairos*, are used along with *mathetes* to suggest the independence and dignity of the student. Of these *gnorimos* is the most widespread in later writers. Socrates likes *syngignomenoi*, and Xenophon *synomnes*.

c. In a broader sense *mathetes* denotes an intellectual link between those who are the disciple of a philosophical school.

b. In the sense of "pupil," *mathetes* implies relationship to a teacher. It may thus be used in various ways, e.g., for the apprentice to a weaver, a student physician, or on formal relationship but on inner fellowship.

by its tradition, the school itself is the soil in which the tradition is renewed. The strongest orientation to the master is among the Epicureans, who very carefully hand down the sayings supposedly formulated by Epicurus. Things are similar in Stoicism, in which Chrysippus presents his own teaching as a development of that of Zeno, so that the Stoics are often simply called the school of Zeno. The actual word *paradosis* is rarely used in connection with the philosophical schools, but the principle of tradition is generally accepted in practice.

B. The OT and Judaism.

1. *mathetes* in the OT (LXX).

a. The LXX. *mathetes* does not occur in the established LXX tradition.
b. The OT. The Hebrew equivalent *talmid* occurs only in 1 Chr. 25:8 (LXX

manthanones).

2. The Material Problem in the OT.

a. Reason for Absence of the Terms. As seen previously, the OT relates the group *lmd* to the revealed will of God; other terms are used for human instruction (Gk. *paideia*). Again, God has chosen the whole people to learn his will and serve him. Individuals are chosen only in order that they may perform special tasks on behalf of the whole. It is thus inappropriate to use a word of the *lmd* group (or *mathetes*) to differentiate a special group from the whole people.

b. Absence of the Relation. (a) Individual relations in the OT, e.g., that between Moses and Joshua, differ from the relations found in the Greek and Hellenistic world. Thus Joshua is the servant of Moses, succeeds him only by divine proclamation (Num. 27:15ff.), and thus enjoys full authority in his own right (Josh. 1:2ff.). (b) The OT prophets have no disciples. The seers are organized in guilds, but charismatic endowment rather than devotion to a leader is the focus of their unity. Elisha is more an assistant of Elijah than a disciple (cf. Gehazi and Elisha). When Elijah casts his mantle over him, this is more an appropriation for service than a designation to succession. Like Joshua, Elisha receives his appointment directly from God and hence has his own authority, not that inherited from Elijah (2 Kgs. 2:9ff.; 3:11). Baruch, too, serves as an assistant of Jeremiah, especially as a scribe and interpreter (Jer. 36:4ff.). He works with him very closely (cf. 43:3), but in no sense does he succeed him. In fact, he disappears from the scene along with Jeremiah. (c) Scribes. The presence of scribes in the OT (1 Chr. 2:55) possibly gives some impulse to the formation of schools, but the most that we can say with confidence is that there are scribal guilds.

c. Absence of the Principle of Tradition. The OT gives no evidence of a principle of tradition similar to that found in the Greek world. The OT is consciously Mosaic. All who follow stand on the shoulders of Moses. The life of the people is rooted in his work. Yet Moses is never venerated as a liberator or as the founder of a religion. He is, indeed, seldom mentioned in the prophets. Tradition in the form of orientation to a person is alien to the OT. It is no surprise, then, that no religious or moral traditions are linked to individual prophets. Even Is. 8:16 seems to refer, not to a group of disciples, but to a new community gathered around the prophet.

3. *The Reason for These Absences.* The religion of Israel is a religion of revelation. Human speakers are the agents by which God/proclaims himself and his will. They do not speak for themselves or champion their own causes. They are stewards passing on God's word to God's people. The commitment they seek is commitment to God. No place remains for the authority of a great personality or for the resultant master/disciple relation. What counts is God's continuous and dynamic speaking.

the dialectic) even in the apologetic against it. (c) The appeal to authoritative sayings traditional form. (b) Hellenism influences the forms in which instruction is given (e.g., period of conflict with Hellenism when Judaism has to insure its survival in the Hellenistic Influences. (a) The rabbinic tradition derives from the Maccabean school or tradition is hardly possible.

a. The OT. The main contribution of the OT is belief in the supremacy of the law (as the revelation of God's will) to those who teach it. Detailed derivation of, e.g., a

6. *The Origin of Rabbinic Views.*

authority of individual rabbis. Agreement with it is the decisive point.

e. The Rabbinate as the School of Moses. The dominating element beyond every particular, they teach by example, for life and not mere learning is the goal.

d. Tradition. The individual rabbi represents the tradition of his school and is a link in the teaching chain. Oral teaching enhances the role of tradition. Yet the great teachers earn respect in their own right and not merely as voices of the past. In

around particular rabbis.

c. The School. The prominence of the teacher means that groups develop under the influence of individual teachers. These may take opposing views (cf. the famous schools of Hillel and Shammai). Within the larger schools subgroups may also form

and promote critical reflection, since the law, not the teacher, is the final authority.

b. As Listener. Learning is by listening to what is said and appropriating it. The teacher sits and lectures, with opportunity for questions that serve to open up discussion

a. As Pupil. There is no student without a teacher; independent study is not enough. The student is under external submission to the teacher, even to the point of doing mental tasks for him, which express reverence for the law and offer practical training.

5. *The *talmit* as the Member of a School or Tradition.*

for terms which denote one who receives, or is influenced, in a personal relation.

e. Targumic Usage. In the Targum the Aramaic equivalent of *talmit* can be used regarded. Many statements and rulings bear witness to this.

d. High Honor. Students of the law share the glory of the law and are thus highly

the work of teaching or learning in the law.

c. Men. Only males can be students at either level. Women are not allowed to do disputed matters.

which admission is by ordination and which can give authoritative decisions in are demonstrably successful in their initial studies. These form a kind of guild to guidance are those preparing for the office. The second group consists of those who moment, however, rabbis are needed to instruct the rest, and under their immediate should be qualified students of the law with God himself as the Teacher. For the

come beginners who are under the tutelage of accepted rabbis. Ideally all Israelites b. Different Groups. The rabbis distinguish two groups of biblical students. First

of Scripture and its interpretation.

a. Meaning. The rabbis do not use *talmit* for "apprentice" but solely for "student"

4. *The Rabbinic Use of *talmit*.*

they speak, so that they can have no desire to pose as masters for others.

but to the days of Moses. God, not Moses, is the Master or Teacher in whose name When the prophets seek to win back the people, they do not appeal to Moses himself whose legislation comes from God after God's own act of liberation (Ex. 19:20ff.).

minister (Ex. 4:10ff.) whose concern is the declaration of God's will (Ex. 5) and whether by Moses or by those who follow him. Moses himself is presented as God's

is parallel to what we find in, e.g., Stoicism. (d) The new focus on Moses is in line with the treatment of the founders of the philosophical schools, although it is still recognized that Moses is a hero only as the mediator of the divine will. (e) The acceptance of fees, at least in some instances, is another possible token of Hellenistic influence.

c. The Adoption of *talmid* from Hellenistic Teaching. (a) Linguistically the use of *talmid* corresponds to that of *mathetes* in the Greek world. Josephus calls Joshua the *mathetes* of Moses and Elisha the *mathetes* of Elijah. Elisha himself then has *mathetai*. Furthermore Josephus describes the three trends in Judaism as philosophical schools. (b) Materially, we find that one of Hillel's teachers came from a Greek background; he might well have brought Greek elements into Jewish teaching.

7. The Theology Implied in the Later Jewish *talmid*.

a. Dependence on Hellenism may be taken as certain.
 b. The Greek form is integrated into the central concern for the law, so that the rabbinic *talmid* always stands within the community and seeks to serve it.
 c. The rabbinic claim over against all schools insofar as the will of God laid down in the law contains the answer to all questions.

d. This claim finds expression in the assertion of a chain of tradition going back to Moses and the inclusion in it of the great figures in the national history.

8. Philo. Philo uses *mathetes* in the ordinary Greek senses. He often associates the term with *gnōrimos*, and sometimes distinguishes *mathetes* (the ripe scholar) from *manthānon* (the beginner). In general, however, he is in the main scholastic tradition of Judaism.

C. The NT.

1. Usage.

a. Statistical Data. In the NT *mathetes* occurs only in the Gospels and Acts. It is attested some 250 times, almost always for those who follow Jesus. Acts has it in the absolute for a disciple of Jesus. Occasionally we read of the disciples of the Baptist and of Paul. In Mk. 2:18; 22:16 we read of *mathetai* of the Pharisees and in Jn. 9:28 of *mathetai* of Moses.

b. Uniformity of Usage. In each instance we find attachment to a person. Jesus as the head of the group is expected to give the ruling in Mk. 2:18ff., 23ff. It is he who, like the Baptist, teaches his disciples to pray (Lk. 11:1ff.). The destiny of the disciples is bound up with his.

c. Relation to *talmid*. NT usage manifests a close linguistic relation to the rabbinic use of *talmid*.

d. Peculiarities of Usage. Luke commonly has *mathetai* for the personal disciples of Jesus but never uses the term in the Gospel after 22:45. He starts using the term again in Acts 6:1, but this time for all believers.

2. Jewish *mathetai* in the NT.

a. The phrase "disciples of the Pharisees" (Mk. 2:18 and par.) causes some difficulty in view of the fact that the Pharisees are practical exponents of the law (as distinct from the scribes). The point, perhaps, is that many scribes might be Pharisaic leaders, for the boundaries between the theoretical and the practical are fluid. It may be noted, too, that the rabbis teach by example as well as word.

b. In Jn. 9:28 the opponents of Jesus, by calling themselves the disciples of Moses, argue that they belong to the chain of tradition that stretches back to Moses, whereas

Jesus is a new and unknown teacher whom they cannot accept merely on his personal authority.

3. The Disciples of Jesus.

a. The Call. (a) The initiative of Jesus. A basic feature of NT discipleship is that it begins with a call in which Jesus takes the initiative (Mk. 1:17; Mt. 4:19; Lk. 9:49; Jn. 1:43). This differs sharply from rabbinic practice, in which it is the student's duty to find a teacher. A further point is that Jesus calls those who seem to lack the necessary qualifications (Mk. 2:13ff.). (b) Exceptions? Some passages suggest, of course, that the wider circle of *mathetai* included many who simply began to follow with no specific call. A few names are given with no corresponding stories of calling, e.g., Cleopas in Lk. 24:18; Jesus also seems to be ready to accept people into fellowship without a summons if there is true readiness to follow (Lk. 9:57, 61). On the other hand, the larger group in, e.g., Jn. 6:60, 66 seems to consist of a great number who were only interested and not fully committed.

b. The Disciples in Their Relation to Jesus. (a) Commitment to His Person. A unique aspect of NT discipleship is that it is commitment to the person of Jesus. His teaching has force only when there is first this commitment to his person. Peter probably knows Jesus, and has heard him speak, prior to the incident in Lk. 5:1ff., but it is the impact of the person of Jesus that makes him a *mathetes* (cf. Nathanael in Jn. 1:45ff.). This personal commitment explains the deep depression of the disciples after the crucifixion (Lk. 24:19ff.). It is not enough that they have the legacy of his word. They have lost Jesus himself. The crucial importance of the resurrection reinforces this. Jesus himself reinstates the group (in spite of initial resistance, Lk. 24:36ff.; Jn. 20:24ff.), restores personal fellowship, and sends the disciples out, not to transmit his teaching, but to bear witness to his resurrection (Lk. 24:48). To mark the break in fellowship Luke ceases to use *mathetes* after Gethsemane and begins to use it again only for the wider community in Acts. John after 6:66 prefers to speak of the *dōdeka (mathetai)* in order to show that faith in Jesus (cf. 6:64) is an essential mark of the true disciple. As distinct from the customary rabbi, or indeed the Greek teacher, Jesus offers himself rather than his outstanding gifts, and claims allegiance to himself rather than to a cause that he represents. (b) Obedience to Jesus. Many rabbis give up a great deal to study the law, but later they enjoy fame and authority in the strength of the law that they study and teach. Jesus, however, requires that his disciples leave all things for his sake alone (Mt. 10:37ff.). In so doing, they are not merely to believe in him; they are to obey him as *doulos* obey their *kyrios* (Mt. 24:45ff.). The services they perform go beyond those that students perform for their teachers (cf. Mk. 14:12ff.). They obey him because they see in him the Messiah. Whereas rabbinic students will one day be rabbis themselves, the disciples of Jesus are simply his disciples. Their lives are permanently stamped and fashioned by him. Jesus himself follows the normal course of a teacher, but the disciples are simply listeners who ask questions only for clarification and for whom the decisive thing is not just to abide in the words of Jesus and keeps his commands (13:34-35 etc.). This disciple is not just a *doulos*. But he is also not a *gnōrimos* or *hetavos*, terms which imply equality. By Jesus' own gift, he is his *philos* (15:14ff.). (c) The Obligation to Suffer. Drawn into fellowship with Jesus, the disciples are set on the way of the cross. Suffering is unavoidable for the apostles (Mt. 10:17ff.; Jn. 15:18ff.). It also applies, more generally, to all disciples (cf. Mk. 8:34ff.; Lk. 14:26-27).

c. The Disciples, the Twelve, and the Apostles. The relation between these terms

in the NT is a complicated one. If not all disciples are apostles, all apostles are disciples, and the Twelve are the inner circle as compared to wider groups.

d. The Band of (Twelve) Disciples. (a) Failure to Understand. By choosing the Twelve, Jesus manifests his claim to be divinely sent to save his people. The disciples, however, fail to understand either his mission or his message. This is shown by their fears (Mt. 8:23ff.), their quarrels (Mt. 20:20ff.), their protests against the passion (Mt. 16:22-23), their eventual flight (Mt. 26:55-56), and their doubts about the resurrection (Lk. 24:11). Only when they recognize the risen Lord do they finally achieve the understanding that sends them out as his primary witnesses. Jesus himself obviously feels this lack of understanding as a severe burden (Jn. 14:9), but he handles it with matchless patience (Lk. 22:31-32) in his concern to bring the disciples to salvation and service. (b) Composition. Jesus chooses men of all types to make up a representative inner group. We find Zealots, a publican, a Judean, Galileans, and men with Greek as well as Semitic names. The selection shows that he has a realistic understanding of the contemporary situation and seeks to serve the people as it is, with all the inherent tensions as well as the possibilities.

e. The Disciples' Share in Jesus' Work. The call to discipleship is a call to partnership in service (Lk. 5:1ff.). This comes out in sayings (Mt. 5:13ff.; Jn. 17:13ff.), parables (Mt. 25:14ff.), and specific directions (Mt. 10:5ff.). The sending out of the disciples two by two (Mk. 6:7ff.; cf. Lk. 10:1ff.) is for the purpose of doing the work of Jesus on his authority and according to the principle that, as they have freely received, so they should freely give (Mt. 10:8). In Jn. 3:22, 26; 4:1-2 this ministry includes baptizing on his behalf.

f. The Principle of Tradition in Jesus' Band of Disciples. (a) Lack of a Principle. Obviously there are similarities in Christianity to the principle of tradition that one finds in Greek and Jewish teaching. Paul refers to tradition in 1 Cor. 15:3ff., and the gospel material clearly derives from tradition. Yet it is debatable whether there is any true principle of tradition. Recollection of Jesus as a teacher is always secondary. The story of the cross and the resurrection is the heart of the message, and the sayings of Jesus are handed down with considerable freedom. For the disciples Jesus is not the head of a school but the living Lord. Again, the primary emphasis is on witness (Acts 1:21-22). To support his apostleship Paul has to argue that he has in fact seen the Lord (1 Cor. 9:1). Furthermore, Jesus plainly takes a different course from that of rabbinism, for he chooses ordinary people, and warns them that they will always be *mathetai*, never rabbis (Mt. 23:8). Love is to be a sign of the *mathetes* to the world (Jn. 13:34-35). (b) Reasons for the Lack. The disciples are witnesses rather than bearers of a tradition because their attachment is to Jesus and because Jesus himself brings tradition to a definitive end. As the fulfillment of his people's hope, who is the truth itself (Jn. 14:6), Jesus cuts across all traditions (cf. Mk. 3:1ff.). He calls his disciples, not to the mediation of insights, but to the obedient giving of testimony (cf. Lk. 24:48; Acts 1:8; Jn. 19:35; 21:24).

g. Summary. (a) For all the formal similarities, there is no inner relation between the *talmit* of the rabbis and the *mathetes* of Jesus. Jesus is *kyrios*, not rabbi. (b) Witness task of the *mathetes*.

4. The *mathetai* of John the Baptist

a. In John's Lifetime. John, too, has a solid band of disciples who must have been fairly numerous (Jn. 4:1), who have a rule of fasting and prayer (Mt. 9:14; Lk. 11:1), who engage in discussions (Jn. 3:25), and who visit John in prison, come to Jesus

mathētaio. Intransitively this word means "to be or become a pupil." One reading of Mt. 27:57 has it with reference to Joseph of Arimathea; he is said to be a disciple of Jesus. In a distinctive transitive use (Mt. 13:52; 28:19; Acts 14:21) the NT also uses the term for "to make disciples." Behind this sense possibly stands the NT belief that a call is the basis of discipleship of Jesus. [K. H. RENGSTORF, IV, 390-461]

mathētria. This feminine form is rare, for women are outside organized education, both in Greece and among the rabbis. The one NT instance is in Acts 9:36 (Tabitha). The meaning is either that Tabitha is one of the disciples (which is possible though not probable; cf. Mk. 15:40-41), or that she is a Christian (cf. the use of *mathētes* in Acts):

one another.
disciple" (of Jesus). The context stresses the element of fellowship with Christ and *symmathētes*. This word, rare outside the NT, occurs in Jn. 11:16 for "fellow

martyr is a true disciple (*Romans* 4.2; 5.3).
intellectual adherence or imitation of Christ, so that Ignatius can say that only the

D. Early Church Usage. Hellenistic influences strengthen the use of *mathētes* for

through his witness.

or those who were in his party on the way to Damascus and who were converted

likely that these *mathētai* are either Christians whom he brought to faith in Damascus

mean that Paul as a recognized rabbi has a group of his own disciples, but it is more

6. *mathētai of Paul in Acts 9:25?* The reference to Paul's *mathētai* in Acts 9:25 might

movement rather than personal fellowship with Christ as Lord.

sense, probably because it tends to suggest that Christianity is simply a philosophical

19:1ff.). The Greek communities, however, do not continue to use *mathētes* in this

erations. The presence and operation of the Holy Spirit makes this possible (cf. Acts

word of Jesus and thus enjoying personal fellowship with him even across the gen-

for those who come to believe in Jesus (cf. Jn. 8:31). True faith means abiding in the

b. The Material Problem. Materially the primary point is that Acts uses *mathētai*

Acts uses for Christians (cf. believers, brethren, saints, etc.).

in 13:52; 14:20ff. This usage is peculiar to Acts but *mathētes* is not the only term

tians by Palestinian believers. It applies to all believers, e.g., Timothy in 16:1, converts

addition (*ton kyrtion* in 9:1); this suggests that it derives from the term used for Chris-

It is found in the "we" passages only in 21:4, 16. Normally it has no explanatory

according to no systematic principle. The textual tradition tends to increase the use.

a. The Linguistic Problem. The term occurs in Acts only in specific sections and

5. *mathētes as a Term for Christians in Acts*.

direct link with the Mandaeans.

What finally happens to the remaining disciples of John is not known. There is no

19:7 we read of conversions from among those who know only John's baptism. The

b. After John's Death. The group goes on after John's execution. In Acts 18:24 and

John consolidates his group more than he first intends.

so. One might ask why all John's disciples do not become followers of Jesus. Possibly

seem to come from this group, but it is highly doubtful whether Jesus himself does

with his question, and finally bury him (Mt. 11:2; 14:12). Jesus' own first disciples

1. *maramatha* occurs in the NT only in 1 Cor. 16:22 in Paul's greeting. It also appears at the end of the eucharistic prayers in Did. 10.6. It is more common in later ecclesiastical use, often to give added weight to *anathema*.

2. The term is undoubtedly Aramaic but the exact meaning is debatable. Linguistic research suggests three equally possible meanings: a. "Lord, come," as a prayer for Christ's return; b. "Our Lord has come," as a confession of his coming in humility, and c. "Our Lord is come," i.e., is present in worship. (For linguistic details see TDNT, IV, 467-68.)

3. Paul uses the Aramaic term most probably because it has already become a recognized formula in the first Palestinian community. As such it shows that Jesus is

maramatha [Lord, come; Our Lord is (has) come]

[R. MEYER, IV, 462-66]

those who triumph (cf. also the living water of Rev. 7:17).

c. Rev. 2:17 also reflects rabbinic tradition with its promise of hidden manna to 1 Kgs. 8:9.

b. Heb. 9:4 refers to the manna which is contained in a golden urn in the ark along with Aaron's rod and the tables of the law. This agrees with rabbinic tradition, but cf. that Jesus gives confers eternal life. Jesus himself is this living bread (6:35, 48).

a. The manna motif occurs in Jn. 6:31, 49. The term alternates with "bread from heaven." After the feeding of the 5,000, the Jews want Jesus to give a sign which will accredit him as the Messiah as manna accredited Moses. Jesus, in his reply, points out that the messianic age transcends the wilderness age. Moses could not give true bread from heaven, for the people who ate manna still died. In contrast, the bread that Jesus gives confers eternal life. Jesus himself is this living bread (6:35, 48).

4. NT Views of Manna.

eration will enjoy the same food and drink as the wilderness generation. It will again fall from heaven in the age of messianic salvation. The messianic generation will restore. Manna is now the heavenly food of the righteous. Although not needed, a little basket with manna which disappears when the ark is hidden and which Elijah keeping the law. With water, it accompanies Israel on her wanderings. The ark contains Aaron, it owes the gift of manna to Moses. Another view sees manna as a reward for the seventh day. As the people owes the well to Miriam and the pillar of cloud to 3. *Manna in Later Literature.* The rabbis believe that God created manna just before (Ex. 16).

2. *Manna in the OT.* With water and quails, manna is part of God's provision for Israel in the desert. In Ex. 16:4 it falls like dew, is a granular deposit like frost, resembles coriander seed, tastes like honey, and must be gathered each day. It may be baked after being ground down (Ex. 16; Num. 11), and becomes uneatable if kept NT has to manna in Jn. 6:31, 49.

1. *Linguistic Data.* *man* is the OT term for the food by which Israel is fed in the desert (Ex. 16:31 etc.). Other terms for the food are "heavenly bread" (Ps. 105:40), "bread from heaven" (Ex. 16:4), "grain from heaven" (Ps. 78:24), and "angels' bread" (Ps. 78:25). *he manna* in Greek is used for "morsel," "grain," and especially "grain of incense." The LXX uses manna in Num. 11:6-7, Philo adopts the term, and the

Manna [manna]

cerned." The *martyrs* would thus be one who remembers and can tell about something;
 2. *Etymology*. The root would seem to be *(smert)* "to bear in mind," "to be con-
 plural *martyrs*.
martyrs takes the genitive *martyros*, the accusative *martyra* (or *martyrn*), and the dative
 1. *Form*. The ancient epic form is *martyros*, and we also find *martyr*, *ho* or *he*
 A. *Form and Etymology*.

martyrs, martyro, martyria, martyron.

martyrs [witness], *martyro* [to bear witness], *martyria* [witness, testimony],
martyron [testimony, proof], *epimartyro* [to attest], *symmartyro* [to
 bear witness with], *synepimartyro* [to confirm], *katomartyro* [to bear
 witness against], *martyromai* [to affirm], *diamartyromai* [to
 charge], *promartyromai* [to bear witness beforehand], *pseudomartyrs*
 [false witness], *pseudomartyro* [to bear false witness], *pseudomartyria*
 [false testimony]

Pearls are usually regarded as precious stones in antiquity. They come from the Red
 Sea, the Persian Gulf, and the Indian Ocean. They are brought into the west through
 Alexander's conquests, and are used for necklaces and other ornaments. The word for
 pearl becomes a figure of speech for what is of supreme worth. The word *margarites*
 does not occur in the LXX, but Judaism uses "pearl" figuratively for a valuable saying.
 Thus a series of biblical verses is compared to a string of pearls. Eschatology refers
 to great pearls that serve as gates for the celestial city. The NT has the term a. for the
 incomparable saving benefits of the kingdom (Mt. 7:6; 13:45-46), b. for costly or-
 naments (1 Tim. 2:9; Rev. 17:4; 18:16), and c. for the twelve gates of the new Jeru-
 salem (Rev. 21:21). Gnosticism calls Christ himself the pearl, and Mandaeen writings
 use the pearl as a figure for the soul that comes down into the vile body from the
 divine world. [F. HAUCK, IV, 472-73]

margarites [pearl]

4. In Did. 10.6, where *marranatha* does not come directly in the eucharistic prayer,
 it seems to carry the sense "Our Lord is present" as a warning against participation
 by the unholly. The context of 1 Cor. 16:22 supports this understanding. Yet Rev. 22:20
 strongly suggests that "Lord, come" is the real point, for *erchou kyrie Iesou* seems
 to be a translation of *marranatha*. If this is Paul's meaning in 1 Cor. 16:22, he is
 impressing on the church the urgency of its hope. Either way, there is a link to the
 eucharist, which carries the certainty of the Lord's presence but also the expectation
 of his return (1 Cor. 11:26). Confession of Christ's coming in the incarnation is less
 likely in context. We may thus conclude that *marranatha* is either a confession of the
 presence of the exalted Christ or a fervent and expectant cry for his coming again
 in glory. [K. G. KUHN, IV, 466-72]

i.e., a witness. The verb *martyrein* means "to be a witness," *martyria* means "bearing witness" or "the witness borne," and *martyrion* means "witness" as proof.

B. Use in Nonbiblical Greek.

1. *Legal Witness to Facts.* The proper sphere of the terms is the legal one, e.g., in trials or legal transactions. What is signified is personal testimony to events, relations, persons, etc. The verb may mean "to come forward as a witness," but with the dative it can mean testifying for somebody, and with the accusative, *peri* and genitive, or a *hōi* clause, it may denote giving witness to something specific. *martyria* signifies both the act and the actual witness. The more objective *martyrion* comes into more general use for anything that may be adduced to confirm a fact or statement.

2. *Witness to Facts, Truths, and Views.* The whole group finds a more general use. In so doing, it may still refer to facts of which there is direct personal knowledge. But it may also refer to truths or views which are proclaimed with conviction but cannot be verified empirically. Aristotle makes this distinction between witness as objective statement and witness as personal conviction. He also refers to witness to future events, which by its very nature is based on faith rather than fact.

3. *Application of the General Use in the Sense of Witness to Facts.* Along these lines appeal is made to the gods as witnesses to oaths, treaties, etc. Another common use is for the witness of the senses. We also find instances of the citing of impersonal witnesses. The poverty of Socrates is a witness that he is not a philosopher for gain.

4. *Application of the General Use in the Sense of Witness to Truths or Views.* Plato offer many instances of this kind of witness in respect of such matters as happiness, homosexuality, etc. The life of Socrates in particular is a witness to the truth of his teaching. In Epicurus the philosopher is the divinely called witness to practical wisdom not only by his teaching but above all by his equanimity in misfortune and affliction. The use is not technical, however, for health bears witness to the truth of the Stoic lifestyle, and while death may be a witness to truth, it does not have to be, for Epicurus does not call Socrates a *martyr*.

C. The LXX.

1. Hebrew Terms.

a. *martyrs* occurs some 60 times, almost always for Heb. *ʿēd*.

b. *martyrion* is more common (some 250 times) and more complex, since it stands for various Hebrew terms, and is at times a very mechanical rendering.

2. The Use.

a. Legal. The first use in the LXX is legal. The *martyrs* is the witness (for the prosecution) (Num. 5:13 etc.). False witness is severely punished (Dt. 19:16ff). *mar-*

tyrein means judicial witness in Num. 35:30 and witness to an agreement in Ruth 4:9-10. God himself is a witness in the pact between David and Jonathan (1 Sam. 20:23, 42). He is also a witness to the integrity of Samuel in 1 Sam. 12:5-6 and to the innocence of Job in Job 16:19. The people are witnesses against themselves in Josh. 24:22, and the song of Moses bears witness against Israel in Dt. 31:19, 21.

b. Religious. Of particular significance are the passages in Is. 43:9ff. and 44:7ff. Here God arranges a trial which will show who is truly God. The nations are spectators but they are also witnesses on behalf of their various candidates. Idols, however, are impotent and will thus be put to shame. In contrast, the people of Israel are God's witnesses (43:10, 12; 44:8). On the basis of God's acts of calling and redemption Israel will declare the reality and uniqueness of her God. The content of this witness is God's saving work; this may not be demonstrable to unbeliever (Is. 43:8) but it is an incon-

a. General Use: Witness to Facts. This use occurs in Mk. 14:63 when the high priest finds no need of any other witnesses after Jesus' confession. The sense is the same in Acts 6:13; 7:58, and cf. Heb. 10:28 and Mt. 18:16, where the demand of Dt. 17:6 and 19:15 for more than one witness is cited or adopted. The accusation of an elder must be in accordance with the same principle in 1 Tim. 5:19, and Paul appeals to it also in 2 Cor. 13:1, in which he compares his two visits to two witnesses that

2. *martyrs*.
martyria 30 times, but *martyrs* and *martyrion* not at all in the Gospel.
 noteworthy fact is that *martyria* occurs 47 times in the Johannine writings, and *martyrion* occurs 20 times, nine of which are in the Synoptics and six in Paul. A found 37 times, 14 of which are in John, seven in 1 and 3 John, and nine in Revelation; eleven in Acts, eight each in Paul and Hebrews, and ten in 1 and 3 John. *martyria* is in Paul (none in John). There are 76 instances of *martyria*, 33 of which are in John, 1. Occurrence: *martyrs* occurs 34 times in the NT, 13 of which are in Acts and nine

E. The NT.

Christian use.
 facts, events, or ideas. There is in them not the slightest impulse toward the specific the *martyrs* group in the normal way for legal witness or for the attestation or proof of most general sense. In this regard it may be noted that both Josephus and Philo use persecution is a work of piety rather than a work of witness, except, of course, in the death. Yet the group *martyrs* is nowhere used in this connection, for the suffering or of suffering, and various rabbis display the same loyalty to the faith in persecution or of the martyr spirit. Later, Josephus extols the Essenes for their patient acceptance the Maccabean period. 4 Maccabees reads the whole of the OT as a series of examples their integrity even in persecution (Ps. 44:22). This experience comes to a climax in prophets have to preach whether they are heard or not, and the righteous maintain this time, the figure of the prophet or righteous person who suffers calumny and even martyrdom, born out of the sufferings of the Maccabean age. Indeed, even prior to D. The Martyr in Later Judaism; Josephus and Philo. Judaism is a religion of

lotion to Moses, of which the commandments are the content.
 of the *martyria* contained in *martyrion*. This *martyria* consists of God's self-reve- the divine attestation which are the basis of the law. God himself is here the subject The plural *ta martyria* occurs in Ex. 30:6, 36 etc.; it refers to the concrete statues of meeting is a tent of witness inasmuch as the law is kept in it (cf. Ex. 25:15-16, 22). here is that his judgment will irrefutably establish the people's guilt. The tent of Is. 55:4. God himself may be a *martyrion* against the people in Mic. 1:2; the meaning between the tribes (vv. 26-27), and David is a *martyrion* to God's grace and power in of 31:44 (Jacob and Laban). The altar of Josh. 22 is a *martyrion* to the agreement The seven lambs in Gen. 21:30 serve a similar purpose of *martyrion*, as does the cairn 3. *martyrion*. As objective witness, the act in Ruth 4:7 confirms the transaction. with the picture of the Suffering Servant in Is. 53.

figurative rather than a technical one. In particular, one cannot connect it too closely the nations shines before the prophet (42:4; 49:6), but the idea of witness is here a same time, there is no developed witness theology in Isaiah. The goal of evangelizing witness to the self-manifestation of the living God, not to a philosophical code. At the there are also decisive differences. The witness is primarily given by word, and it is testable certainty to faith. If there is some similarity here to the concept of Epictetus,

have plainly established the facts. A slightly different use is when Paul calls on God as a witness to his unceasing prayers etc. (Rom. 1:9), or when he calls upon the Thessalonians (and God) as witnesses to his blameless conduct (1 Th. 2:10). In 2 Cor. 1:23 he makes this appeal a call on God to witness against him if he is not telling the truth. Human witness to facts is the point in Lk. 11:48, where the cult of the graves of the prophets bears witness to their persecution. *martyrs* bears a similar sense in 1 Tim. 6:12: Timothy's confession is made before many witnesses (cf. 2 Tim. 2:2). In Heb. 12:1 the witnesses watching the race seem to be confessing witnesses (cf. 11:2), but this does not exclude the element of factual witness.

b. Special Lukan Use. Luke's usage in Lk. 24:48 and Acts embraces witness to facts concerning Jesus that are directly known. But this witness can be given only if the meaning of the facts is appreciated, so that the witness takes the form of believing, evangelistic confession. Since the gospel is a historical revelation, the witness to facts and the witness to truth are the same. Facts, not ideas or myths, are at issue. Those who bear witness to these facts have lived through them (Lk. 24:47; Acts 1:8). They have also understood them. When endowed with the Spirit, they are thus equipped to go out as witnesses to the world. Those who have seen the risen Lord are in a special sense his witnesses (Acts 13:31) as compared to the evangelists Paul and Barnabas (v. 32).

c. Incipient Separation of Factual and Confessional Witness in Luke. Luke, however, can still call Paul (Acts 22:15) and Stephen (22:20) witnesses. Paul in his missionary work is a witness to facts, even if not in the precise sense of Acts 1:8 (except insofar as he meets the risen Lord in 9:3ff.). Above all, he is a witness to the meaning of the facts, namely, as a witness for Jesus rather than to him (22:15). The confessional element is now stronger than the factual element, although naturally the confession itself embraces the historical facts of Christ's life, death, and resurrection. Stephen, too, is predominantly a confessional witness, and he is so in a distinctive way because he proves the seriousness of his confession by his death. Thus the usage in 22:20 prepares the ground for the later use of *martyrs* for the one who is a witness by blood, i.e., the martyr.

d. 1 Pet. 5:1. There is a distinctive and ambivalent use in 1 Pet. 5:1. The first and obvious sense is eyewitness, but the continuation suggests participation as well. The author knows from his own experience what the sufferings of Christ entail (cf. 4:13). *e. martyrs* in the Johannine Writings. Of the Johannine writings, only Revelation uses *martyrs*. Jesus himself is the *martyrs* in 1:5 and 3:14, the two prophets are witnesses in 11:3, Antipas is a witness in 2:13, and there is reference to the blood of "martyrs" in 17:6. In all these instances death is involved, but "martyrdom" here clearly involves bearing witness to the truth as well as dying (cf. Acts 22:20). Jesus is the faithful and true witness not simply as the one who is crucified but as the one who passes on his *martyria* or testimony (Rev. 1:2) and who has borne witness to the truth (Jn. 18:37).

3. *martyred*

a. The Human Declaration of Facts. *martyrein* is not used in the NT for legal witness, but it often connotes the declaration or confirmation of facts or events (cf. Mt. 23:31; Rom. 10:2; Gal. 4:15; 1 Cor. 15:15; Acts 22:5; Jn. 2:25; 2 Cor. 8:3, etc.). The event is a future one in Jn. 13:21, and the fact is a general fact of experience in Jn. 4:44.

b. The Good Report. In the absolute, *martyrein* means "to give (or receive) a good report" (Lk. 4:22; Acts 6:3; 1 Tim. 5:10). The thought is always that the person(s) can be vouched for on the basis of direct observation.

c. The Witness of God, the Spirit, or Scripture. In a special group, God, the Spirit, or Scripture guarantees judgments or statements (Acts 13:22; Heb. 11:2; 7:8, 17). In Acts 14:3 the confirmatory witness of miracles supports apostolic proclamation.

d. Religious Witness. A special use develops when the facts to which witness is given are divinely established facts, and the witness is thus also witness to revealed truth. Acts 23:11 is a good example.

e. Special Johannine Use. In John witness is especially the witness that is given, not specifically to the facts of Jesus' history, but to the person of Jesus (Jn. 1:15; 5:31ff.; 8:13ff.) as the eternal Son of God (1:15, 34). Thus the Baptist has come to bear witness to the incarnate Logos as the light (1:8; cf. 8:12). As the Son, Jesus is the truth, so that to witness to the truth is to witness to him (3:26; 5:32-33). Witness is given to him by the Baptist (1:7-8), by Scripture (5:39), by God (5:32), by his works (5:36), by himself (8:13-14), and later by the Spirit (15:26) and by his disciples (15:27). The three that bear witness in 1 Jn. 5:7 seem to be baptism, the Lord's Supper, and the Spirit, though possibly with an allusion to Jn. 19:34-35. Witness in John is confession. To be sure, the author of John and 1 John stresses eyewitness (1 Jn. 1:1-2). But the witness is also a witness of Christ's glory (Jn. 1:14; 1 Jn. 5:9-10). Hence witness can still be given even by those who are not eyewitnesses, i.e., by those who confess who Jesus was and what he signified. The term is in no way reserved for those who are put to death for their witness. Nor is this true of *martyria* in the four instances in Revelation, in which *martyria* means bearing witness to the prophetic word (1:2; 22:20) or bearing witness to the threat which protects the prophecy (22:18).

f. 1 Tim. 6:13. In 1 Tim. 6:13 Timothy is admonished in the presence of Christ, who himself made a good confession in his witness to Pilate. At issue is Jesus' acknowledgment of his messianic mission by his declaration, or his death, or both.

4. *martyria*.

a. Outside the Johannine Writings. Of the seven instances outside the Johannine writings, six are religiously neutral, e.g., for court witness in Mk. 14:55, a good report in 1 Tim. 3:7, and the witness of the pagan poet in Tit. 1:13. The exception is Acts 22:18, where Paul's *martyria* is evangelistic witness.

b. In the Johannine Writings. In contrast, a Christian use dominates the 30 instances in the Johannine material. Human witness is at issue in Jn. 8:17, a good report in 3 Jn. 12, and the testimony of men in 1 Jn. 5:9, but elsewhere the reference is to evangelistic witness to the nature and significance of Christ. This is the active bearing of witness in Jn. 1:7 and Rev. 11:7, but in all the other instances it is the witness that is given, e.g., by the Baptist (Jn. 1:19), by Jesus (3:11 etc.), by God (5:32), or by the author (19:35). God's witness is also the point in 1 Jn. 5:9ff. "Having the witness" is a distinctive phrase in 1 Jn. 5:10 and Rev. 6:9; 12:17; 19:10. Revelation also speaks about the witness of Jesus (1:2, 9; 12:17; 19:10; 20:4), which is identical to the word of God. In 1:2 the testimony of Jesus refers to the book, and this is perhaps the point in 19:10 as well: the testimony of Jesus is their witness as Christian prophets. Elsewhere this testimony is revelation in general. Because of this witness the author is exiled (1:9), the martyrs are slain (6:9), and the dragon fights against them (12:17). The special use of *martyria*, *tesou* as a formula for the gospel is perhaps linked with the fact that Jesus is the faithful witness even to the point of death (cf. 1 Tim. 6:13). The term "witness" is thus beginning to take on a martyrological nuance. "Having the witness" in Revelation supports this, for it always applies to those who suffer for their testimony. Similarly, the witness of the two prophets is oral testimony sealed by death (and cf. 12:11). *martyria* undoubtedly means evangelistic confession and not

just the testimony of blood. But it is the specific evangelistic confession that culminates in death.

5. *martyrion*.

a. Occurrence. This word, which is less common than the other three (20 times), occurs in the Johannine material only in Rev. 15:5 ("the tent of witness"), and is found most often in parallel passages in the Synoptics.

b. Witness for the Prosecution. In the NT, as in common Greek usage, *martyrion* means objective proof. This may be seen in the phrase "for a testimony (or evidence) against" in Jms. 5:3; Mk. 6:11, and cf. Mk. 1:44-45. In Mk. 13:9 the disciples will bear testimony as they are whipped in the synagogues and arraigned before rulers, and in Mt. 24:14 the gospel will be preached as a testimony to all nations. In these instances a chance to believe may be offered, but the preaching will also be evidence in case of unbelief.

c. Witness to Something. *martyrion* may also denote witness to something with a genitive of subject (2 Cor. 1:12) or object (Acts 4:33). In such instances *martyrion* is equivalent to gospel, message, or teaching (cf. 1 Tim. 2:6).

d. Active Witness. *martyrion* has the active sense of attestation in Heb. 3:5, in which Moses is said to be a faithful servant in the attesting of what he receives from God and has then to speak to the people. Neither here nor elsewhere does *martyrion* move in a martyrological direction.

F. Specific Martyrological Use in the Early Church.

1. Survey. The second century, under persecution, develops certain impulses in NT usage. The ordinary use lives on, as does the NT use for evangelistic witness. But full witness is now witness under threat. Witness, then, becomes a special term that is reserved for the one who seals the seriousness of witness by death.

2. Usage. The usage is still fluid in 1 Clem. 5.4, 7, and neither Hermas nor Ignatius uses the *martyrs* group technically for martyrdom. It is in the Martyrdom of Polycarp that we first find all four words used in this special sense. Interestingly, this work comes from the area that is the home of Revelation. Other writers also use the terms for those who risk their lives without actually suffering death (cf. Hippolytus). Hegesippus uses the term *martyreion* for the death of James, the Lord's brother, but he also has *martyria* for oral witness to the faith. In South Gaul the victims clearly reserve *martyres* for those who suffer death; the rest, even though they suffer terrible tortures, are confessors. The account itself is not so precise in its usage, for *martyreion* refers to all who suffer, whether killed or not. Gradually, however, the distinction gains ground. Thus Clement of Alexandria says that *martyres* are perfect in confession (*Stromateis* 4.21.133.1), and Tertullian calls those who are not yet condemned *martyres designati* (*To the Martyrs* 1). It is in this specialized sense that Latin adopts the Greek term instead of using its own word for the witness (*testis*).

3. Understanding. Into the idea of martyrdom comes the concept of a struggle with the devil in an imitation and continuation of Christ's sufferings in which Christ himself grants support and in which some may even have a vision of his glory. Such thoughts go back to the NT (cf. Mt. 5:11-12, 10:17ff.; Acts 5:41; Col. 1:24; Rom. 5:3; 8:17; 1 Pet. 2:21ff.; 4:13). The difference is that the NT does not associate these factors with the concept of the *martyrs*. The martyrological sense is in fact a consequence of the suffering which the church actually experiences in bearing its witness.

epi-, sym-, synepi-, katamartyreo. All these compounds stand in close relation to the popular sense of *martyreo*. *epimartyrein* occurs in the NT only in 1 Pet. 5:12,

[C. SCHNEIDER, IV, 514-15]

masomai means "to bite," "to chew," "to eat." The one LXX instance is in a rendering of Job 30:4. In the NT we find it only in Rev. 16:10. Men "gnaw" their tongues for pain when the angel pours out the fifth vial and the kingdom of the beast is in darkness. The mixed imagery reflects the confusion and anguish.

masomai [to bite]

[H. STRATHMANN, IV, 474-514]

"false witness" (which is usually *pseudomartyria* in a legal context).
 vices in Mt. 15:19 and then again in the trial of Jesus in Mt. 26:59. The meaning is MK. 14:56-57, *pseudomartyria*, which is not found in the LXX, occurs in the list of 13:9 as well. The only other NT instance is in connection with the trial of Jesus in from Ex. 20:16 and Dt. 5:20 LXX). Some MSS include the commandment in Rom. *pseudomartyria* occurs in Mt. 19:18 and parallels (quoting the ninth commandment that he has done something which he has not, i.e., raised Jesus from the dead). has appointed), but an objective genitive (witnesses who misrepresent God, claiming The "of God" which he then adds is not a subjective genitive (witnesses whom God I Cor. 15:15 in his argument that if Christ is not risen the apostles are false witnesses. the term for those who give false evidence against Jesus at his trial. Paul has it in witness," i.e., a witness who declares something that is untrue. Mt. 26:60 employs *pseudomartyria*, *pseudomartyro*, *pseudomartyria*. The *pseudomartyria* is a "false

of Christ.
 The Spirit of Christ in the prophets predicts the sufferings and the subsequent glory in the NT only in 1 Pet. 1:11 in the sense "to attest something in advance as a fact" a *hōi* clause, and in 18:5 the phrase "that the Christ was Jesus," *promartyresthai* occurs 2:6; 1 Th. 4:6). In Acts 2:40 the context supplies the content, while in 10:42 we have brings out the sense. Elsewhere what is meant is "affirmation" (cf. Acts 20:23; Heb. ically" (in admonition) is the point in Lk. 16:28; 1 Tim. 5:21; 2 Tim. 4:1; "to charge" Ten of the 15 NT instances are in Luke's works (nine in Luke). "To declare emphat- in relation to a truth, a fact, or the gospel. *diarmartyresthai* has much the same meaning. Gal. 5:3; Acts 20:26; Acts 26:22 the sense is that of emphatic affirmation, whether in Paul. In 1 Th. 2:11-12 and Eph. 4:17 it is used to suggest an emphatic demand. In ness," then "to affirm," "to attest." In the NT it occurs twice in Acts and three times *martyromai*, *diarmartyromai*, *martyresthai* first means "to invoke as a wit-

then Pilate, asks Jesus about the things that are testified against him.
 witness. It occurs in the NT in Mk. 14:60 and Mt. 27:13, where first the high priest, confirmed by God through signs etc. *kalamartyria* carries the sense of bearing hostile 2:4, which says that the salvation declared by the Lord and attested by his hearers is makes is confirmed by God's Spirit. *synepimartyria* occurs in the NT only in Heb. as it is shaped already by God's Spirit, so that the statement of faith that this ego children of God. In this last verse "our spirit" is probably not just the soul but the ego 8:16 it is the Holy Spirit who adds his confirmatory witness to our spirit that we are Rom. 9:1; Paul's conscience, in the Spirit, confirms his concern for Israel. In Rom. in Rom. 2:15 for the confirmatory witness of conscience. The same usage occurs in then, more generally, "to confirm," or, with the dative, "to agree." Paul has the term is not at issue. *synmartyria* is a common term for "to bear witness with" others, and where it means "to attest (a preceding assertion)." Witness or proof in the strict sense

2. The OT, however, does not evade the question. Many Hebrew words pour their involves such practical self-contradiction.

While *kenos* means "worthless," *matios* means "worthless because deceptive or ineffectual." *matios* implies antithesis to the norm, which may at times be liberating but is more often harmful. Tragedy raises the ultimate question whether everything is not *matios*. Religion offers a partial answer by pointing to the divine world, but the plurality and mutability of the gods undermine this answer. Later Greek thought makes little use of the group, perhaps because it raises so unsettling a question, and

1. The word *matios* carries the senses of "vain," "deceptive," "pointless," "futile."

A. Outside the NT.

matios.

matios [vain, deceptive], *matioses* [vanity, deception], *matioo* [to deceive, be delivered to vanity], *maten* [in vain], *matologia* [empty prattle], *matologos* [empty prater]

→ *molops*, *plege*, *rhabdizo* [C. SCHNEIDER, IV, 515-19]

2. A figurative use may be found in Mk. 3:10 for the diseases that Jesus cures (cf. Lk. 7:21) and in Mk. 5:29, 34 for the specific ailment of the woman with a hemorrhage.

(the synagogue strap of four thongs).

1. In the NT it occurs literally in Acts 22:24 (the Roman scourge) and Heb. 11:36 (Job 21:8) or punishment (Ps. 89:32), and cf. afflictions in Ps. 32:10.

mastix. This word first means "horsewhip," then any "whip" or "lash," and figuratively "trouble" or "suffering." It is used especially in the LXX for God's scourge

means of sufferings.

4. We find a figurative use in Heb. 12:6 (quoting Prov. 3:12): "to impart corrective punishment." As parents may correct children whom they love, so God corrects by

ions are found.

in order to wrest a confession. Roman law protects citizens from beating, but exceptions are found.

3. The whipping of Paul in Acts 16:22ff. is perhaps a primary punishment, but that with which he is threatened in Acts 22:24-25 is for the purpose of examination, i.e.,

15:15 the loanword *phragellio* is used instead of *mastigo*. Lk. 23:16 has the milder

2. The scourging of Jesus in Jn. 19:1 is the Roman punishment which precedes execution and which is of far greater severity. In the prediction in Mt. 27:26 and Mk.

physical weakness. The instrument is the *mastix*, "the lash." Women may be whipped as well as men. The synagogue servant does the whipping.

The number of strokes is not to exceed thirty-nine and may be reduced in case of This punishment is prescribed for various offenses and follows an established procedure.

1. Mt. 10:17 and 23:34 say that the disciples will face whippings in the synagogues. Ex. 5:14; Dt. 25:2-3; Prov. 27:22, and figuratively in, e.g., Job 15:11; Prov. 3:12.

tively a. "to lash with words," and b. "to torment." In the LXX it occurs literally in *mastigo*, *mastizo*, *mastigo* means "to whip," "to beat with a lash," then figura-

mastigo [to whip, lash, torment], *mastizo* [to scourge], *mastix* [whip, lash, torment]

negative content into Gk. *matios*. Ps. 60:11 states baldly that human help is vain (*matios*), Ps. 62:9 describes the children of men as vain, and Prov. 31:30 characterizes beauty as vain. Above all, the OT points out that the gods of the nations are vain. Only the one true and living God, who is known as he makes himself known, can save us from futility. It is faith in God, however, which enables the OT bluntly to extend the sphere of the *matios* to all values, not in a spirit of negativism, but with positive confidence. It may be pointed out that the sayings of false prophets are also called *matia* in Ezek. 13:6ff., and that "taking in vain" is a phrase for misuse of the name of God in Ex. 20:7.

B. The NT. The NT accepts the ruthless judgment of the OT on the human sphere. The thoughts of the wise are empty (1 Cor. 3:20), and so are controversies and discussions (Tit. 3:9). Indeed, even Christian faith itself is futile if it does not rest on the historical fact of the resurrection. Idols and idolatry are vain things (Acts 14:15), and pagan ways as a whole are described as futile (1 Pet. 1:18) even though they may be valued because they are inherited from the fathers. As Christian faith is vain if it does not accept the reality of the resurrection, so Christian religion is vain if it ignores the divine command in arrogant self-deception (Jms. 1:26).

mataios. This rare word is used in Greek for human nothingness. The LXX has it more often, e.g., in Pss. 39:6; 144:4. Eccl. 1:2 calls everything vanity; for this reason we must look to God, with whom alone is no *mataios*. Rom. 8:20 takes up the thought of Eccl. 1:2. Creation is subject to futility, but God lies before and after it, so that the subsection is in hope of final glory. Eph. 4:17 describes the effect of vanity in human society (cf. 2 Pet. 2:18).

matiao. This biblical word is used once in the active in the LXX ("to deceive") but mostly in the passive ("to be delivered up to vanity"). The meaning in Rom. 1:26 is that those who do not honor and thank God are betrayed into futile thinking (cf. 1 Cor. 3:20).

matên. This adverb means a. "in vain," b. "pointlessly," and c. "deceptively." It has sense a. in Mt. 15:9 and Mk. 7:7, which quote Is. 29:13.

matologia. This word, meaning "empty prattle," is used in 1 Tim. 1:6 for those who forsake sincere faith.

matatologos. This word occurs in the plural in Tit. 1:10 for "empty prattlers."

[O. BAUERNEIND, IV, 519-24]

machaira [sword]

machaira means the "knife" used in sacrifice, cooking, gardening, etc., then the "small sword," e.g., the saber or dagger. In the LXX it is the knife in Gen. 22:6; Josh. 5:2-3, but mostly the dagger or small sword.

In the NT the word is used 1. for the swords at the arrest of Jesus (Mt. 26:47; 55). When one of the disciples draws his *machaira*, Jesus tells him to put it back, for those who take the *machaira* will perish by it (Mt. 26:51-52). In Heb. 11:34, 37 some of the heroes of faith escape the sword but others are killed with it (cf. 1 Kgs. 19:10), while in Lk. 21:24 the people of Judea will fall by the edge of the sword, and in Acts

12:2 James is killed with the sword. A great *machaira* is given to the rider on the red horse in Rev. 6:4.

2. In Mt. 10:34 the use is obviously figurative. Those who follow Jesus must be prepared for hostility even in their own families. Figurative, too, is the use in Lk. 22:35ff., where Jesus is not asking for armed defense but warning his disciples to be ready for final sacrifice.

3. In Eph. 6:17 the *machaira* is part of the spiritual armor of Christians. The sword is God's word.

4. A similar thought occurs in Heb. 4:12, except that here the *machaira* is more likely the knife of the priest, butcher, or surgeon, since the function is not that of destroying or punishing but of piercing and disclosing.

[W. MICHAELIS, IV, 524-27]

machomai [to fight, quarrel], *mache* [fighting, quarreling], *amachos* [not quarrelsome], *theomachos* [fighting against God], *theomachéo* [to fight against God]

machomai, *mache*, *amachos*. This group is used for physical combat, especially of a military kind. The military use predominates in the LXX. In the NT, however, only Acts 7:26 relates for certain to physical conflict. Strife of words is the point in In. 6:52. Physical threats are perhaps involved in 2 Cor. 7:5, and Jms. 4:1-2 is debatable. Strife is wrong for Christians (2 Tim. 2:23; Tit. 3:9; legal disputes). Bishops (1 Tim. 3:3), and indeed all Christians (Tit. 3:2), are not to be quarrelsome (*amachos*). Where there is strife, it is due to passions. Hence other words are used for the necessary spiritual warfare of believers, e.g., *agonizesthai*.

theomachos, *theomachéo*. These rare words denote striving against God. In Acts 5:39 Gamaliel warns the council to proceed cautiously lest they be found opposing God. Luke follows Euripides in this usage, although without suggesting that the march of the gospel is in any way similar to that of Dionysus (whom it is fatal to oppose). [O. BAUBRNREIND, IV, 527-28]

megas [great], *megaleion* [greatness], *megaleiotes* [greatness], *megalooprepes* [greatness], *megalyinó* [to magnify], *megalosyné* [majesty], *megethos* [greatness]

megas.

A. Outside the NT.

1. The basic sense of *megas* is "great" or "big" (either people or inanimate objects). We then find such nuances as "high," "wide," or, figuratively, "powerful" (gods, rulers, natural forces, dangers, emotional states, impressions, etc.). The word is used in epiphanyes and also in courtly style. It may at times have a censorious ring, i.e., "arrogant."

2. In the LXX *megas* is mostly used for the root *gd*, which covers much the same range as the Greek term. Other Hebrew terms for which *megas* is used express par-

obligatory. Jesus, then, takes an independent course in finding the sum of the law in golden rule. The general insistence, however, is that observance of the whole law is the question of a principle of the law. Thus Hillel finds it in a negative form of the commands among the 248 commands and 365 prohibitions of the law. Rabbis also raise love embraces all else. Palestinian piety distinguishes weightier and lighter command-19:18 to give the commandment of twofold love for God and neighbor. This inseparable the question of the greatest commandment. In reply Jesus combines Dt. 6:5 and Lev. 3. *The Greatest Commandment*. In the disputes preceding the passion, a scribe raises

is here. is here, and 12:41-42, in which he says someone greater than Jonah or Solomon to be compared to Mt. 12:6, in which Jesus says that something greater than the temple to the least in the kingdom who is still greater than John. If this is so, the saying may prophet, v. 9). The probability is, then, that Jesus has himself in mind when he refers hardly be meant to exclude John from the kingdom (the one who is more than a Since the kingdom is open to the patriarchs and prophets (cf. Mt. 8:11), this can be among the greatest born of women, but the least in the kingdom is greater than he. enter the kingdom (5:20). A similar issue arises in Mt. 11:11, where John the Baptist truth and trust. Those who erode the law while supposedly protecting it will not even fulfillment of Gods will in its embracing of the whole person and its orientation to The point here, however, is that position in the kingdom is bound up with the total 5:19, of course, Jesus himself does talk about the greatest and the least in the kingdom. who is obviously the greatest, but has come to serve rather than to be served. In Mt. greatest is to act as the youngest. Mk. 10:43ff. offers the example of Jesus himself, To ask about greatness is to ask about ministry. Lk. 22:26 adds the nuance that the of Zebedee, Jesus points out that loving service is the order of life for his disciples. of the true greatness that is required in disciples. Answering the request of the sons God as they accept their heavenly Father's gifts. Mt. 20:26 brings out another aspect answer to the question of greatness is the simple trust which marks the children of will be great in the world to come. Jesus, however, takes a child as an example. The be small and great in the future world. Those who make themselves small for the law with its distinctions. Judaism underlies this concept with its conviction that there will (Mt. 18:1). They obviously think of the kingdom after the model of an earthly state is a struggle for rank (Lk. 9:46) which is even projected into the kingdom of God 2. *Great and Small in the Kingdom of Heaven*. Among the disciples of Jesus there

day in Jude 6 and Rev. 6:17 (cf. Zeph. 1:14). reward of confidence in Heb. 10:35. The day of eschatological judgment is the great mystery of our religion is great (3:16), and godliness is great gain (6:6). Cf. the great gift than tongues because it does more to edify the church (1 Cor. 14:4-5). The relation 1:49. Love is for Paul the greatest of the triad in 1 Cor. 13:13. Prophecy is a greater Jesus in 1:32). The mighty God (*dynamis*) has done great things (*megala*) for Mary in awaits the teacher in Jms. 3:1. The Baptist is to be great before God in Lk. 1:15 (cf. Canaanite woman in Mt. 15:28. God is the great king in Mt. 5:35. Greater judgment Worth noting is its use for the great supper of Rev. 19:17 and the great faith of the 1. *General Use*. In the NT *megas* conforms to the usual Greek and Hellenistic usage.

B. The NT.

In the other passages we have free renderings or interpretations. Particular aspects of greatness. In Isaiah *megas* is used for *gdll* only 13 out of 32 times.

the twofold love of God and neighbor. Love is the commitment to God in divine sonship which comes to expression in commitment to others. It is the one essential thing, embracing in itself both law and sacrifice. It finds its fullest illustration in the cross, which is the almost unavoidable outcome of Jesus' challenge to more nomistic views.

4. *The Johannine Use.* In Jn. 1:50 Jesus tells Nathanael that he will see greater things, namely, the glory of Jesus (v. 51) into which he, too, will be drawn. In 5:20 Jesus says to the disciples that the Father will show the Son even greater works for their sake, i.e., giving life to the dead (v. 21). Indeed, even believers themselves will do greater works when Jesus goes to the Father (14:12). Jesus is greater than all who precede him (cf. the questions of 4:12 and 8:53, and the confession of 5:36, where Jesus has the greater witness of God and Scripture; cf. 1 Jn. 5:9). A textual question arises in Jn. 10:29, where it is either the Father who is greater than all or Jesus himself in virtue of the power that the Father has given him. While Jesus is one with the Father, direct equation is avoided, so that Jesus can say that the Father is greater than he (14:28). The same God is greater than the accusing heart (1 Jn. 3:20) and greater than he who is in the world (4:4). Not being greater than their master, the disciples must love and serve as he does (Jn. 13:16); this will involve similar persecution (15:20). The greatness of God is that with forgiveness he grants the needed power for this.

5. *Tit. 2:13.* The question posed in Tit. 2:13 is whether Jesus is the great God and Savior, or the great God is distinguished from the Savior Jesus, or God is the great God and Savior and Jesus is in apposition to glory. Elsewhere in the NT the goddess Artemis is called great (Acts 19:27-28). God is great in the OT (cf. Ex. 18:11; 2 Chr. 2:4). Other religions in the Near East also call their gods great, and the phrase "the great god" occurs everywhere in Hellenism, often in acclamation and without the clear monotheistic thrust of the OT. The statement in Tit. 2:13 obviously belongs to this total context, but who is the great God of the statement? Since Jesus is called Savior elsewhere in Titus, this term plainly refers to him, and the position of the article, the reference to the *epiphaneia* (the return of Jesus), and the stereotyped nature of the expression support the view that Jesus is here the great God as well.

6. *Acts 8:10.* Acts 8:10 calls Simon the power of God that is called great. "Great power" and "great god" commonly go together. Even in Judaism God is called Power (cf. Mt. 26:64). Thus when Simon is called the great power of God he is characterized as a divine man, a mediator of revelation, an embodiment of divine power. He himself makes the same claim when he calls himself "somebody great" (v. 9).

megaleion. This word, meaning "greatness," is used in the plural for "mighty acts" (Dt. 11:2). In Acts 2:11 *ta megala* are the mighty acts of God in the story of Christ. *megaleiotes.* This word means "greatness," "majesty," or "glory." In Jer. 33:9 God's work for Jerusalem is to the glory of his people (LXX; the Hebrew has "to his glory among the peoples"). Some versions have the Greek term in Ps. 130:1 (wicked pomp) and Ps. 71:21 (the greatness of the righteous). In the NT the expulsion of the demon in Lk. 9:42-43 results in astonishment at God's majesty, while the majesty of Jesus at the transfiguration is the point in 2 Pet. 1:16, and in Acts 19:27 Demetrius refers to the magnificence of Artemis of Ephesus.

megalotheos. This word has the sense of "greatness," "magnanimity," or "nobility." It is used for God in Dt. 33:26. The only NT instance is in 2 Pet. 1:17, which refers to God as the "excellent glory."

3. A figurative use occurs in Rev. 17:2, 6. In 17:2 the dwellers on earth are drunk with the wine of fornication (idolatry); in 17:6 the woman (who epitomizes the ungodly world) is drunk with the blood of saints and martyrs. [H. PREISKER, IV, 545-48]

2. *methyo* and *methyskomai* mostly have the literal sense "to drink" (cf. Jn. 2:10) or "to be or get drunk." In 1 Th. 5:6 Paul warns believers, as those who belong to the new aeon, to be vigilant and sober; drunkenness belongs to the night. In the parable in Mt. 24:45ff. the bad steward, not living in eschatological tension, gives way to selfishness and hedonism, drinking with the drunkards. In 1 Cor. 11:21 the Corinthians disrupt the fellowship of the Lord's Supper, some are hungry while the wealthy are drunk. Unlike the feasts of Dionysus, the Lord's Supper is no place for intoxication. Intoxication is the direct opposite of spiritual drink. Thus Peter in Acts 2:15 resists strongly the accusation of drunkenness, and Paul in Eph. 5:18 contrasts orgiastic enthusiasm with the inilling of the Spirit that comes to expression in praise, thanks-giving, and love (vv. 19ff.).

1. In the literal sense *methysos* and *methē* occur in the lists of vices in 1 Cor. 5:11; 6:10; Rom. 13:13.

B. The NT.

A. Outside the NT. In the literal sense this group denotes intoxication. *methyo* is "to be drunk," *methysko* "to make drunk" or passive "to be drunk," *methysos* "drunk-ard," *methē* "drinking," "drunkenness." Figuratively the words are used for being drunk with sleep, frenzied with fear, etc. (although *methysos* is not used figuratively). The LXX uses the group literally in, e.g., Gen. 9:21; Prov. 23:21; Is. 28:7. Figurative use of *methysko* occurs in Is. 34:5; Cant. 5:1; Nah. 3:11; blood is the drink in Is. 34:5ff., love in Cant. 5:1, divine wrath in Nah. 3:11. *methysko* may also denote a refreshing drink. Philo has the literal sense; he links drunkenness to ignorance, but recommends moderate drinking for the relaxation and cheerfulness that it brings. In a figurative use he refers to the beautiful intoxication of the ascetic and the sober intoxication of union with deity.

methē [drunkenness], *methyo* [to be drunk], *methysos* [drunkard], *methyskomai* [to get drunk]

megethos. The noun of *megas*, this word means physical or spiritual "greatness." In the LXX it usually means "height" or "growth." The only NT instance is in the petition of Eph. 1:19 that the recipients may know the incomparable "greatness" of God's power. [W. GRUNDMANN, IV, 529-44]

megalosyne. This word, meaning "majesty," is used for the divine name in Heb. 1:3. It also occurs with glory etc. in the great doxology of Jude 24-25.

megalyne. This word means "to make great," "to magnify." In the NT it means "to make great" in Mt. 23:5 and Lk. 1:58 and "to extol" in Lk. 1:46; Acts 10:46; 19:17. In Phil. 1:20 Paul's whole aim is the magnifying of Christ by life or death. In 2 Cor. 10:15 he hopes to be magnified with the increase of the Corinthians' faith.

most noble legacy at creation. In Gnosticism individuals are members of the primal life departs at death.

2. In Orphic myth the consumed members of Dionysus are found in humans as the integrated *poles*. In inscriptions the plural may denote the whole body from which the *melos* takes on the nuance of an organism which may be compared, e.g., to an in this sense, while Epictetus uses both singular and plural for songs. In the singular it always in the plural for bodily members, but Aristotle also uses it in the singular also uses it in the singular for "melody" or "song" (cf. Pindar). Prior to Aristotle it takes on an abstract sense akin to "elements." Plato relates it to *meros* ("part") and 1. This word has the senses a. "member of the body," and b. "song." In Parmenides A. Secular Greek.

melos [member, part, song]

The ancients use honey as a preservative, for sweetening, and also in medicine and cosmetics. Comparison with honey (for sweetness) is common. With milk, honey is offered to the dead and to deities, and it is said to be the food of the gods. The LXX mentions *melli* some 60 times. The promised land is a land flowing with milk and honey (Ex. 3:8 etc.); the honey is that of wild bees, or sometimes perhaps of grapes or fruit, since beekeeping comes only later. Philo compares the divine wisdom to honey. In his exposition of the prohibition of honey as an offering, however, he equates it with excessive and unholy joy. In the NT the scroll that the divine eats in Rev. 10:9-10 is bitter and yet as sweet as honey (cf. Ezek. 3:1ff.). John the Baptist eats wild honey (Mk. 1:6), which is here the honey from wild bees, not the sweet exudations from certain trees. Some MSS add "and of a honeycomb" in Lk. 24:42. This is hardly an original reading that was dropped because of the Gnostic use of honey, nor is it an addition for cultic reasons. It reflects the contemporary custom of adding a sweet dessert to the main fish course. [W. MICHAELIS, IV, 552-54]

melli [honey]

melas means "black" or "dark," dark blue, red, grey, etc. It suggests what is sinister or unlucky, and in the pagan world finds a cultic use in mourning. The LXX uses the term similarly apart from the cultic side. Philo often has the antithesis of black and white. Josephus mentions dyeing the hair black, and he also refers to the black clothing of accused persons, debtors, and mourners: *melas* is rare in the NT. In Mt. 5:36 the black hair of youth is contrasted with the white hair of age. One of the horses in Rev. 6:1ff. is black (v. 5; cf. Zech. 6:2, 6). In Rev. 6:12 the sun is said to become as black as sackcloth when it is darkened. In the apostolic fathers 1 Clem. 8:3 describes sins in the same image, while Hermas treats black as an apocalyptic color (cf. the black beast of *Visions* 4.1.10, the black hill of *Similitudes* 9.1.5, the black stones of *Similitudes* 9.6.4, etc.). The devil is black in Barn. 4.9. [W. MICHAELIS, IV, 549-51]

melas [black]

Christ also consists of concrete acts of righteousness by the members which demon- the real person who is sinning in concrete acts of sin. Yet the new sanctification in even against our better knowledge (7:23). The reference to the *mele* shows that it is heavy destiny of being in the flesh (6:21; 7:5). Sin imposes its will on our members. The slavery of the members to sin brings no profit; it issues in death, which is the that the reference here is to all the members; Paul makes no ascetic differentiation. Christ, however, has brought liberation and set them in a new service. It may be noted members of the mortal body in order to actualize itself. The members are its slaves. be instruments of either iniquity or righteousness (Rom. 6:11-12, 19). Sin needs the to the Creator. We are set in a conflict which involves the members, since they may

2. Pauline Epistles.

a. In Paul the members are not under our autonomous control but are responsible will be a renewed existence in the resurrection body.

Yet Jesus heals individual members as a sign that in the coming aeon there members; the whole body has an eternal destiny even though individual members of the members and the body shows that life is more than the perfection of the body, but it is saved from hell when there is this radical *metanoia*. The juxtaposition members be renounced as regards sinful actions or functions. Judgment rests on the mutilation (cf. the general demand for self-sacrifice). What he demands is that these in Jesus (cf. Mk. 9:43ff. and Mt. 18:8-9). Obviously Jesus is not demanding self- (v. 28) but anything that might run counter to the demands of the kingdom or of faith privileged one) should be sacrificed. The actions are not just adulterous glances etc. here as the subjects of actions, and if the actions are bad, then the right member (the body. The eye and hand are members with very important functions. They are treated

1. The Synopsists.

In Mt. 5:29-30 Jesus contrasts the single members and the whole under God's power.

hands, feet, and mouth are contrasted with the eyes, ears, and nose as particularly over the members, but these, albeit few, may be saved by the good impulse. The also be the mistress of all others (cf. Ps. 39:1). Supernatural powers strive for mastery important member, it suggests the head, but also the heart or reins. The tongue may the body (and the 365 prohibitions to the 365 days of the year). As regards the most

3. Rabbinic theology relates the 248 commands of the law to the 248 members of the inflammation of an important member on the whole body.

compares the suffering of all Judea with Jerusalem in the Jewish war to the effect of for members of the body. He also has *meira kai mele* for verse and melody. Josephus himself has neither parts nor passions. Like Plato, Philo uses the phrase *mele kai mere* as for the LXX; the head is the chief member; it denotes the ruler of a society. God an attempt to show that philosophical thought is already present in the OT. For him,

2. Philo begins with concrete functions but gives these allegorical significance in whole body as an integrated organism.

stress is on the function of the individual members; which serve the will, not on the offerings into parts (Lev. 1:6). The body is made by God and is subject to death. The Ex. 29:17), and also for songs or melodies (Ezek. 2:10): *meizo* is used for cutting up

1. The LXX uses the term for bodily members (both human and animal, Job 9:28;

B. Jewish Use.

man which the redeemer gathers from dispersion and which receive from him a new form.

strate the justifying faith that gives the members a new master. In Rom. 12:4-5 and 1 Cor. 12:12 Paul compares the community to a body and its members. The underlying thought here is not that of an integrated organism, as in Greek thinking; the stress is on the functions of the members, as in the OT. The unity of body and members is the ongoing act of God's creative will (1 Cor. 12:18). Because God confers this unity, no member can argue that it does not belong (vv. 15ff.). Each has its own function, thus giving richness to the body. From the very first, the body at issue here is the body of Christ. Along with national, religious, or social differences, there are functional differences according to the charisms, but the creative Spirit permeates the whole as life does the body and unites the different members, so that they suffer and rejoice together (v. 26). In virtue of their common life in the Spirit, the members are Christ's body. Yet individuality remains: "You are the body of Christ, and individually members of it" (v. 27). Unity is already present, so that the great need is not to achieve integration but to avoid arrogance (Rom. 12:3). We belong together as we belong to Christ (12:5). We are to work this out in our different functions (12:4). It is not that Christ is one body of which we are members, but that we are one body in Christ and hence members of one another. As persons, the members themselves have bodies, so that these can be called Christ's members in 1 Cor. 6:15. Christ does his work through the bodies of Christians: As natural bodies, these will be destroyed, but as bodies that are meant for the Lord (and the Lord for them) they are appointed to resurrection (6:13-14). To give the body to a harlot is to take it from the Lord and make it a member of the harlot in a carnal relation that stands in sharp contrast to the spiritual relation to Christ (vv. 16-17). The fact that believers are one spirit with Christ shows that what is said transcends the limits of the comparison to the body and its members. On the other hand, this comparison serves a useful purpose and cannot be arbitrarily replaced.

b. In Col. 3:5 the reference is again to members that constitute active corporality under sin (cf. deeds of the body in Rom. 8:13). The "seeking" of 3:1 and the "putting off" of 3:9 show what is meant by "putting to death" in 3:5. The example of the tongue adds clarification; we are to renounce lying (3:8). In Eph. 4:25, as in Rom. 12:5 and 1 Cor. 12:25, the stress is on reciprocal ministry. In Eph. 5:30 we have the reverse of 1 Cor. 6:15. As the members become members of a harlot in fornication, so the members are members of Christ in the lawful marriage of Christ and his church. In Eph. 4:16 the complex metaphor has some new features. Yet it is Christ who gives unity to the whole by his creative lordship, for Christ is head as well as body in a headship that transcends what can be ascribed to the merely physical head. In Colossians and Ephesians, probably in conflict with incipient Gnostic trends, Christ plays an increasing role. As Christ is before all things, so he is the head of his body; the church (Col. 1:18). Yet the starting point is still the older Pauline use and the realistic biblical view of the members. Being a member of Christ means being saved by his death and resurrection (Col. 1:7, 20) and brought into the community that stands obediently and actively at his disposal for service to others (3:12ff.).

3. James. Jms. 3:5ff. discusses the harmful working of a powerful member, the tongue, which affects the whole body (vv. 3, 6). As in Paul, other forces control the member and initiate division by it (cf. 4:1). The use of *mele* here is similar to that of later Judaism.

D. Apostolic Fathers. 1 Clem. 37.5 shows dependence on 1 Cor. 12:12ff. The comparison in Diog. 6.2ff. reflects Greek dualism with its distinction between the soul and the body with its individual members. Ignatius reduces the creative role of God

[W. GRUNDMANN, IV, 571-74]

mēphomai means "to blame, scold, upbraid, chide;" *mēpsimōros* denotes "one who bemoans his fate," a "grumbler;" *amēptos* means "blameless," *mēpsis* means "censure," and *mōphē* "blame" or "reproach." In the NT we find *mēphōmenos* in Heb. 8:8, where God finds fault with Israel for breaking the covenant, and for this reason gives promise of a new covenant. In Rom. 9:19 Paul raises the question why God finds fault if God is sovereign, all things serve his purpose, and no one can resist his will. But Paul rejects the question; we have no right to dispute with God. In Phil. 3:6 Paul says that he was blameless touching the law (cf. Gal. 1:14). But his very zeal for the law leads him into the sin of persecuting the church, thereby showing that righteousness is not possible by the law. Phil. 2:15 and 1 Th. 3:13 show that it is God's will that his people should be blameless at the judgment. This is possible by reason of justification and the sanctifying work of the Spirit. It is a motive in admonition and sums up the purpose of Christian life. Paul displays this blamelessness in his apostolic ministry (1 Th. 2:10), and it is his prayer that body, soul, and spirit may be kept blameless at the coming of Christ (5:23). *mōphē* means a "reproach" or "complaint" in Col. 3:13, and in Jude 16 the false teachers are *mēpsimōroi*, i.e., they are dissatisfied with God, with his guidance, with his purpose for them.

mēphomai [to blame], *mēpsimōros* [grumbler], *amēptos* [blameless]; *mōphē* [blame]

[O. MICHEL, IV, 568-71]

him seems to have put him above Christ and paid him cultic homage.

3. Both in the church and in Gnosticism there is much later speculation about Melchizedek. He figures as one of the Gnostic redeemers, and the sect named after him seems to have put him above Christ and paid him cultic homage.

2. On the basis of Ps. 110, the NT finds in Christ fulfillment of the high priesthood of Melchizedek (Heb. 5:6, 10; 6:20; 7:1ff.). Melchizedek's name and dignity point to the messianic gifts of righteousness and peace. His mysterious appearance indicates the eternity of Christ. The fact that Abraham pays him tithes shows his superiority to Levi. Ps. 110 predicts the beginning of a new order which ends the legal covenant and cultus. The account in Hebrews is marked by great vividness, christological depth, and acceptance of the offense of nonintegration with the Aaronic ministry.

1. Melchizedek is the priest-king of Salem, the contemporary of Abraham, in Gen. 14:18. Ps. 110:4 refers to this story in relating kingship to priesthood. The idea of the priest-king is important (Simon) in the Maccabean period. Apocalyptic awaits a priestly monarchy with the overcoming of sin and the opening of paradise. Rabbinic interest shifts the interest to Abraham, to whom the priestly dignity is supposedly transferred. Melchizedek is seen as a link between Noah and Aaron. Josephus calls him the founder and first priest of Jerusalem. Philo thinks he is a type of the kingly mind or *logos* and an example of one who is taught by God.

Melchisedek [Melchizedek]

by introducing works (in the context of agreement with the bishop) as a basis for acknowledgment as a member of Christ (*Ephesians* 4.1ff.). He uses the term for the physical members at martyrdom in *Romans* 5:3.

[J. HORST, IV, 555-68]

mēno [to stay, await], *em-* [to persevere], *para-* [to remain, endure], *pert-* [to await], *prosmēno* [to stay on, with], *mone* [staying, place to stay], *hypomēno* [to hold out, wait on], *hypomone* [patience, endurance]

mēno.

1. This word means a. "to stay in a place," figuratively "to remain in a sphere," b. "to stand against opposition," "to hold out," "to stand fast," c. "to stay still," and d. "to remain," "to endure," "to stay in force."
2. There is also a transitive use "to expect someone."

In the NT the word is an important one relative to the permanence of God in contrast to human and earthly mutability. As the OT says, God is the eternal God whose counsel and word abide forever (Is. 7:7; 14:24; 40:8), whose eternal city will also remain in the new heaven and earth (Zech. 14:10; Is. 66:22), and who gives the righteous a share in his enduring (cf. Ps. 112:3, 9). The NT repeats these points. God's counsel endures (Rom. 9:11), his word endures (1 Pet. 1:23, 25), the new covenant endures (2 Cor. 3:11), and faith, hope, and love endure (1 Cor. 13:13). In Jn. 12:34 Christ himself remains forever, and in 1:32 the Spirit does not just visit him but remains on him. Another line of thought occurs in 1 Tim. 2:15 and 2 Tim. 2:15 with their references to the perseverance of believers in faith, love, and holiness, or in what they have learned and believed. In the Johannine writings this becomes a more personal abiding in Christ or in God as the converse of God's abiding in Christ or Christ in them (cf. Jn. 6:56; 15:4ff; 14:10; 1 Jn. 2:6, 24, 27). In this abiding, eschatological promise is already possession, but the concept of abiding rules out mystical or ecstatic identity. Other uses in the Johannine writings are for abiding in God's word (1 Jn. 3:15), in love (3:17), in truth (2 Jn. 2), in the anointing (1 Jn. 2:27), in God's house (Jn. 8:35), in light (1 Jn. 2:10), and in doctrine (2 Jn. 9). Unbelievers, however, abide in darkness (Jn. 12:46) and death (1 Jn. 3:14).

emmeno. This word means a. "to abide in something" and b. "to keep to something," e.g., an agreement. The LXX also has it in Is. 30:18 for waiting on God. In the NT Acts 28:30 uses it for staying in a place. Religiously it denotes perseverance in faith (Acts 14:22) and continuing in covenant with God (Heb. 8:9). In Gal. 3:10 Paul refers to the judgment which rests on those who do not keep to the law.

parmeno. This word means a. "to remain in place," "to stand firm," "to endure," b. "to stand by someone," and c. "to stay in an occupation or state." In the NT Paul tells the Corinthians in 1 Cor. 16:6 that he will stay with them, devoting the time to his work among them. In Phil. 1:25 he prefers continuing at work among believers to the union with Christ for which he longs. Heb. 7:23 uses the term in the negative to contrast the impermanent OT priesthood with the abiding high priesthood of Christ. Jms. 1:25 has in view an abiding in the law which means readiness to do it as compared with a mere glance that results in no transformation of life.

permeno. This word has the sense of expecting, awaiting, or waiting. The only NT instance is in Acts 1:4, where Jesus tells the disciples to wait for the promise of the Father.

prosmēno. This word means a. "to stay on," b. "to stay with," and c. "to wait." The NT uses it in sense a. in Acts 18:18. Sense b. occurs in Mk. 8:2, where the crowds stay with Jesus in their desire to hear his teaching and see his works. Acts

1. *Toward God: Waiting on God or Cleaving to God.* Distinctive to the LXX is the use of *hypomenein* with an accusative or dative of person, so that the idea is not that of standing against but waiting on. In this sense it is used for Hebrew terms expressing tense, steadfast, or patient expectation (cf. Job 3:9; Ps. 37:7; Job 32:4). The noun *hypomone* similarly denotes either confidence or tense expectation. It is a mark of the righteous in the OT that they wait on God. In distress and opposition, they look to God for deliverance (cf. Ps. 37:9; Mic. 7:7). God is the almighty covenant God on whom they can rely (Is. 51:5; Zeph. 3:8). As the God of Israel (Jer. 14:8), he is also the God of Israelites (Ps. 39:7). Only the wicked abandon hope in him (Sir. 2:4). The final deliverance is eschatological (Hab. 2:3). Those who endure to the end will be saved (Dan. 12:12). The focus here is neither on the hostile forces nor on inward strength but on the power and faithfulness of God. Yet this divinely oriented *hypomone* confers courage (Ps. 27:14). This is the strength of cleaving to God or waiting for him (Is. 40:31). There need be no fear of weakening it by a link with hope. It focuses on hope and issues in it. What sustains the righteous is that God will establish justice (Ps. 140:12).

B. The OT and Later Judaism.

A. The Greek World: *hypomene* has the senses a. "to stay behind," "to stay alive," b. "to expect," c. "to stand firm," and d. "to endure," "to bear," "to suffer." *hypomone* means a. "standing fast" and b. "expectation," "waiting." While *hypomene* is at first ethically neutral, *hypomone* becomes a prominent virtue in the sense of courageous endurance. As distinct from patience, it has the active significance of energetic if not necessarily successful resistance, e.g., the bearing of pain by the wounded, the calm acceptance of strokes of destiny, heroism in face of bodily chastisement, or the firm refusal of bribes. True *hypomone* is not motivated outwardly by public opinion or hope of reward but inwardly by love of honor. In the Stoic system it is an important branch of *andreia*.

hypomene, hypomone.

monē, monē means a. "staying," "tarrying," "abiding," and b. "place to stay," e.g., inn or watchhouse. In the NT the word occurs only twice in John. In 14:2 it denotes the abiding dwelling (in contrast to our transitory earthly state) that Christ prepares for his people in his Father's house. In 14:23, however, the abode is on earth, for Christ and the Father will come to believers and make their home with them. God's dwelling with his people finds cultic expression in the OT (Ex. 25:8). It is promised for the last time (Ezek. 37:26-27). It has now come to spiritual fulfillment in Christ. In both 14:2 and 14:23 the reference is individual rather than universal or eschatological. Salvation consists of union with God and Christ through their dwelling in believers and their taking believers to dwell with them. The *monē* brings out the inaccessibility of the union. The idea of a heavenly dwelling for the righteous is found in Iran and then in Talmudic and Mandaeen writings. Plato, too, speaks of heavenly dwellings to which the soul returns. The NT reflects the concept in Lk. 16:22; 23:43. As regards indwelling, Philo speaks of the *nois*, the *logos*, or, indeed, God himself dwelling in us;

11:23 refers to going on with the Lord, with a hint of perseverance in spite of opposition. This faithful continuing in grace stands in contrast to the vacillation that easily lets go (Acts 13:43; cf. Mk. 4:17). In 1 Tim. 5:5 righteous widows, unlike the giddy younger ones, set all their hope in God and thus continue in prayer.

2. *Toward the World: Enduring, Standing Fast, Bearing Patiently.* Standing fast against evils plays a secondary role in the OT. Job is an example, and *hypomēno* plays an important part in this book (for various Hebrew words). Humans cannot endure in their own strength (6:11). They cannot stand against God (9:4). God shatters their expectations (14:19). God himself reminds Job that no one can stand against him (41:3). Yet Job waits for God to intervene (14:14). Later Judaism, taking Job as a model, develops the idea of pious steadfastness more strongly. Abraham, too, is an example of one who stood fast in ten temptations. ⁴ Maccabees extols the endurance of Noah, the prophets, and the Maccabean martyrs. This endurance shares Stoic features, but it is ultimately higher because it comes from God and evidences fear of God.

C. The NT. *hypomēno* is naturally a basic attitude of NT believers in view of the eschatological orientation of their faith. Over against a hostile world, they wait confidently for the fulfillment of the kingdom and their own salvation. Yet the NT does not describe them in the OT phrase as those who "wait on the Lord" (or "for God"), possibly because of the concentration on faith and hope. The term *hypomēnois* is mostly used in the absolute for "to endure," and only rarely for "to wait on," "to expect." 1. *Toward God: Expecting, Waiting.* A use similar to that of the LXX may be found in 2 Th. 3:5, where steadfast expectation of Christ, balancing love of God, is the point. The sense is probably the same in Rev. 1:9. Pious waiting for Jesus is the heartbeat of the Christian community.

2. *Toward the World: Standing Fast, Perseverance.*

a. Synoptic Gospels. Jesus uses the term three times. In Lk. 8:15 *hypomēno* characterizes true believers; it is here an active force that finally bears fruit. In Mk. 13:13 endurance will be needed in the trials of the last period if one is to be saved. Lk. 21:19 offers an active formulation of the same thought (cf. Acts 14:22).

b. Paul. Paul sketches the main features of *hypomēno* as a Christian attitude. It does not derive from bravery or insensitivity but from faith and hope (Rom. 8:25). It displays endurance in the present aeon of wickedness and injustice (Rom. 12:2; 1 Cor. 3:7). Actively it produces good works (Rom. 2:7), passively it endures under suffering (2 Th. 1:4; cf. 1 Pet. 2:20). Unlike Greek ethics, which regards the passive suffering of evil as shameful, Christians know that they are called to suffer (Acts 14:22), and they show their faith by persevering all the same (cf. 2 Tim. 2:10). Affliction produces endurance, and endurance character (Rom. 5:3-4). This endurance, which differs from God's forbearance, since God is subject to no external pressure, is never a complaining or despondent endurance. It is given by God (Rom. 15:5) and is closely related to faith and love (1 Tim. 6:11; 2 Tim. 3:10). Tit. 2:2 has the triad faith, love, and (hoping) steadfastness. If hope focuses on the future, the steadfastness of hope is its expression in the present time of affliction. It has the promise that those who die with Christ, if they endure, shall also reign with him (2 Tim. 2:11-12).

c. Hebrews. Written to a persecuted church, Hebrews strongly exhorts to *hypomēno* (10:32, 36; 12:1). The gaze of Christians should be on Christ, who himself endured the cross (12:2). Endurance of trials serves as divine discipline (12:7).
 d. James. James, too, shows that trials confirm faith and thus strengthen the steadfastness that makes complete (1:3-4). Job is the great example (cf. the prophets too in 5:10). As in Job's case, the Lord will prove to be compassionate to believers if they are steadfast (5:11; cf. 1:12; Mt. 5:12).
 e. Revelation. Revelation, the book of the martyr church, extols *hypomēno* as right

[R. BULTMANN, IV, 589-93]

only in 1 Cor. 7:32, where Paul wants his readers to be free from worries, and Mt. 28:14, where the story of the theft of the body will keep the soldiers out of trouble.

amērimos. This word, meaning "without care," "unconcerned," occurs in the NT worry to that of today.

secular wisdom drives home the point in v. 34. It is ridiculous to add tomorrow's

to other things, not removing uncertainty, but taking the worry out of it. A bit of stature) by worrying. The right course is to seek first the kingdom, and God will see The future is not in our hands. We cannot add one cubit (either length of days or fostering the illusion that concern for the means of life can grant security to life itself. show that worry is what is meant. It is this that makes a proper concern foolish by c. In Mt. 6:25ff. *merimna* is self-concern relative to the future. The questions care for others as members of the same body (1 Cor. 12:25).

We belong to the coming aeon and must be ready for it (Lk. 21:34). But this entails thing needful (Lk. 10:41-42), confronting worldly ties with a *hōs mē* (1 Cor. 7:29ff.). care gains control over us, it leads to apostasy (Lk. 21:34). We must focus on the one our concern must be for the kingdom. To care for the world is to fall victim to it. If 6:26ff.). Naturally we have to work (1 Th. 2:9 etc.), but we cannot secure life by care; anxious about food or clothing is opposed to concern for the kingdom of God (Mt. given a new orientation. Liberation from it comes as one casts it upon God, not b. The NT realizes that life is swayed by care. Concern is unavoidable but it is

intensity in Mt. 6:31, anxiety in 1 Pet. 5:7; sorrow in Lk. 8:14, and pondering in Mt. 10:19.

a. *merimna* and *merimna* occur several times in the NT but only rarely in post-NT works. The usual Greek meanings are to be found, e.g., caring for in Mt. 6:25ff. 3. The NT.

Philo and Josephus do not use the group.

2. *Hellenistic Jewish Use*. The group is used in the LXX for intensity, for pondering, and for anxiety or anxious care. Only Ps. 55:22 has theological significance. and which only death can end.

1. *Greek Usage*. This group covers much the same range of meaning as the English *merimnaō*, *promerimnaō*, *merimna*.

merimnaō [to be concerned, anxious], *promerimnaō* [to be anxious before-hand], *merimna* [concern, anxiety], *amērimos* [unconcerned]

[F. HAUCK, IV, 574-88]

not use *hypomone* or *hypomenein*; the focus there is on *menen*.

(13:10; 14:12). It is worth noting that in contrast to Revelation, John and 1-3 John do is the supreme test and demands supreme steadfastness if all is not to be for nought the other, it is the enduring of suffering and persecution (2:2-3; 19). The final clash and necessary for believers. On the one side, it is waiting for Jesus (1:9; 3:10). On

mēros [part]

A. Outside the NT.

1. *Secular Greek*. From the root (*s)mer*, "to get or have a share," *mēros* means "part" in such varied senses as "district," "department," "army division," "political party," "party at law," "portion," "allotted destiny," and "fixed time or place." It is often used with prepositions in the sense of "partially," e.g., *apō, ek, epi, kata*.

2. *The LXX and Philo*. *mēros* is common in the LXX for various Hebrew words and in various senses, e.g., architecturally, topographically, sociologically, and mathematically. Thus it may denote the parts of a country, the sides of the altar, the sides of a road, the divisions of an army, and shares or portions, e.g., an inheritance. The LXX does not use it for human or animal parts of the body, but Philo has it in this sense, as well as for parts of the soul or the world. Accepting the unity of the cosmos, Philo teaches the Stoic harmony of the parts. The parts share in the totality only for the sake of the totality, and the truly perfect good is a whole. As a part, man cannot be the direct image of God, only an image of the *logos*.

B. The NT.

1. Usage.

a. Part. The NT uses *mēros* for parts of the body (Lk. 11:36), of a competence (15:12), of a garment (Jn. 19:23), of a fish (Lk. 24:42), or of a city (Rev. 11:13). The meaning may also be district (Mt. 2:22 etc.), or side of a ship (Jn. 21:6; the right side.) Another use is for a theological party (Acts 23:6), and we also find *mēros* for a "trade" in Acts 19:27, i.e., part of the business life of the city.

b. Share. One can have a share in Jesus (Jn. 13:8), in a group (Mt. 24:51), in a thing (Rev. 22:19), or in an event (Rev. 20:6).

c. Adverbial Phrases. The NT uses various adverbial phrases, e.g., "after one another" in 1 Cor. 14:27, "partially" in Rom. 15:5, "a little" in Rom. 15:24, "in this case or matter" in 2 Cor. 3:10 and 9:3, and "in detail" in Heb. 9:5.

2. *Theologically Important Statements*. In 1 Cor. 13:9, 12 the adverbial *ek mēros* indicates that our present knowledge and prophesying are only partial. The future aeon will bring in what is complete. In Rom. 11:25 a partial hardening has come on Israel while the Gentiles are brought to salvation; only at the end will all Israel be saved. In 1 Cor. 12:27 individual believers belong to the fellowship and therefore their individuality is part of the whole. Eph. 4:16 shows that each part has a contribution to make to the growth of the total body. Jn. 13:8 teaches that only the cleansed disciple can have any part in Jesus. At the end of the aeon fellowship with Jesus will mean participation in the first resurrection (Rev. 20:6) and a share in the tree of life (22:19). The unfaithful, however, have a place with the hypocrites (Mt. 24:51), and the ungodly are allotted a share in the lake of fire (Rev. 21:8). The "lower parts" of Eph. 4:9 may mean the earth, or possibly the realm of the dead.

[F. BÜCHSEL, IV, 594-98]

mēsēs [mediator], *mēstēio* [to mediate]

A. Occurrence and Meaning.

Hellenistic Usage. A first use of *mēsēs* is for the trustworthy neutral, e.g., the umpire or guarantor. Thus we find the word for a. the legal arbitrator, b. the witness,

1:6-8 does not teach this, for God comes first, not chaos, and God acts with supreme power by the word. Jerusalem may be at the center of the world (Ezek. 5:5; Is. 2:2), but God is not confined to any place (cf. Am. 5:8 etc.). Places receive honor from

C. Mediatorship in the OT.

1. *Divine Mediatorship.* The OT finds no place for cosmic mediatorship. Even Gen. into a supreme mediation of saving wisdom. claim to mediate eternal salvation. Their followers develop their sober sense of mission and are usually invested with legendary features. Often the actual founders make no intercessory ministry. Above all, founders of religions do a lasting mediatorial work are such in view of their divine origin, and priests in view of their sacrificial and Kings

3. *Men as Mediators.* Various human beings are also regarded as mediators. Kings mediators, although fundamentally pantheistic mysticism rules out mediation. bound to that of the primal man. Pantheistic notions, too, find a place for personal freed by the redemptive process. Yet the concept of the mediator is not necessarily idea of the primal man who bears the life of light, falls victim to darkness, and is fighting darkness and binding evil influences. Often present in such speculation is the saving knowledge, which has an ethical and spiritual component. They do this by uses the term "sent one" rather than mediator). The task of these mediators is to bring are semipersonal hypostasises (cf. the complex Manichaean system, which, however, devotees. We also find impersonal mediators, e.g., sacred fire, and in Gnosticism there assumes that the gods of the cults are mediators between the supreme god and their through death) he is the mediator of salvation to believers in him. Hellenism then arbiter between opposing forces, and by the law of sacrifice (i.e., that life comes ment. Both ideas may well be present. As the middle cosmic force, Mithra is the this means primarily that he occupies a middle place or that he is personified agree- harmony. The title *mesties* is early assigned to Mithra, although there is debate whether and earth apart (cf. Atlas). Philo views the *logos* as that which keeps the world in seen as the heart of the cosmos. Another concept is that the middle deities keep heaven deities who grant temporal or eternal benefits. More spiritually the deity may then be one's country is the middle point of the earth and that the local deities are thus middle 2. *Cosmic Soteriological Intermediaries.* A common idea in ancient thinking is that this connection (cf. God in Philo and the rabbis).

1. *The Deity as Guarantor of Human Agreements.* The gods are often viewed as guarantors of agreements. This idea underlies the oath. Mithra is often mentioned in B. The Theology of Mediatorship outside the Bible.

verb mostly in a religious sense. with this but gives added depth to the idea of the "mediator," using both noun and 3. *Hellenistic Judaism.* Josephus uses the terms only in a secular sense. Philo starts into rabbinic thought, in which it takes on a figurative sense.

2. *Rabbinic Judaism.* The business world brings the idea of the negotiator or broker and "negotiator." Hebrew has no single term for "mediator" but we find words meaning "interpreter"

1. *The OT.* *mestieō* does not occur in the LXX and *mesties* only in Job 9:33.

II. *The Term and Concept in Israelite-Jewish Usage.*

two hitherto unrelated entities." as umpire," 2. "to occupy a middle place," and 3. "to establish a relation between c. the sequester, d. the pawnbroker, e. the guarantor, and f. a warehouse official. More general senses are 2. "intermediary," and 3. "negotiator;" *mestieō* means 1. "to act

him, not he from places (Dt. 12:5), As the almighty ruler of the world, God is not its middle point but its supraterrrestrial Sovereign (Jer. 23:23-24). As such, however, he serves as an arbiter for Job in the latter's battle against the concept of God in the dogma of retribution. In Job 9:33 Job laments that there is no umpire who might decide in his suit. He decides to press his case in 13:3, achieves the confidence that he has a witness in 16:18-19, and knows that he has a living Redeemer in 19:25ff. God himself, apart from human instruments of revelation, has his own mediators in the angels, the Spirit, and wisdom or *logos*.

2. *Human Mediators*. The OT finds a place for human mediators. Kings play a lesser role except in the future figure of the Messiah. Priests and especially prophets are more important. A tendency develops for the priest and king to flow together, and when the prophet is added the stage is set for the threefold NT mediator. A special mediator at the beginning of Israel's history is Moses. Uniquely called, Moses is a mediator as the divinely commissioned spokesman (cf. Ex. 4:15-16). As such he gives the law and stands between God and the people (cf. Ex. 19:3ff.; 20:19, etc.). As intercessor, Moses includes himself in the prayer for forgiveness and expresses a readiness to be cut off for his people (Ex. 32:11ff.; 34:8-9). The first of the prophets, he is unique as the one with whom God speaks face to face (Ex. 33:11). He fasts for the people (Dt. 9:8-9), wrestles with God for them (9:26ff.), and dies as it were vicariously for them outside the land of promise (3:23ff.). Another special figure in the OT is the Servant of the Lord in Is. 42:1ff., 49:1ff., 50:4ff., and 52:13-53:12. This Servant seems to be a historical figure who has a mission of gentle preaching to Israel and the nations, replacing as such the whole people when it proves deaf and blind to the divine call (42:19). He meets with opposition that he endures vicariously even to the point of a miserable death, but in all this suffering God fulfills his purpose of salvation, so that the suffering itself is a means of blessing for Israel and for the world. Moses, Ezekiel, and Jeremiah are prophetic forerunners in the development of the concept of vicarious mediation (cf. Ezek. 13:5; 22:30; Jer. 15:16ff.; 20:7ff.). The OT problem, of course, is that the mediators themselves are involved in guilt. Yet mediatorship is at the heart of the OT. We cannot approach God as we will. His moral demand is the unconditional basis of fellowship. Yet fellowship means election as well as demand. Thus the mediator carries a twofold but related claim. At the side of the community, he stands in the gap when the people fails to meet God's demand, first by intercession, then by vicarious self-offering. The presupposition of this divinely appointed ministry is the being of God and his saving rule. There can be no glorifying of the mediator as such. The focus is on God, and for this reason the mediatorship finally embraces not merely Israel but all peoples.

D. The Theological Concept of the Mediator in Judaism.

1. *Rabbinic Judaism*. Judaism introduces the term "mediator" in its theological sense. The basis is the concept of the negotiator or broker or interpreter, and in essentials the term is used exclusively for Moses as God's commissioned agent. Moses is the go-between who brings God and his people together. He is at times associated with Miriam and Aaron, and it is noted that he, too, is fallible, and has to suffer for the people's sins. The Servant of the Lord is taken messianically in early exegesis but with little place for vicarious mediation, since the emphasis is (apart from intercession) is on the exalting of Israel and the victory over the nations. This is strange, since the idea of vicarious suffering is not alien to Israel, nor is the thought of a suffering and

d. John's Gospel and Epistles. Though the term is not used, these works are full of the belief that Christ fulfills all mediatorship. In contrast to all others (Jn. 10:8),

salvation to the cosmos.

1:10), but the *pleroma* is the church. The cosmos, then, is bound to salvation, not some timeless heavenly man, but as the incarnate Son. His mediation is cosmic (Eph. Adam, the first man, mediates ruin, Christ, the last Adam, mediates salvation, not as parallel is also drawn between Christ and Adam, but Christ is the last Adam. While (Rom. 4:25; 6:1ff.). The preexistent Christ plays a role in creation (1 Cor. 8:6). A the end of the old aeon and the inauguration of the new as fulfilled in the Mediator gospel is one of mediation with the focus on the cross and resurrection. Baptism is

c. Paul. On his conversion Paul adopts the faith of the primitive community. His

actually. Advent. The portrayal is not a creation of the community but accords with the historical Jesus' own synthesis of the Son of Man and the Suffering Servant as this is fulfilled at Good Friday, Easter, and Pentecost and will be consummated at the expected Second

b. The Primitive Community. The faith of the primitive community plainly rests on

is strongly oriented to the Servant of Is. 53 (cf. Mk. 10:45). divine and human sonship but in a unique combination of majesty and humility that exodus as its background. The main form of Jesus' sense of mediatorship is messianic the Mount reflects Moses' giving of the law at Sinai, and the Last Supper has the relating of human destiny to confession of himself (Mt. 10:32-33). The Sermon on (Mt. 10:37ff.), his claims (Mt. 11:27), his remission of sins (Mk. 2:1ff.), and his

a. Jesus. Jesus does not use the terms but the concept is present in his demands

2. The Theology of Mediatorship in the NT.

guarantee salvation but also accomplishes it by his vicarious death.

an oath. It may be noted, however, that Christ is still the mediator. He does not merely

in 6:17, where God is not merely one of the parties but vouches for the promise with

it has the nuance of guarantor as well as mediator. This is also the point of the verb

3:30). The term takes a more Hellenistic turn in Heb. 8:6; 9:15. Linked with *diathēke*,

to them and them to God, i.e., Christ Jesus in his sacrificial death (v. 6; cf. Rom.

one God wills that all people be saved, and there is one Mediator representing God

law fits in with the divine promises. In 1 Tim. 2:5-6 we find a Christianized use. The

directly from God. This explains the question of v. 21 and the need to show how the

that he is so on behalf of a plurality, i.e., the angels. The law, then, does not come

point of v. 20 is not so much that Moses is the intermediary between two parties but

of the law rather than its high significance. The intermediary is no doubt Moses. The

angels through an intermediary. Paul mentions angels here to denote the lesser status

of the law. It is given by God in order to lead to faith in Christ. But it is ordained by

uses the noun in a much debated phrase. He has been showing what is the purpose

1. The Use of the Terms. The words are both rare in the NT. In Gal. 3:19-20 Paul

E. The NT Concept of the Mediator.

and depth of the OT understanding are grasped only in part.

diator of the covenant (e.g., the high priest) almost to semidivine status. The wealth

cosmological level. Under Hellenistic influences there is a tendency to exalt the me-

heaven and earth. Moses is also a mediator for Philo either at the human or the

2. Hellenistic Judaism. In Philo angels are heavenly mediators (*logoi*) connecting

transcendent Messiah developed out of Dan. 7:13ff.

dying Messiah. In apocalyptic the Messiah serves as an intermediary, but this is a

Christ is the way, truth, and life (14:6). Mediation culminates in his intercession (v. 17) and death (10:11), whose atoning significance finds emphasis in 1 John (1:7; 2:2).

e. Other NT Writings. James finds little place for mediation, but tacitly presupposes it. Hebrews uses the concept to show that the church is God's true people in the age of salvation. 1 Peter refers to the sprinkling of Christ's blood and the new birth through his resurrection (1:2-3), and then moves on to the election of the priestly nation (2:9). 2 Peter and Jude contain formulas which prove how deeply rooted the concept of the mediator is (cf. 2 Pet. 1:1, 11; 2:20; Jude 1, 21, 25). In Revelation Christ is the Lion and the slain Lamb, uniting power and humility. Cosmic symbols (the numbers of the planets, the signs of the zodiac, and the glory of the sun, moon, and morning star) are applied to him (1:12ff.; 12:1ff.; 21:14; 22:16). He stands at the center of the cosmos and leads his people through the epochs.

f. The Church. The terms are surprisingly rare in the first writings. *mesites* does not occur until Clement of Alexandria (*Paedagogus* 3.1.2.1), who also uses *mesitês* (*Protrepticus* 12.122.3). Even later, although the matter is present, theologians stress other concepts. In the Middle Ages the church ascribes mediatorial functions to its priests, but the Reformation brings a new focus on Christ himself as the one Mediator. [A. OEPKE, IV, 598-624]

mesoichon [dividing wall]

This uncommon term occurs in the NT only in Eph. 2:14, where vv. 16-17 seem to show that the "partition" or "dividing wall" is not merely the barrier between Jews and Gentiles but ultimately that between God and us. It is when this barrier is removed that earthly barriers fall too. [C. SCHNEIDER, IV, 625]

Messias → *Christos*; *metabaino* → *baino*; *metathesis* → *tithemi*; *metakaleomai* → *kaleo*; *metakinéo* → *kinéo*; *metalambanó*, *metalempsis* → *lambanó*; *metallasso* → *lasso*

metamelomai [to feel regret, repent], **ametaameletos** [without regret]

1. Unlike *metanoein*, which means "change of heart," *metamelēsthai* means the "experiencing of remorse." The two may, of course, converge. Aristotle criticizes the latter as a sign of inconstancy, and the Stoics reject both on similar grounds. The preaching of the Cynics and Pythagoreans, however, gives them positive force as it arouses guilt and summons to conversion.

2. The LXX hazards the phrase that God repents, using both words in this connection (1 Sam. 15:35; Am. 7:3). Yet God's repentance does not overthrow his judgment (Num. 23:19 etc.). He may reject in spite of his grace (1 Sam. 15:35) no less than renew his grace in spite of his judgment (1 Chr. 21:15). This tension continues in Judaism, in which God is the God both of judgment and of mercy. In humans the LXX distinguishes between remorse, which may not be pleasing to God (Ex. 13:17), and repentance, although with some assimilation (cf. Jer. 4:28 and 20:16). Remorse sees the bitter end of sin, repentance breaks free from it. The result of sin brings remorse, a divinely commissioned call brings repentance.

3. In general, Judaism distinguishes the narrower *metanoia* from the more general *metamelomaia*. Philo can call the latter the presupposition and proof of forgiveness, but Josephus senses that *metanoia* goes further with its implication of a change of will.

4. *metanoein* and *metanoia* take precedence in the NT. The only instances of *metamelomaia* are in Mt. 21:28ff. the son who refuses to work changes his mind and goes, but the opponents of Jesus refuse to do so when they hear the call of the Baptist. In Mt. 27:3 Judas suffers remorse when he sees the result of his betrayal. His suicide shows that this is no true repentance. In 2 Cor. 7:8ff. Paul does not "regret" sending a severe letter (although he had regretted it), because it has led to "repentance" (*metanoian*) in the readers—a "repentance" which brings "no regret" (*metanoia amelanētos*). In this passage "being sorry" is plainly distinguished from repenting. Paul uses *amelanētos* again in Rom. 11:29, where he says that God's gifts and calling are irrevocable. The same thought of God's faithfulness occurs in Heb. 7:21: God has pledged with an oath that the institution of the eternal high priest is unchangeable, and he will not change his mind. The NT, then, has a clear sense of the distinction between the terms; it reserves *metanoia* for the divinely effected change of heart which leads to salvation.

[O. MICHEL, IV, 626-29]

metamorphomai → *morphē; metanoō, metanoia* → *nous; metapēpnomai* → *apostello; metastrophō* → *strophō; metaschematizō* → *schemā; metathēmi* → *tithēmi; metēcho* → *echo*

metētrizomai [to rise up, be anxious]

In the active *metētrizomai* means "to lift up," "to suspend," and figuratively "to buoy up," "to encourage," "to stir." In the more common middle and passive we find the two different figurative meanings a. "to rise up," "to exalt oneself," "to be arrogant or greedy," and b. "to be anxious," "to hover between fear and hope." The LXX has only a, and this only in the bad sense (e.g., Ps. 131:1). Indeed, sense b. is generally less common. In the one NT instance in Lk. 12:29 choice is difficult, for "do not be arrogant" yields good sense as well as "do not be anxious." In support of the former one might refer to Rom. 12:16 and 1 Tim. 6:17ff. as well as LXX usage. Yet the context, with the oldest versions, favors the latter. God lavishes even his temporal gifts, and the ultimate gift of his kingdom is secure. There is thus no reason for torturing anxiety (cf. Phil. 4:4ff.).

[K. DEISSNER, IV, 630-31]

metochos, metochē → *echo; metriopatheō* → *pascho*

metron [measure], *ametros* [immeasurable], *metrō* [to measure]

1. Outside the NT *metron* means a. "measure," b. "proportion," c. "measure of verse," and d. "what is measured" (both literal and figurative). In philosophy—the *metron pânôn* is the absolute measure of all things (which Protagoras finds in humanity, Plato in God). The LXX uses the term in cultic measurements, for weights and measures, for the measures of the world; and in threats of destruction. *metrō* means "to measure" and figuratively "to evaluate."

2. *The NT* In the NT sense a. occurs in the Gospels, e.g., in the prohibition of judging in Mt. 7:2, or the reference to the measure of sin in Mt. 23:32. We do not find senses b. and c., but d. (figurative) is common (cf. Rom. 12:3; 2 Cor. 10:13; Eph. 4:7, 13). *ametros*, meaning "immeasurable," occurs in 2 Cor. 10:13, 15 for "immoderate" boasting. *metrō* is used symbolically in Rev. 11:1-2; 21:15ff. for the measuring of the temple and the city, and there is a figurative use in 2 Cor. 10:12. In Mt. 7:2 Jesus gives seriousness to the prohibition of judging by referring to the corresponding divine judgment. In Lk. 6:38 forgiveness carries with it the promise of a good measure in return, but judging will bring a corresponding measure of judgment. In Eph. 4:7 and Rom. 12:3 *metron* expresses the diversity of the gifts that God gives to his people, while in Eph. 4:13 it is then used for the fullness that the gifts are meant to achieve. Christ himself receives the gift of the Spirit without measure or limitation (Jn. 3:34). According to the symbolism of Rev. 11:1-2 what is measured is what is to be preserved.

metopon [forehead]

metopon, meaning the "brow" or "forehead," occurs in the NT only in Revelation. In 7:3; 9:4; 14:1; 22:4 God's servants bear on their foreheads the seal of God, or the name of Christ and God, which protects them through the apocalyptic woes. In 13:14; 14:9; 20:4 God's enemies have the mark of the beast stamped on their hands and foreheads. This will bring them temporal prosperity but will also expose them to God's wrath and exclude them from the millennial kingdom. There would seem to be in these double markings—on the positive side, allusions to Ezek. 9:4 and Ex. 12:13, and less probably to the mark of Cain, and on the negative side to the marks signifying cultic adherence and also to the branding of slaves as a punishment. In 17:5 the harlot, who signifies worldly abomination, bears a mark that expresses her true nature in an allusion to Babylon. The basis here is the custom whereby Roman harlots had their names on bands around their foreheads.

A *melotē*, or "sheepskin," is a prophetic garment in Heb. 11:37 (cf. Zech. 13:4). The harsh clothing bears witness to the life of loneliness and affliction which God's servants endure (cf. the Baptist in Mk. 1:6). Monasticism later interprets *melotē* as the skin of the goat.

men [moon, month], *neomenia* [new moon]

men is the word for the "moon," then for the "month," which originally begins with the new moon. The new moon (*neomenia*) takes on religious significance, for the swelling of waters and ripening of fruits are ascribed to the moon. Those born at the new moon are regarded as lucky, and a cult of the moon (*Men*) develops which is very common in Asia Minor. Stoicism adopts the popular view of the moon, finding

The position of mothers in antiquity does not wholly coincide with the general evaluation of women. Stoicism has a high regard for mothers, and the cult of mother deities exerts a strong influence. Traces of matriarchy may be found. The OT mentions many important mothers: *meier* may indeed personify the people (Hos. 4:5), and the LXX uses *metropolis* for a city in 2 Sam. 20:19. In Philo wisdom is the mother of the world and matter is the mother of all things. In the NT Jesus strongly endorses the OT commandment to honor mothers (Mt. 15:4). The demand that we should love Jesus more than father or mother no more negates the fifth commandment than the first commandment does (Mt. 10:37). The Synoptists mention Jesus' own mother only in the infancy stories apart from Mt. 12:46ff. and parallels; Mt. 13:55. In John Mary is present at the wedding in Cana and at the cross, though the name is not given. The only other NT reference to Mary is in Acts 1:14. Other mothers mentioned are the mother of James and John in Mt. 20:20 (the Mary of 27:56); Mary the mother of John Mark in Acts 12:12; the mother of the decried in Mk. 5:40; the mother at the bier

meier [mother]

[G. DELING, IV, 638-42]

liberated (Gal. 4:3, 9; Col. 2:8, 20), and there must be no relapse into its veneration. moon god. For Paul, then, the moon is one of the elements from which Christians are festival might well be a special temptation in Asia Minor with its strong cult of the festival. Judaizing naturally carries with it regard for the OT feasts, and the new moon 2:16 is parallel, for observation of months goes hand in hand with the new moon c. In Gal. 4:10 *men* occurs in connection with Judaizing errors, *neomenia* in Col. the trees bearing fruit each month depicts the wealth of joys in the kingdom.

8:14. The dates may be concealed but they have also been fixed (9:15). The image of references, as in 9:5, 10. In 11:2 and 13:5 the 42 months are the 1,150 days of Dan. b. Revelation engages in calculations of the future but in veiled rather than literal from the standpoint of energy rather than continuity.

the dates, and presents history as a sum of forces rather than a stream of events, i.e., dates, this does not extend to detailed events. The NT focuses on the facts rather than a. The NT mentions the moon in measurements of time (Lk. 1:24; Acts 7:20). Matthew, Mark, and John never mention months, and if Luke shows more interest in

3. The NT

104:19) under the rule of God (Gen. 1:16). 31:26-27). The righteous, however, view the moon only as a measure of time (Ps. 8:21, 26). Yet moon worship creeps in (2 Kgs. 23:5) and its enticement is felt (Job. ment are severe because of the danger presented by surrounding moon cults (Judg. instruments. The OT forbids veneration of the moon (Dt. 4:19). Penalties for infringe- as possible. The new moon is then consecrated and proclamation is made by wind for keeping it. In later Judaism the time is set by the observation of as many witnesses assemblies for the offerings of the feast (Ezek. 46:3), and Philo offers a moral rationale and with the sabbath it is a day to consult the prophets (2 Kgs. 4:23). The community "beginning of the month." The feast of the new moon is one of the biblical feasts, 2. In the LXX *men* and *neomenia* are used for the Hebrew word for "month" or station for souls on the way to and from earth.

the universal soul or world principle in it. The moon is also supposed to be a transitory

in Lk. 7:12; and Herodias in Mt. 14:8. The OT phrase "from the mother's womb" occurs in Mt. 19:12; Lk. 1:15; Acts 3:2; Gal. 1:15. Paul never mentions his parents, but respect for one's mother is expressed in Rom. 16:13 (cf. 1 Tim. 5:2; Gal. 4:26). The important religious role of the mother may be seen in the succession from Lois and Eunice to Timothy in 2 Tim. 1:5. [W. MICHAELIS, IV, 642-44]

miano [to stain, defile], *miasma* [defilement], *miasmus* [defilement], *amiantos* [undefiled]

miano. a. Neutrally this word means "to paint in color." b. Censoriously it means "to stain," first literally, then in a cultic sense, i.e., with guilt or demonic processes. Washings are designed to remove such stains. In the OT defilement is with alien cults, dead bodies, etc., and unclean persons can stain others or holy objects. The LXX uses *miano* for "to declare unclean." Since the NT no longer thinks in cultic terms, the word is very rare. A reference to Jewish practice occurs in Jn. 18:28. Heb. 12:15 develops a figurative sense; apostates may defile others. Inner defilement is at issue in Tit. 1:15, i.e., the defilement of the mind and conscience. Jude 8 carries a reference to licentious sex acts that defile the flesh.

miasma. This means "defilement" as a result of an action, especially cultic pollution, then moral defilement. The only NT instance is in 2 Pet. 2:20, where the world seems to be the ungodly world; hence its defilements are pagan practices.

miasmus. This is "defilement" as an action or state, first cultic, then moral. The one NT use is in 2 Pet. 2:10, in which it is licentious passion that defiles.

amiantos. This word means "undefiled," first physically, then morally. In the NT it has the narrower sense of sexual purity in Heb. 13:4. The sense is broader in Jms. 1:27 (pure religion), 1 Pet. 1:4 (a pure inheritance), and Heb. 7:26 (the moral purity of Christ as high priest). [F. HAUCK, IV, 644-47]

mikros [small], (*elation* [smaller], *elachistos* [smallest])

1. In the Greek world *mikros* means a. "small in size," b. "small in compass," c. "small in significance," and d. "short in time" (or "young" in age).
2. The LXX uses *mikros* for various Hebrew terms denoting smallness of size or insignificance. The phrase "small and great" is often used for "all." Stress is laid on smallness (Judg. 6:15; 1 Sam. 9:21) in a humility that also stresses the freedom and majesty of God (cf. also Solomon's reference to his youth in 1 Kgs. 3:7).
3. The rabbis often refer to young scholars as "little" or "insignificant," perhaps in connection with the use of the term "little ones" for children.
4. NT Use I. There is a general use in the NT. Zacchaeus is "short of stature" in Lk. 19:3. James the *mikros* in Mk. 15:40 is either "short of stature" or "the younger." The phrase "small and great" occurs frequently; Jesus calls people "these little ones" with no hint of disparagement (cf. Mt. 23:12, 18, 10, 14). The references are not necessarily to children but is more likely to be to disciples (cf. Mt. 10:42), far from being disparaging, the description hints at a hidden or future dignity. The term "little"

1. *Secular Usage*. This group, which arises in the sixth century B.C., means "to imitate," "to mimic." Culture is said to arise with the imitating of animals. Art is called an imitation (in a derogatory sense in Plato). The term can have a bad sense for what is unoriginal. In ethics imitation of good people is a way to goodness, but there is also a danger of imitating wicked people.

2. *The Cosmological Concept*. In Plato reality is an imitation of the idea, time of eternity, and the visible of the invisible. The creation of living creatures involves imitation, and humans, too, must engage in imitation. The controlling concept here is that of analogy, i.e., the relation between original and copy. Imitation is not, then, the obedient following of a model in ethical responsibility. The thinking of Plato has great influence, e.g., on the Neo-Pythagoreans, the Stoics, and Philo. Later, the more ethical concept seems to break free from the cosmological understanding, e.g., when Seneca says that one should take God as a model.

3. *The LXX and Pseudepigrapha*. The group is rare in the LXX and occurs only in

mimēmatōi [to imitate], *mimētēs* [imitator], *symmimētēs* [fellow imitator]

5. *The NT Use II (Comparative and Superlative)*. The comparative *elation* and the superlative *elachistos* (Jn. 2:10; Eph. 3:8) correspond to the positive *mikros*. Insignificant Bethlehem is by no means least among Judah's rulers (Mt. 2:6). Those who trifle with the least of the commandments will be least in the kingdom (5:19). Jesus identifies himself with the least of the brethren (25:40, 45). In Luke the superlative expresses human weakness (12:26). It also appears in the rule that faithfulness (or the reverse) in what is least means the same in what is much (16:10; cf. 19:17). Paul calls himself the least of the apostles in 1 Cor. 15:9 and the least of the saints in Eph. 3:8. The phrase in 1 Cor. 4:3 means "it is a very small thing" (i.e., "it makes no difference"), and the reference in 1 Cor. 6:2 is to "trivial" cases. The use for very small things (e.g., animals or parts of the body) recurs in the apostolic fathers, where we again find the rule that very little things can exert great force. In Hermas, however, believers are viewed as innocent children in a theme which is common in antiquity but hardly corresponds to what the NT teaches with its sayings about "little ones."

Small things can be big with meaning (cf. the little leaven of 1 Cor. 5:6, but also the little member of Jms. 3:5).
 Phil. 2:3, 8. He sets Christ himself under this rule and adopts it for himself (4:12). same time blunts the temptation implicit in littleness. Paul takes up the message in (Mt. 18:4; cf. 11:29). Jesus, then, resists the striving for human greatness but at the littleness is the true humility of conversion that corresponds to the humility of Christ fear, for the Father will give it the kingdom (Lk. 12:32; cf. 9:48). The sense of is the mystery of God's working (Mk. 4:31). Though the flock is little, it need not differs radically from greatness in human estimation. The change from small to great saying is in accord with the general teaching of Jesus that greatness in the kingdom Baptist (Mt. 11:11). Although the reference here is probably to Jesus himself, the calls become lowly as children (Mt. 18:4). But the small in this aeon will be great in children, Mt. 18). God calls the mean and the poor (Mt. 11:25, 29). Those whom he implies insignificance in human terms but also conversion (here is the link with

the Apocrypha. In general the idea of imitation is alien to the OT and there is no thought of imitating God. The situation changes in the pseudepigrapha, which demand that we imitate exemplary people like Joseph, and also that we imitate God by keeping his commandments. Kings should take God as their example in dealing with their subjects.

4. *Philo and Josephus*. Philo, who often uses the group, is influenced by Plato's view that the heavenly and the earthly worlds correspond. The verb may denote conscious imitation, but it may also be used where there is only comparison. Moses is set up as a model to follow, and children should imitate their fathers. When the *logos* imitates God, the idea of original and copy is present. Imitating God is fitting in with his plan at creation, but Philo recognizes that there are limits to this imitation. Resemblance rather than conscious imitation is the point when Joshua is said to be an imitator of the attractive character of Moses. Josephus uses the group in the common sense of copying, imitating, and resembling. He does not speak of imitating God but suggests that creation is a model with its order and regularity.

5. *The Word Group in the NT*. In the NT we find *mimēmat*, *mimētēs*, and *symmimētēs*. In 3 Jn. 11 we simply have a general admonition; in context it means taking Demetrius rather than Diotrephes as a model (vv. 9ff.). In Heb. 13:7 (cf. 11:4ff.; 12:1ff.) imitating faith means not merely striving to live up to the faith of others but a readiness to take the same way of faith in full commitment to Christ. In Heb. 6:12 *mimēmat* has a strongly active thrust, unless the point is a simple comparison, namely, that the readers should inherit the promises like those who have shown faith and patience. Comparison is the point in 1 Th. 2:14; what happened to the churches in Judea has now happened to the Thessalonians and is no exception to the rule. In 2 Th. 3:7, 9 Paul offers himself as an example of earning his own bread and not being a burden to others. *typos* here is more than a pattern; it is an authoritative model. *typos* also occurs in Phil. 3:17, which demands that the readers join in imitating Paul and also mark those who so walk. Here again Paul is not only a pattern but also an authoritative example. They are to walk as he does, but in so doing to obey. This element of obedience is very clear in 1 Cor. 4:16, for Paul has sent Timothy to remind the Corinthians of his "ways" in Christ, i.e., not merely his conduct but his directions. The same applies in 11:1. To be sure, Paul offers himself as a model in 10:32-33. He himself follows the same criterion that he enjoins on his readers. But imitation involves obeying the rule as well as copying Paul's example. This is why Paul adds: "As I am of Christ." If he simply meant that Christ is a model for him, then he would surely have pointed the Corinthians themselves directly to Christ and explained in what sense Christ is a model. Christ is, of course, a model in this sense in Rom. 15:1ff. and Phil. 2:4ff. But in these passages Paul develops the thought, and in any case it is not certain that Christ as model is really the central concept in Phil. 2:4ff. The point, then, is rather that the Corinthians should imitate Paul by heeding his word as he imitates Christ by understanding the apostolic ministry as Christ wishes. Paul's own authority rests on the superior authority of Christ. (Along these lines 11:2 stands in a closer relation to 11:1 than is sometimes thought.) In 1 Th. 1:6 "and of the Lord" is an intensifying, and the next phrase shows to what degree the Thessalonians are imitators. A question arises, of course, whether the stress in this added phrase is on receiving the word or on much affliction and joy. If it is on the former, then the idea is that in receiving the word the readers become imitators by obeying, and they become a *typos* (v. 7) simply by becoming believers and turning to God (v. 8). If the emphasis falls on the affliction and joy, imitation has more of the nature of a comparison. In Eph. 5:1 "therefore" points back to 4:32 and

2. In the NT "to remember" is not just a mental act. A word or action serves to kindle the memory. Recollection may strike (Mt. 5:23) or be continually present (1 Cor. 11:2). The Lukan infancy stories link God's remembering and his saving acts, as in the OT (1:34 etc.). In Heb. 8:12 God no longer remembers sin. In Acts 10:4 he remembers the prayers and alms of Cornelius. On the other hand, his remembering means judgment for Babylon in Rev. 16:19. Abraham tells Dives to remember the good things he had enjoyed in this life (Lk. 16:25), and the dying thief asks Jesus to remember him in his kingdom (23:42). The word of Jesus is alive in the disciples through recollection (Mk. 14:72 etc.). At Easter remembrance means understanding (Lk. 24:6, 8). Indeed, as new and true knowledge, remembrance belongs to the work of the Spirit (cf. Jn. 2:22; 12:16; especially 14:26). The gospel also demands recollection (1 Cor. 4:17). The church is to remember the apostle and his teaching (1 Th.

1. This word, meaning "to remember," is an important one in the LXX, for when God remembers people in grace and mercy (Gen. 8:1; 19:29, etc.), this is a creative event. God remembers the covenant (Gen. 9:15ff; Ex. 2:24) and the patriarchs (Ex. 32:13). The converse is that Israel remembers God's past acts and commandments (Num. 15:39-40). She is summoned to remember the visitation in Egypt (Dt. 15:15 etc.), not remembering the fleshpots (Num. 11:5), but remembering her own guilt (Dt. 9:7) and God's mercy. In prayer she may call on God to remember (Judg. 16:28; Job 7:7; Ps. 74:2, etc.). If he remembers his people, he also remembers her foes and punishes them (Ps. 137:7). The prayers of Nehemiah combine various facets of remembering (1:8ff; 5:19, etc.). God can summon Israel to remember and therefore to repent (Mic. 6:5), and one person can ask another to remember and return a favor (Gen. 40:14).

mnimēskomai

mnimēskomai [to remember], *mnēia* [remembrance, mention], *mnēmōnē* [remembrance], *mnēma* [memorial, grave], *mnēmoneūō* [to remember, mention]

ahead to 5:2. If the point is that God is to be an example, then the same applies to Christ in 5:2. But 5:2 (cf. 4:32) seems rather to be supplying the ethical motive. The point of 5:1, then, is that as children we are to follow God's fatherly will, showing that we are children thereby. To take God as a model is not to be equal with God but to live by his pardoning love. In general, Paul uses the group in three senses: (1) comparison (1 Th. 2:14), (2) following an example (2 Th. 3:7, 9), with a plain implication of Paul's authority, and (3) obeying directions (1 Cor. 4:16; 11:1; 1 Th. 1:6; Eph. 5:1). The NT as a whole does not teach imitation in the primary sense of imitating an example but rather in the predominant sense of discipleship, i.e., of obedience to the word and will of the Lord either directly or by way of the apostles. 6. *The Apostolic Fathers*. The group is more common and more important in these writings. The usage is fluid in Ignatius and I Clement and still contains the thought of obedience. Ignatius stresses discipleship in suffering, but without restricting the idea of imitation to martyrdom. The imitation of the passion, even externally, is a key concept in the Martyrdom of Polycarp. Polycarp himself (1:1) calls imprisoned brethren *mnimēnata* of true love either in a portrayal or a copying of Christ.

[W. MICHAELIS, IV, 659-74]

This remembering is not just intellectualistic (cf. 2 Pet. 3:1ff.). To remind others is to bear witness to the word of God; to remind oneself is to place oneself totally under this word. Recollection of the sayings of Jesus is central (Acts 11:16), not out of purely historical concern, but in self-judgment, self-dedication, and concern for the brethren (Heb. 13:3).

mnēia. This word means "recollection" or "mention." It often occurs in the phrase "to make mention" (Rom. 1:9) or "to have in remembrance" (1 Th. 3:6). Mentioning in prayer is part of Paul's apostolic ministry. The kindly remembering of 1 Th. 3:6 denotes unfulfilled relationship.

mnēmē. An important word in Greek thought, *mnēmē* occurs in the NT only in 2 Pet. 1:15 in a general phrase: "to recall or recollect these things."

mnēmata. This word means "memorial," and may even mean the grave. In antiquity the grave or tomb is a lonely and sinister place. Judaism forbids living in tombs. To lodge in them is a sign of madness or of sacrificing to demons, and brings defilement. In Mk. 5:3 the Gerasene demoniac lives in the tombs. In Mk. 15:46 Jesus is buried in a new tomb hewn out of the rock. It is situated in a garden according to Jn. 19:41. The empty tomb confirms the gospel message of the resurrection of Jesus (Mk. 16:2ff.). Acts 2:29 and 7:16 refer to the tombs of David and the patriarchs; these tombs are memorials for later generations. In Rev. 11:9 (cf. Ps. 79:3) the two witnesses are dishonored by being left unburied.

mnēmion. This word means "memorial" and then "grave." The graves of the righteous are adorned (Mt. 23:29); the scribes honor the prophets in their tombs but reject their word. The opponents of Jesus are like whitewashed tombs (Mt. 23:27; Lk. 11:44). Those resting in their graves will hear the voice of Jesus and rise again at the resurrection (Jn. 5:28). The raising of Lazarus anticipates and confirms this (Jn. 11:1ff.). Many come out of their tombs after the death of Jesus (Mt. 27:52-53). While Mark and Luke use *mnēmata* and *mnēmion* together, Matthew and John prefer the latter (though Matthew sometimes has *taphos* in the same sense).

This word means "to remember," "to mention." God's works are remembered in the OT in praise and confession (cf. Ps. 6:5). The feasts are appointed for remembrance (Ex. 13:3). God's remembrance will be to all generations (Ex. 3:15). Words and narratives assist it (Ex. 17:14). God protects the remembrance of the righteous but blots out that of sinners (Pss. 112:6; 9:5-6). In the Gospels the disciples are to remember not only God's past acts but also the words and acts of Jesus (cf. Jn. 15:20; 16:4). A new cultic action is appointed for remembrance (*mnēmōsynon*, or *anamnēsis*, Mk. 14:9; Mt. 26:13; 1 Cor. 11:24-25; Lk. 22:19). Paul recalls the sayings of Jesus (Acts 20:35). The church is to remember Jesus (2 Tim. 2:8) and its leaders (Heb. 13:7). It should also remember the poor (Gal. 2:10). Remembrance of God's saving acts (Eph. 2:11-12) ought to lead to confession in penitence and gratitude. Faith itself is remembrance. In the apostolic fathers remembrance takes various forms. One is to remember God's commandments, Jesus' words, others in prayer, and Christ and his messengers. [O. MICHEL, IV, 675-83]

misō [to hate]

1. *Secular Greek.* This term is found from an early period in the sense "to dislike," "to hate." The idea of being hated by the gods is ancient. In Aeschylus the gods hate

evil deeds and those who do them. Comedy does not take this so seriously but still retains the thought that the gods are averse to distasteful passions. As a human impulse, hatred can and should be overcome according to Epictetus. Prohibitions of hatred occur in the Mandaeen writings along with the golden rule that what is hateful to us we should not do to our neighbor.

2. *The OT and LXX.*

a. Human Aversion and Hostility. The group is common in the LXX for human dislike or hatred. This may come out in overt acts (Gen. 4:42; 21:15). It can take a political form (Dan. 4:16). To love is its opposite (Dt. 21:15). Love can turn into hatred (Judg. 14:16; 2 Sam. 13:15). God commands that hatred should be overcome (Lev. 19:17). The Psalms often refer to the hatred of enemies and ask God, or praise God, for deliverance from it (25:19; 106:10). The wicked hate the righteous without a cause (34:21; 35:19), but they will suffer for it (34:21). Hatred of God's people is hatred of God himself (Num. 10:35).

b. God's Hatred. God hates various things, e.g., alien worship (Dt. 12:31), the true cultus without heart worship (Am. 5:21), wickedness in all its forms (Prov. 8:13), and the members that commit it (Prov. 6:16ff.). The righteous hate what God hates (Ps. 97:10; Am. 5:15, etc.). This is not an emotional hatred but a disowning of evil and love the good and hate evil (Mic. 3:2). Implied is a rejection in will and deed.

c. Hatred of God and the Righteous. To this hatred of the wicked by God and the righteous corresponds the hatred of the wicked. God visits sins to the third and fourth generation of those who hate him (Ex. 20:5). Hatred of God means ignoring his commands and persecuting his people. Those who hate God may be strong, and they show their hatred by repaying evil for good, but in the long run their opposition to God is doomed to failure (Pss. 34:21; 35:19; 38:19-20; 69:4; 86:17).

d. Fraternal Hatred. This is forbidden by the OT (Lev. 19:17) and the rabbis. Hatred of one's neighbor is equivalent to the shedding of blood (cf. Dt. 19:11). God blotted out Sodom because its inhabitants hated one another.

3. *Palestinian Judaism.* Like the OT, the rabbis are aware of a hatred that is both legitimate and imperative. Thus one must hate seducers, traitors, and freethinkers. Yet hatred within the people is a heinous sin that brings down divine punishment. The battle against its poison is important in apocalyptic. Hatred is wicked, sides with falsehood, and fights against the truth. But it will ultimately be overthrown.

4. *Philo.* Philo's usage is close to the Greek. God has declared desire and the body to be worthy of hate. Humans hate virtue but God honors it. There is a forbidden hate, but also a proper hate of the passions of youth and the vices of age. By amendment sinful hate may be turned into love.

5. *The NT.*

a. Human Hatred. Only *misēō* occurs in the NT. This can denote ordinary human hatred, as in Mt. 5:43. Hating one's enemy is not actually commanded in the OT, and Jesus enjoins love instead (Lk. 6:27). In Mt. 6:24 and Lk. 16:13 loving and hating express the thought of preferring the one master to the other.

b. Hatred of God's Community. There is a present and future hatred of the community. The righteous are hated in Lk. 1:71. The disciples will be hated according to Lk. 6:22, 27. Hatred is an apocalyptic sign (Mt. 10:22; Lk. 21:17). The coming of Jesus delivers from it (Lk. 1:71) but also increases it (Mt. 10:22).

c. Hatred in Discipleship. To be a true disciple one must hate all others for Jesus

sake. This is not psychological hatred but a total commitment that gives absolute priority to Jesus. It is to be understood pneumatologically and christologically.

d. God's Hatred. Rejection by God is described as being hated by God in Rom. 9:13 (cf. Mal. 1:2-3). At issue is God's office as Judge. This is a hatred that disowns what is evil (cf. Rev. 2:6). Jesus himself loves righteousness but hates, i.e., repudiates, iniquity (Heb. 1:9 quoting Ps. 45:7).

e. Love and Hate in John. In John divine love conflicts with cosmic hate. The world's hatred for God, Christ, and God's people is sin. The world is blinded and impelled by darkness and therefore hates the light (Jn. 3:20). Since Jesus is the light, the world hates Jesus (7:7). In so doing it hates God (15:23-24). It also hates the disciples (15:18). To live in the light is to be a target of hate. To hate the brethren is to live in darkness (1 Jn. 2:9, 11). Yet there is a proper hatred, as in Jn. 12:25, which states that one must hate one's life in this world in order to keep it for eternal life.

f. Rom. 7:15. In this verse "to hate" is the negative equivalent of "to will." We are forced by sin (7:17), and hence we have no power either to do what we will or not to do what we hate (i.e., do not will).

g. Various Facets. In Lk. 19:14 and Rev. 17:16 hatred means political enmity. The sense in Rev. 18:2 is "hateful." Eph. 5:28ff. shows how unnatural it is not to love one's wife, for people do not hate their own bodies. In Tit. 3:3 hatred is of the very essence of the old aeon. Jude 23 warns against contact with false teachers, probably with licentiousness in view. Whether the hatred extends to those guilty of it as well as their works may be debated, but since the cause of Christ differs so radically from the wickedness of the present aeon, false teachers are certainly to be shunned.

h. Distinctive Elements. Jesus forbids his disciples to hate (Lk. 6:27). Hatred means bondage to the old aeon (1 Jn. 2:9). There is still a holy hatred in the sense of the repudiation of evil, but this is directed primarily against the wrong, not the person (cf. Rev. 2:6). The unconditional claim of Jesus means that earthly ties must be put second, but obviously this is not to be construed as psychological hatred. In the NT even holy repudiation is embraced by divine love. It thus involves a repudiation of all personal hatred.

6. *The Post-Apostolic Age.* The apostolic fathers preserve the NT emphasis. Did. 2:7 forbids hate (cf. Ignatius *Ephesians* 14.2 and *Hermas Similitudes* 9.15.3). There is perhaps a new stress on the beneficial results of loving others, as in Did. 1.3. The church realizes that it is hated by the world and prays for deliverance (1 Clem. 60.3). Wickedness and error are to be hated (Barn. 4.1; 19.2). A new trend, however, appears in 2 Clem. 6.6 which contrasts transitory things (which are to be hated) with eternal things (which are to be loved). Diog. 6.5-6 uses a dualistic image to explain the world's hatred for the church, comparing it to the hatred of the flesh for the soul. But the soul repays this hatred with love. [O. MICHEL, IV, 683-94]

misthos [reward], *misthoo* [to hire], *misthios* [day laborer], *misthotos* [hired hand], *misthapodotes* [rewarder], *misthapodosia* [reward, retribu-
tion], *antimisthia* [reward, penalty]

A. The Use of the Group.

1. *Outside the NT.*

(1) The Graeco-Roman World. a. *misthos* means first "reward for work." b. It then means professional "fee." c. A third sense is soldiers' "pay." d. We then find the

(1) *misthos*. The NT uses *misthos* for "pay" in Lk. 10:7 and 1 Tim. 5:18. The laborer is worth his pay (cf. Mt. 10:10). Wages not paid are an accusation against the rich (Jms. 5:4). Wages are paid at the end of the day in Mt. 20:8. The "reward of iniquity" is a fixed expression in Acts 1:8 etc. The iniquity is greed for money in 2 Pet. 2:15. The false teachers want to profit from their wrongdoing, and judgment will overtake them. The use in Jn. 4:36 is figurative, i.e., the reward of fruit for spiritual labor (cf. 1 Cor. 9:18), where Paul finds his reward in making the gospel free to those to whom he brings it. Divine reward is the point in Mt. 5:11-12. This does not come through seeking earthly gain or recognition, but through pure, unselfish obedience (Mt. 6:2ff.). There is a great reward in heaven only where there is unlimited love (Mt. 5:46; Lk. 6:35). Paul sees a relation between the reward of service and the inner commitment to it (1 Cor. 3:8). This is an eschatological reward, not the reward of outward success. Those whose work endures will be rewarded (1 Cor. 3:14). Reward for Paul is not a matter of achievement but of grace (Rom. 4:4). 2 Jn. 8 and Rev. 11:18 both express expectation of reward. But there may also be reward in the sense of punishment for the wicked (Rev. 22:12).

(2) Derivatives. *misthō* occurs twice for "to hire" in Mt. 20:1ff. *misthōtos* means a "hired sailor" in Mk. 1:20 and a "hired shepherd" in Jn. 10:12. *misthos* means "day laborer" in Lk. 15:17. *misthapodōtes* in Heb. 11:6 refers to the God who rewards those who seek him, i.e., who accept his transcendent reality. *misthapodōsta* in Heb. 10:35 means "recompense of reward," i.e., the promise of salvation which is given to those who confidently persevere. In Heb. 11:6, 40 this reward is integrated into the divine purpose. In 11:26, therefore, it is a powerful motive in the moral struggle. Moses can prefer Christ to the treasures of Egypt because he has the promise of eschatological glory. Yet the same word can bear a negative sense in Heb. 2:2, where transgression of the law is said to bring a just punishment or "retribution." *antimistha*, too, is an ambivalent term. It means "recompense" or "return" in 2 Cor. 6:13, where Paul asks his readers to open up their hearts in childlike response to him. In Rom. 1:27, however, it is the just "penalty" for unnatural conduct. 2 Clem. 6.13 uses it in the good sense as the response to Christ or God for his saving work. In 2 Clem. 11.6 it has the sense of the final reward for righteous acts.

2. The NT.
 (3) Philo and Josephus. Philo uses *misthos* for "payment" and "priestly honorarium." He also has *misthōtos* for "laborer." Josephus has *misthos* mostly for ordinary payments, though occasionally for divine rewards based on God's justice.

(A) in Lev. 19:13 (A).
 "hired hand" in Ex. 12:45 etc., also for "mercenary." *misthos* means "hired worker" hire for reward" (Judg. 9:4), b. "to bribe," and c. "to buy." We find *misthōtos* for 15:1; Is. 40:10). "Penal recompense" occurs in Ezek. 27:33. *misthō* means a. "to above. God rewards the righteous in this life as a sign of his grace and blessing (Gen. 27:33. *misthō* means a. "to

(2) The LXX. The LXX contains examples of *misthos* in most of the senses listed above. God rewards the righteous in this life as a sign of his grace and blessing (Gen. 27:33. *misthō* means a. "to hire for reward" (Judg. 9:4), b. "to bribe," and c. "to buy." We find *misthōtos* for "hired hand" in Ex. 12:45 etc., also for "mercenary." *misthos* means "hired worker" hand; *misthapodōtes* means "one who hires for service."
 or let." The *misthōtos* is "one who is hired for pay." *misthos* means "hired" or "hired j. Divine reward may take the form of "punishment." The verb *misthō* means "to hire although the Greeks do not normally use the term outside the commercial sphere. h. "Bribe" is sometimes the meaning. i. Human or divine "reward" is another sense, visiting an assembly is another meaning. g. We also find the sense "expenses." meaning "rent." e. Another use is for the "honorarium" of a priest. f. "Payment" for

his annihilating judgment falls upon it. God never overlooks sin, not even in his elect (3) The Belief in the Prophets. In the prophets the holy God is against all sin and Abraham goes far beyond the idea of recompense.

(2) The Meaning and Significance. In Judg. 9:23-24 the quarrel between Abimelech and the Shechemites is interpreted as divine retribution for the sin against the sons of Jerubbaal. In 1 Sam. 15:2-3 the war on Amalek is construed as a divine visitation. In both cases God uses human instruments to serve the purpose of recompense. The concept links and explains historical events. God is at work in these events, and their inner justification thus comes to light. History is not arbitrary. As one may see from Gen. 2:4-11:9, human sin is responsible for the pitiable state of humanity, for it comes up against the divine righteousness. The main thought, then, is not so much that God rewards good acts as that he punishes evil ones. God's saving initiative in the call of

deeds the due rewards or punishments. (1) The Origin. The OT belief in recompense is an ancient one that perhaps has its origin in the idea that good actions bring happy results and bad ones unhappy results. The belief in a personal God gives this thought the shape of recompense in the stricter sense. It is God who relates acts to destiny. A just God, he accords to

2. The OT Belief in Recompense.

[H. PREISER, IV, 695-706] journey.

also entail deification by a mystical vision that comes to a climax in the heavenly of being taken up to the deity. Early death may thus be seen as a reward. Death may (6) Death as Reward. In antiquity supreme recognition by the deity takes the form

gods in which there are vows and offerings in return for assistance. In sacrifice wor- shippers remind the deity of their gifts and expect to be heard in return.

(5) Roman Religion. Roman religion makes much of a contractual relation to the outweigh their sins will be conveyed safely to the heavenly spheres of light. predominant will decide the soul's destiny. In Mithraism, too, those whose merits Egypt in particular shows great concern for the after-life. Whether good or evil deeds (4) The Hellenistic Cults. These cults find a considerable place for future rewards.

eternal torment. demanded as a test, but a final judgment will decide between heavenly reward and

Eternal salvation is assured by cultic participation. In Orphic circles asceticism is (3) The Mysteries. In contrast, the mysteries are oriented to a future life and reward. beyond virtue or vice. The only reward is to fulfil the goal of this life; there is no other.

things, but happiness resides in virtue, and there is neither reward nor punishment. Stoicism morality is obedience to deity as cosmic law. Omnipresent deity sees all reason leads the soul to virtue, supported by the indwelling desire for happiness. For immanent laws of being, and not in the context of motive. Aristotle, too, believes that that of the OT and NT. Plato may refer to rewards, but only along the lines of the of doing good for the sake of reward, the teaching of Socrates and Plato differs from (2) Absence of the Biblical Concept of Reward. In rejecting the idea of reward, or

reward or punishment unnecessary. True goodness is sought for its own sake. madness, lightning, sickness, etc. Retribution here and now makes the belief in future enjoy it, the gods promote it, and knowledge leads to it. Evil acts are punished by many is of the essence of happiness, and this may be achieved in this life. Just kings piness coincide. Happiness is the supreme good, and good acts contribute to it. Har-

B. The Concept of Reward. 1. The Graeco-Roman World.

people (Am. 1:3-2:16). The relation between God and Israel is a personal relation in which obedience and disobedience mean decision, and recompense rules out a frivolous view of election. The divine retribution proclaims the reality of God and the unconditional nature of his claim. Acceptance or rejection of his claim signifies decision for the future. Since Israel is a unit, recompense is at first collective, falling on the innocent as well as the guilty and children as well as parents. Yet, if applied too strictly, this principle can inhibit repentance. Hence the prophets proclaim that God, too, will "repent" of his judgments if the people repents (Jer. 18:1ff.). Ezekiel carries this thought to the point of an individual retribution that does not permit any blaming of others for one's own fate (Ezek. 18:21ff.). Yet this is not a doctrinaire position but an assurance that God is always willing and ready to deliver the penitent from impending disaster.

(4) Twofold Recompense. The thought of reward as well as retribution is strong in Deuteronomy (cf. ch. 28). The stress is now a positive one, i.e., so to live as not merely to escape judgment but to receive blessing. The history of Israel as told in Judges and Chronicles illustrates the principle. Even the wicked Manasseh is allowed a long life in view of his tardy repentance (2 Chr. 33).

(5) The Wisdom Literature. The idea of twofold recompense is an important one in Proverbs (cf. 11:21, 31; 19:17). Happiness is the goal here, and obeying God is the way to it. Job, however, shows that there is a danger of serving God with the ulterior motive of achieving happiness (Job 1:9). If Ecclesiastes points out that ultimately the good may suffer and the wicked flourish (8:14), Job makes it plain that God himself is not to be bound by the principles of recompense, and Ps. 73 totally transcends the principle with its faith that fellowship with God means more than all recompense in either heaven or earth (73:25-26).

[E. WÜRTHWEIN, IV, 706-12]

3. *The Concept of Reward in Later Judaism.* Later Judaism adopts the principle of recompense and combines it with eschatological expectation. Eternal life is promised to the righteous as a reward. There are already rewards and penalties in this life, but death also serves to punish the wicked and to atone for the sins of the righteous. Sometimes the idea of recompense is presented in commercial images, but the thought of divine grace and mercy is also present. Reward provides a strong incentive for keeping the law, although some rabbis insist strongly that the law is to be kept for its own sake and not just for the rewards it brings. While salvation will ultimately depend on God's forgiveness, the stress on human achievement introduces a common note of uncertainty and leads in some circles to the legalistic piling up of merits in order to counterbalance offenses.

4. *The Concept of Reward in the NT*

(1) The Synoptists.

a. The Synoptic Gospels refer freely to both rewards and punishments. To do God's will is to lay up treasure in heaven (Mt. 6:19ff.). Faithful disciples will be rewarded (Mt. 5:12). The rich young ruler may find treasure in heaven (Mt. 10:21). Rewards are offered for service (Mt. 20:2, 24:45ff.; 19:27). Reward is either recompense for achievement (Mt. 5:7) or compensation for what is renounced (Mt. 10:39). The reward is God's kingdom. Like the punishment that is also threatened (cf. Mt. 11:20ff.; 18:23ff.; Mk. 12:9), it is future; the lot of disciples in this life is persecution. The one exception is in Mk. 10:29-30, where those who give up family for the gospel will find a new family in the community of faith. The community is the sign of the irruption of God's lordship with the coming of Christ and his raising from the dead.

b. Many of the sayings about reward and punishment have obvious parallels in

Judaism. Scholars have thus raised the question how far they derive from Jesus himself and how far they may be fashioned or adapted by the community. Mk. 10:29-30; 11:25, Mt. 13:36ff.; 25:14ff., and Lk. 16:19ff. have all been subjected to minute analysis. Yet sayings like Mk. 9:43ff.; 3:28-29; 12:1ff., Mt. 7:13-14; 10:28; 18:23ff., and Lk. 13:1ff. seem to be undeniably authentic.

c. The concept of reward is important for Jesus. Yet God rewards as a father, not as a judge (Mt. 6:1ff.; 25:34). He demands obedience, but the reward far exceeds what is deserved, and it is thus a matter of divine generosity rather than human merit. This lifts the concept out of the sphere of calculation. In Mt. 20:1ff. the equal treatment of the laborers shows that reward is not according to achievement but according to the prodigality of love. Lk. 17:7ff. makes it plain that the concept of merit is totally repudiated. The promise of the kingdom to children in Mk. 10:15 strengthens this thought. God alone is good (Mk. 10:18), and this means that like children we must simply let the kingdom be granted to us. In Jesus the kingdom has already broken into time and it catches up the disciples in its living power, so that their moral actions are not autonomous achievements that deserve a reward but manifestations of a divine power that moves on to future fulfillment. For Jesus, disciples stand under the eyes of a holy God and owe obedience to him, but salvation is God's own work and in his generosity God grants to receptive hearts a reward which finds in the kingdom its commencement and consummation. The concept of reward is thus taken up into that of the kingdom as the divine glory undeservedly received.

(2) Paul.

a. Paul, too, speaks of twofold recompense (cf. 2 Cor. 5:10; Gal. 6:7-8; Rom. 2:1ff.). He adds promises and threats to his admonitions (cf. Gal. 5:21). He compares himself to a runner seeking a prize (1 Cor. 9:24ff.). Judgment is according to works (1 Cor. 3:13ff.). Paul himself seeks praise from God (1 Cor. 9:14-15). At the same time, the day of judgment is for Paul a day of victory and joy, for the reward is according to grace (Rom. 4:4). The fact that justification is by faith, and that faith itself is God's work, rules out any idea of merit. A new reality has come with Christ's life, death, and resurrection. The Spirit imparts this reality to believers, so that Christians life and work are no longer a matter of their own volition or achievement but of the Spirit's infilling and impulsion (Rom. 8:14; Gal. 5:22; Phil. 2:13). Thus, if Paul does more than all others, it is not he, but the grace of God that is with him (1 Cor. 15:10). There is no place for human boasting (Rom. 3:27). God in his grace gives the incomparable reward of his kingdom (1 Cor. 15:50), of the glory of Christ (Col. 3:4). b. If a certain tension may thus be seen in Paul, it should be noted that he still speaks of reward and retribution because God is the holy God who demands obedience, because the Spirit manifests himself primarily in the ethical rather than the ecstatic sphere (Gal. 5:22), and because justification itself implies the seriousness of divine judgment. For Paul, then, twofold recompense is a safeguard against libertinism, no dependence on merit. It can accompany, then, a joyous assurance of salvation which need not add up achievements but even in the midst of moral struggle knows the grace of God and stands in the living power of his kingdom. Paul often speaks in traditional terms, but he lifts the concept of reward into the pure air of grace and faith, of the Spirit and joy, where no place remains for externalism or legalism.

c. Ephesians is wholly Pauline in its thinking about reward. The life of believers is grounded in God's saving work (2:5). Only as children of light can they do the works that God expects of them (2:8-9). Only in Christ is there power for truth and

love (4:13). The divine election rules out all idea of claim or merit (1:4). Assurance of the inheritance rests on the indwelling of the Spirit (1:13-14). It is in this context that the admonition of 6:8 contains the thought of a divine recompense.

d. The Pastorals. These epistles, too, emphasize that God did not send the Savior because of works (Tit. 3:5; 2 Tim. 1:9). Yet the reverse of works is now God's pity rather than faith (Tit. 3:5). Practical moral concerns, then, are more prominent. God judges on the basis of works (1 Tim. 5:24-25) and there is a reward both in this world (1 Tim. 4:8) and the next (4:16). Yet works are possible only on the basis of the relation to Christ (1 Tim. 2:15).

(3) The Johannine Writings.

a. An echo of the idea of recompense may be caught in Jn. 9:31, but in general all thought of reward is transcended, for the resurrection corresponds to the life that is already present (6:39-40), eternal life fulfils the new birth from above (3:3, 6), all that disciples achieve derives from grace (1:12, 16), and sin and death are overcome by the gift of divine life (1 Jn. 3:9-10; Jn. 5:24ff.).

b. In Revelation judgment is the eschatological expression of the divine majesty. Sinners receive punishment on earth (2:22-23), but supremely at the judgment (11:18, etc.), when the righteous will receive the full blessings of the kingdom (2:7, 7:15-16; 11:12, etc.). Judgment is by works (20:12-13), and good works follow those who die in the Lord (14:13; cf. 7:9ff.; 14:4; 2:19). Yet Revelation is not legalistic, for the names of believers are in the book of life from all eternity (17:8), and already on earth they are kings and priests (1:6) and witnesses. Works, then, are an outworking of redemption and the reward is a public declaration of what they are. Being sealed, they do not fear the judgment but await the manifestation of the glory of God and their hidden kingship.

(4) Post-Pauline Writings.

a. Acts speaks of the reward of the Spirit for obedience (1:5; 2:1ff.). The presence of the same Spirit brings punishment even on earth to those who set themselves in deceitful and selfish opposition (5:4-5, 9-10; 8:20ff.). Judgment is proclaimed (10:42; 17:31; 24:15), but the Christian life rests on Christ's life, death, and resurrection, and on the ministry of the Spirit, so that grace replaces merit. The inheritance of 24:32 is God's gift rather than an earned payment (cf. the role of forgiveness and faith in 26:18).

b. Hebrews warns its readers against relapse, the idea of recompense takes on great importance. There is punishment for apostasy, but rest is the reward of faithfulness (4:3), along with salvation (9:28) and the kingdom (12:28). Faith insures a part in the consummation. As faithfulness, it is rewarded; as hope it becomes fulfillment. Yet faith has already experienced the future reality (6:19). Christians live by the Spirit of grace (10:29) and bear the powers of the new aeon (6:5). For them the last judgment is grace (4:16), so that they move toward it with confident joy (10:19ff.). They do not have to rely on meritorious achievement but rest on grace (4:16).

c. James. Christians are regenerated by the word of truth (1:18). It is faith that expresses itself in works (2:14ff.), leads to prayer (1:6), and is confirmed in affliction (1:2). Suffering, not reward, comes in this life, and although faith is futile without works, there is no place for merit, since faith is God's gift (2:5), election is the basis of the reward (2:5), and salvation rests on the implanted word (1:21) and the indwelling Spirit (4:5).

d. I Peter. This work, designed to strengthen believers in face of persecution, refers to the future inheritance as a recompense (5:6) and issues a plain reminder of the

judgment. Yet again the basis of the Christian life is faith in Christ (1:3), Christians are regenerate (2:2) and set in the reality of the resurrection (1:3-4), and their salvation (1:9) or glorification (1:11) is the consummation of their calling rather than a merited payment.

e. Jude and 2 Peter. In their warnings against heretics, these epistles stress divine judgment (Jude 4, 6-7; 2 Pet. 2:3, 9) and expectation of the kingdom (2 Pet. 3:13). Here too, however, divine power is the basis of godliness (2 Pet. 1:3-4), and as partakers of the divine nature (1:4) believers may be at peace (3:14). In faith, prayer, and the love of God they look forward to being presented faultless before the presence of God's glory with rejoicing (Jude 20ff.).

(5) The Meaning of Reward for Jesus and Primitive Christianity. The NT speaks freely of reward but transcends the concept. Strict recompense would mean judgment for all of us. Reward, then, is a term for God's gracious generosity. It reminds us that we are set before God and it gives us an awareness of the gift of the kingdom. It implies, however, the indwelling of the Spirit, so that calculation is ruled out, and the reality of faith and the Spirit is the true incentive to moral action. Reward is the loving gift of the Father toward which believers may move with confident and childlike trust in the love that will perfect their calling in the glory of the kingdom.

[H. PREISKER, IV, 712-28] *meia, mēme, mēma, mēmēion, mēmoneūō* → *mimnēskomai*

moicheuo [to commit adultery], *moichao* [to commit adultery], *moicheia* [adultery], *moichos* [adulterer], *moichalis* [adulteress, adulterous]

A. Use of the Group. *moicheuo* in the active means "to commit adultery" or "to seduce," and in the passive or middle "to be seduced" or (in the case of a woman) "to commit adultery" (cf. Mt. 5:27-28, 32). *moichao* means "to commit adultery" or "to adulterate;" *moicheia* is "adultery," "illicit intercourse," while *moichos* means "adulterer" or "lover," and *moichalis* "adulterous" and as a noun "adulteress," "mistress," "harlot."

B. Adultery in the OT and Judaism.

1. The Decalogue protects marriage (Ex. 20:14; Dt. 5:18) and thus forbids its violation by adultery; death is the penalty for transgression (Dt. 22:22). Where a wife is suspected of adultery, the husband may request trial by bitter water (Num. 5:16ff.), but he is not obliged to take steps against her (cf. Mt. 1:19).

2. Hosea compares the apostasy of Israel against God to adultery (2:4ff.; 3:1-2; 4:12ff.). Jeremiah uses the same comparison in 2:1; 5:7; 9:1. Israel breaks the marriage bond, and Jerusalem will bear the punishment of an adulteress (13:22). Ezekiel interprets Israel's history as a story of constant adultery (16:32; 23:37ff.).

3. Proverbs contains many warnings against marital infidelity (2:16ff.; 6:26ff.). Wine and strange women are to be avoided (23:31ff.; 7:5ff.). In Strach the adulteress is a threefold transgressor: against God, her husband, and the children she may bear to another. Adulterous old men are especially offensive. Philo thinks adultery corrupts the soul as well as the body and sows a blameworthy seed.

4. Judaism gives more precise definitions of the act and the penalties. It distinguishes between adultery with Jews and non-Jews, and lays down that there must be warnings and witnesses if there are to be penalties. Divorce replaces death as the main

molynd, a. This means "to soil," "to smear," "to sully," "to defile." Religiously it means "to defile." It occurs three times for religious or cultic defilement in the NT. Contact with paganism.

molynd [to soil, defile], *molyndos* [defilement]

[J. SCHNEIDER, IV, 735-36]

Both *mollis* and *mogis* mean "hardly," "with difficulty" (the two forms are interchangeable). In Rom. 5:7 *mollis* occurs in a parenthetical note. In human life people are unlikely to die even for the good, though perhaps some would do so. In contrast, Christ offers his life even for the ungodly. In 1 Pet. 4:18 we have a quotation from Prov. 11:31 LXX. The sufferings of the age make great demands on believers, so that it is only with difficulty that they will survive the test and stand in the judgment. The author's aim is to spur them on to faithfulness and impress on them their responsibility.

mollis [hardly], *mogis* [hardly]

[F. HAVCK, IV, 729-35]

Those who resist Jesus are an adulterous generation (Mt. 12:39). Love of the world is adultery against God (Jms. 4:4). Adultery is a figure for acceptance of the false teaching of the prophetess in Rev. 2:20; the children are her followers.

2. *Figurative Use*. The NT, too, uses the group figuratively for infidelity to God. (Rom. 13:9). The love of spouses is the positive relation that the prohibition of adultery protects fidelity must be kept intact (Heb. 13:4). Even the lustful glance is sinful (2 Pet. 2:14). men (1 Pet. 3:7). Adultery excludes from the kingdom (1 Cor. 6:9), and marital holy will (1 Th. 4:3). Women are joint heirs of life and thus have the same honor as (1 Cor. 5:1ff; 6:9). Adultery is not just a matter of civil law but conflicts with God's command (Jn. 8:11). Paul upholds the teaching of Jesus in the lax Hellenistic world supposition of repentance, and therefore without sapping the validity of the divine claims forgiveness even for the adulterer (cf. Jn. 8:1ff.), although on the plain pre- is the divine requirement. Yet Jesus rejects hypocritical self-righteousness and pro- 10:11-12; Lk. 16:18). Adultery is present even in the desire (Mt. 5:28), so absolute purpose (Mt. 19:6ff.), and remarriage after divorce is adultery (Mt. 5:32; 19:9; Mk. of fidelity. Marriage is a lifelong partnership, divorce is contrary to God's original 1. *Literal Use*. The NT puts the husband as well as the wife under the obligation

D. The Group in the NT

and wives is common. but in the moral degeneration of the imperial period the infidelity of both husbands and wives is common. Later, adultery becomes a penal offense with banishment as the punishment, adultery is accepted. Roman law allows the husband to punish an adulterous wife (even by death), and a father has similar rights of punishment or intercourse with the *hetaira* is accepted. Roman law allows the husband to punish an are to be put away. Ideally, moralists urge fidelity on husbands too, but in practice limited by public law, and may be waived in favor of a public complaint). Guilty wives by women and grants to the husband or family the right of revenge (though this is C. Adultery in the Greek and Roman World. Greek law strictly forbids adultery

punishment, and confession replaces the ceremony of bitter water. Adultery is a serious sin, the thought is equated with the act, and eternal judgment is the final penalty.

defiles the conscience of the weak in 1 Cor. 8:7. In Rev. 3:4 and 14:4 the reference is not just to sexual continence in the strict sense but to the faithfulness of the community (cf. 14:1) as the bride of Christ (cf. 2 Cor. 11:2).

molybdos. This word means "defilement" in either a physical or a religious sense. In the one instance in the NT (2 Cor. 7:1) the reference is to defilement by sharing a pagan way of life; believers are to separate themselves from paganism (6:14ff.).

[F. HAUCK, IV, 736-37]

morphē → *memphomai*; *monē* → *meno*

monogenēs [only begotten]

A. The Usage outside the NT. In compounds with *genes*, adverbs describe the nature rather than the source of derivation. Hence *monogenēs* is used for the only child. More generally it means "unique" or "incomparable." The LXX has the first sense in Judg. 11:34 and the second in Ps. 22:20. *agapētos* occurs in Gen. 22:2, 12 where *monogenēs* might have been used (cf. Mk. 1:11), but while the only child may be "beloved," the terms are not synonymous. Philo refers to the *logos* as *protogonos* rather than *monogenēs*. Ps. Sol. 18:4 refers to God's chastisement coming on Israel as his firstborn and only-begotten son.

B. The Use in the NT.

1. In the NT the term occurs only in Luke, John, and Hebrews. Isaac is *monogenēs* in Heb. 11:7, and the son of the widow at Nain (Lk. 7:12), the daughter of Jairus (8:42), and the demoniac boy (8:42) are all only children.

2. Only John uses the term for Jesus. John calls Christians the *tekna* of God rather than his *huiot* (cf. 1:12; 11:52; 1 Jn. 3:1). Jesus is the only *huios*; his unique relation to God is thus given emphasis. God is the *pater idios* of Jesus; no others stand in the same relationship (Jn. 5:18). It is thus that Jesus is *monogenēs* (Jn. 1:14; 3:16; 1 Jn. 4:9). Because he is the only-begotten Son, his sending into the world is a supreme proof of God's love (Jn. 3:16). But it also means that decision for life or death takes place in relation to him (3:18). As the only-begotten Son he shares all things with the Father. His glory is not merely like that of an only child; it is that of the only-begotten Son (1:14). He is not just unique; he is the Son, for combined with *huios* the term describes his origin. The risen Lord is also the preexistent Lord, who is with God, is loved by him, and shares his glory from all eternity (17:5, 24). Whether or not this implies actual begetting by God is debated by some, but 1 Jn. 5:18 definitely teaches this, for sonship is here presented in terms of begetting. John does not lift the veil of mystery that lies over the eternal begetting, for he aims to awaken faith rather than give systematic knowledge. Yet eternal begetting is an implication of *monogenēs* in its distinctive application to Jesus.

[F. BÜCHSEL, IV, 737-41]

morphē [form], *morphōō* [to transform] [to form, fashion], *morphōsis* [form].

morphē.

A. Greek Usage.

1. The Meaning. *morphē* means a "form," "external appearance" (humans, animals, plants, statues, etc.), b. "good pleasure," and c. "kind," "manner."

humility, the passage says that Jesus took the form of a *doulos* in an act of exemplary
 3. Phil. 2:6-7 speaks in hymnic style of the "form" of Christ. Exhorting to unselfish

2. Jesus undergoes a change of form at the transfiguration.
 Jesus-bore during his earthly life (cf. Lk. 24:16).

1. The "another form" of Mk. 16:12 is a human form but different from that which
 D. The *morphē* of Christ in the NT.

of God only in a figurative way.
 to depict the deity. The rabbis have a clear sense that one can speak about the form
 criticism of Greek anthropomorphisms and scoffs at attempts by painters or sculptors
 emphatically that God is not *anthropomorphos*, and Josephus accepts the philosophical

2. Judaism, too, finds no place for statements about the form of God. Philo says
 made. The personal and ethical concept of God resists sensory objectification.
 Not even the prophets may see God face to face, and no image of God may be
 in sensory form (cf. Gen. 15:17; Ex. 1:26ff.), this sets limits as well as giving expres-
 more important than the anthropomorphic view of deity. When God manifests himself
 reason anthropomorphisms may be used freely. The theomorphic view of humanity is

1. In the OT the idea of God having a perceptible form is totally alien. For this
 C. The Form of God in the OT and Judaism.

forms.
 terrestrial forms, philosophy sublimates the concept by ascribing to gods their own
 will share after death. Thus, while there is criticism of the idea that gods take various
 immortality, the idea is present that the gods have a supraterrestrial form that believers
 Plato argues that the gods remain in their own perfect forms. With the belief in
 tropomorphism as unworthy of the gods. Socrates looks for deity in its works, and
 bodily form. While popular belief retains the concept, philosophy censures such an-
 2. *Doubts*. Doubts soon arise as to whether one should think of deity assuming
 things, is of the same form.

bodily form, and in Hermes mysticism the primal man, as the son of the father of all
 of gods or spirits or heroes in bodily form. In magic, spiritual forces are asked to take
 of epiphany). The gods take shifting forms in Homer, and legends narrate the presence
 1. The idea that deity has form occurs frequently in Greek religion (cf. the concept
 B. *morphē theou* in the Greek World.

5:6.
 "expression" in Dan. 3:19. Another rendering has it for "color" (of the face) in Dan.
 4. The LXX. *morphē* is rare in the LXX. It occurs for "form" in Job 4:16 and

apprehended.
 its nuances represents what may be seen by the senses and not what is mentally
 the creation, in which all things have received their forms. In general *morphē* in all
 from Stoicism onward it is rare in philosophy. Philo contrasts unformed matter with
 like courage. The term never achieves any fixity that influences ordinary usage, and
 a unity of form and matter. Aristotle can also use form for the various kinds of a virtue
 but there is a relation between essence (or nature) and form, and ultimately there is
 or for distinctive forms of a concept. Aristotle distinguishes between form and matter,
 used for light and darkness as forms of being, for the forms of appearance of numbers,
 3. *Philosophical Use. morphē* has no unequivocal sense in philosophy. Thus it is

for all the interchangeability.
 2. *Synonyms*. In its basic meaning *morphē* is synonymous with *eidōs*, *idea*, and
schemata, but as the form proper to a being in its objective reality it has its own nuance

renunciation. Prior to the incarnation he is in the form of God, i.e., he bears the image of the divine majesty, and after the incarnation he is exalted again as the *kyrios*. In antithesis to the earlier and the later glory, his incarnation is a time of humble service when he bends his own will to that of others. His self-denial is not just the opposite of a selfish exploitation of his position but stands in the sharpest possible contrast to his former mode of being in divine power and splendor. He comes down from the height of glory to the abyss of lowliness as the Redeemer who is both above history and in history. There is here no mythical concept of a god in human form, nor is there any idea of a metamorphosis. Materially the phrase *morphē theou* is wholly in the biblical tradition; it is not the same as the *eikon tou theou* of, e.g., 2 Cor. 4:4; Col. 1:15.

morphōō. In the active this word means "to form," "to fashion," e.g., artists their materials, and in the passive "to take on form" (especially in the womb). The only NT instance is in Gal. 4:19, where the growth of Christ in believers is compared to development in the womb. This growth is an ongoing process, both open and secret, and both a gift and a task, with maturity as the goal.

morphōsis. This word means "forming" or "shaping" (e.g., shaping trees), and then, as the result of this activity, "form" or "figure." In Rom. 2:17ff. the law is the representation or embodiment of knowledge and truth in Jewish eyes. In 2 Tim. 3:5 the reference is to an external form of religion with no inner power, i.e., a mere appearance without the corresponding reality.

metamorphōō

A. Linguistic Data. This word, predominantly middle or passive, means "to change into another form." The change may be an external one, or a change of state, or an inner change.

B. Comparative Religion. A common religious belief is that the gods can change into other forms. In apocalyptic and mysticism humans change into a supratemporal form. In Judaism such a change is a gift of eschatological salvation. In the mysteries it involves liberation from the body and deification. Magic promises a change into divine form, and magicians claim a godlike nature through union with the divine form.

C. The NT. A transformation into supratemporal form takes place at the transfiguration in Mk. 9:2 and Mt. 17:2. The context is eschatological. What is promised to believers takes place already for Jesus as the bearer of a unique call. It does so as the anticipation and guarantee of the new reality. It shows that the glory of consummation is the goal of his way of suffering and death. As regards believers, transformation begins already in this life. Seeing the glory of the Lord in the Spirit, they are changed into the image of him whose glory they see (2 Cor. 3:18). This is not mystical deification but a reattainment of the divine likeness. It does not take place by rituals but by the ministry of the Spirit. It is not for an elite few but for all Christians. It is not just a hope for the future (cf. 1 Cor. 15:44ff.) but begins already with the coming of the Spirit as a deposit. It carries with it an imperative (Rom. 12:2). Set in the new aeon, Christians must reshape their conduct in accordance with it. This takes place as their minds and wills are renewed by the Spirit. They are thus to become what they are. [J. BHM, IV, 742-59]

The calf figures a good deal in the sacrificial rules of Leviticus. The making of a golden calf is the great sin of Israel at Sinai (Ex. 32:4). One of the creatures of the vision of Ezek. 1:4ff. has the face of a *mōschos* (cf. also *tairos* in Dt. 32:14; Is. 1:11; Heb. 9:13). In Lk. 15:11ff. a fattened calf is killed in honor of the returning prodigal. The blood of goats and calves is mentioned in Heb. 9:12, 19 (bulls in 9:13 and 10:4). The scene in Rev. 4 is based on Ezek. 1:4ff. (cf. also Is. 6:1ff.). The creatures are angelic powers attesting to God's presence in the visible world. 1 Clem. 52 quotes Ps. 7:16; 50:14-15, etc. to show that God prefers confession to the offering of bullocks. Barn. 8:1ff. tries to give a christological sense to the red heifer of Num. 19 and to relate the rite as a whole to the saving work of Christ and the apostolic preaching. [O. MICHEL, IV, 760-62]

mythos [myth]

A. Problems Raised by the Term.

a. The word *mythos*, or myth, can be highly regarded when it is taken to express a total view of things or to have the dignity of supreme religious value. Basic here is the opinion that life can be expressed only in terms of myth.

b. Myth also enjoys high regard when, as a unity of form and content, it is viewed as a symbol whereby philosophical systems can be found in primitive antiquity.

c. Divorced from history, myth may also be accorded high religious value when it is seen as the absolute expression of religious institutions, experiences, or ideas.

d. For those who think that historical reality and truth are essential to genuine revelation, myth has no religious value. Thus the NT opposes myth to history (2 Pet. 1:16) and truth (2 Tim. 4:4), and declares it to be incompatible with the divine *oikonomia* and with true piety (1 Tim. 1:4; 4:7). Many skeptics who dismiss the NT stories themselves as myths agree with this evaluation.

B. The Development of the Meaning.

1. "Thought." The etymology is much debated. Derivation from *myō* ("to close"), *myōō* ("to initiate"), or the cry *my!* does not commend itself. The stem is probably an Indo-European word with the basic meaning "thought." The use of the verb *mythōmai* supports this theory, as does the use in Homer.

2. When they are merely thought, *mythoi* may be intentions, opinions, ideas, reasons, or counsels.

3. Thoughts, however, have an urge to express themselves. The term *mythos* can thus take on the senses a. "saying" (with such nuances as proverb, statement, reply, proposal, speech, report, or discussion), b. "word," and c. "story" (either as a story of facts, i.e., a report etc., or as an unauthenticated story, i.e., a rumor, legend, fairy tale, fable, plot of a play or poem, or myth in the narrower sense of a story about the gods).

C. Myth in the Greek World and Hellenism.

1. *The Many Senses.* Writers sense the tension in a word that can mean both factual story (or even fact) on the one side and invented story on the other. This tension comes to light in translation and involves the possibility of mistranslation.

- e. Gnosticism dethrones both ancient myth and history alike. Allegory is here a monuments and sarcophagi.
- d. In connection with the mysteries mythical themes play a symbolical role on put the meaning of myth in words by means of allegorical exposition.
- c. The mystery religions treat myth as the representation of experiences that either cannot or should not be given rational expression. Later, however, even the mysteries as the expression of the higher needs of the mind which thought alone cannot meet.
- b. For Stoicism myth is valid as a symbol. Poseidonius goes further, regarding it They find in them their own natural philosophy and ethical instruction.
- a. Stoicism. The Stoics present myths as primitive philosophy in historical dress.

5. The Evaluation and Use of Myth.

in the art of allegorizing.

attacks on their irrationality and immorality. Stoicism in particular produces masters truths, a later age seeks to discover truth in traditional myths, thereby warding off

4. The Allegorical Interpretation of Myth. Whereas Plato uses myths to embody adapted for the teaching of children.

place for the fairy tale, which with its mixture of the invented and the true is well interests of morality or as a first stage in rhetorical instruction. Plato finds a special Aristotle, who gives a higher place to *logos*, and later *mythos* is used only in the serve an educational purpose. This is true in Hesiod and Plato. It is less true in

d. Spiritual Direction and Education. Both traditional and newly invented myths of salvation concerned with human destiny.

union of *mythos* and *logos* is linked to the fact that Plato's philosophy is also a doctrine Myth carries the line of *logos* beyond the frontiers of conceptual knowledge. The also produces new mythical constructs as vehicles for his rich and varied thinking. inventive power he uses these fragments to create new philosophical statements. He He does not accept them as they are, for only fragments fit into this view. With great they are for him the symbolical reality of the sphere that is accessible only to faith.

c. Philosophy. Philosophers, too, make use of myths. Plato refuses to scorn them; Philosophers, too, make use of myths. Plato refuses to scorn them; example.

myths. Myth dies only when it loses, not its credibility, but its force as an ideal and it thus remains the raw material of poetry. As Plato says, there is no poetry without

b. Poetry. Even when it loses its religious power myth can evoke fear and pity and history. Yet myths retain their religious force even into the Hellenistic period.

enlightened thus treat myths either as crafty inventions or as exaggerations of real theistic theology, but the ideas of fate and right tend to dispel their authority. The Euripides and Aristophanes). Aristotle finds in myths a symbolical expression of pan- with some skepticism (cf. the humorous scenes in Homer and the rough handling in and the poets (in religious drama). Yet the poets, like the philosophers, treat the myths stories that proclaim it. The guardians of cultus and myth are the priestly theologians religious experience takes shape both as cultic action that represents deity and as

3. *mythoi* in the Intellectual World of Greece.

a. The Cultus and Religious Teaching. Cultus and myth are originally a unity as religious experience takes shape both as cultic action that represents deity and as stories that proclaim it. The guardians of cultus and myth are the priestly theologians and the poets (in religious drama). Yet the poets, like the philosophers, treat the myths with some skepticism (cf. the humorous scenes in Homer and the rough handling in Euripides and Aristophanes). Aristotle finds in myths a symbolical expression of pan-theistic theology, but the ideas of fate and right tend to dispel their authority. The enlightened thus treat myths either as crafty inventions or as exaggerations of real history. Yet myths retain their religious force even into the Hellenistic period.

2. *Antonyms*. On the analogy of *epos*, *mythos* becomes an antonym of *ergon*. On the other hand, it also stands in antithesis to *logos*, which is more closely associated with truth (*altheia*). As distinct from *logos*, *mythos* is a. the fairy story in contrast to credible history, b. the mythical form of an idea in contrast to its dialectical presen-

truth. (3) Myth, Truth, and History in the NT. The NT gives new depth to the distinction between myth and truth by way of the historical actualizing of truth in Christ. Truth is here divine fact with the force of historical reality. A word or history cannot contain truth if it has no relation to reality. There is thus a sharp antithesis between myth and truth.

(2) Myth and History in Antiquity. At first myth is regarded as a first stage of historical writing, and even later it is seen as an element in history, and history itself is turned into myth (cf. the exploits of Alexander).

(1) Myth and Truth for the Greeks. The Greeks can speak of the truth in *mythos*, but Plato, while regarding *mythos* as a reflection of truth, thinks that it is in itself only an uncertain or false *logos*. Hence the term comes to be regarded as the opposite of truth.

3. Myth, Truth, and History.

Christ's coming glory.

(3) The reference in 2 Peter is eschatological, and here again it seems that we have *mythoi* of a Jewish type which the author contrasts with the apostolic proclamation of

Jewish fables, most likely connected with a Jewish Gnostic sect.

(2) But are these Hellenistic or Jewish *mythoi*? Some commentators think they are stories of the gods in the Greek sense, others think they are of a Gnostic type, relating the genealogies to the Gnostic aeons, but it is more likely that we are to see in them

(1) A first question is whether one is to distinguish between the *mythoi* of present and future heretics (1 Tim. 4 and 2 Tim. 4). There is no good reason to do so. A further question is whether the *mythoi* of 1 and 2 Timothy and those of Titus are the same. Both seem to have the same derivation, both threaten the truth of the gospel

(2 Tim. 4:4; Tit. 1:14), and both involve moral defects (1 Tim. 4:7; Tit. 1:16).

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(2 Tim. 4:4; Tit. 1:14; 2 Pet. 1:16; 2 Tim. 4:4. The gospel proclaims God's great acts in history (Acts 2:11). It is thus *logos*, not *mythos* (cf. 2 Pet. 1:19).

2. *The Problem of NT mythoi*. What are the *mythoi* that the NT repudiates?

1. *Myth as an Alien Body in the NT*. The NT uses the term only in the negative statements of 1 Tim. 1:4; 4:7; Tit. 1:14; 2 Pet. 1:16; 2 Tim. 4:4. The gospel proclaims God's great acts in history (Acts 2:11). It is thus *logos*, not *mythos* (cf. 2 Pet. 1:19).

2. *The Problem of NT mythoi*. What are the *mythoi* that the NT repudiates?

1. The word *mythos* is an alien one to the OT.

2. Whether myth itself is alien has been much debated. Some scholars think the stories of Gen. Iff. are myths, but if the OT adopts mythical materials it historicizes them, or, as in the case of the prophets, simply uses them as poetic images (cf. Is. 14; Ezek. 29). Apocalyptic relates several myths to the last time, and Wisdom literature possibly has a hidden basis in the Sophia myth. The rabbis use even Greek myths as parables.

D. *mythos* and Myths in the OT (LXX) and Judaism.

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3. *Conclusion*. The ancient world treats myth in many different ways including joyous acceptance, profound interpretation, allegorical exegesis, and frivolous mockery, but there is no basic repudiation on religious grounds outside the biblical sphere.

6. *Criticism and Repudiation of Myth*. Plato is openly critical of traditional myths, and will allow mythical poets no place in his ideal state. Aristotle, Epicurus, Plutarch, and others follow a similar line and disqualify even allegorical exegesis. In their eyes myth is childish, untrue, and of little moral worth.

7. *Conclusion*. The ancient world treats myth in many different ways including joyous acceptance, profound interpretation, allegorical exegesis, and frivolous mockery, but there is no basic repudiation on religious grounds outside the biblical sphere.

It blends the two in the new myth of Gnostic speculation.

revolutionary instrument for the transvaluation of all values, both pagan and biblical.

mythos -

4. Designations and Relations of NT mythoi.

(1) 2 Tim. 4:4. Myths here, scornfully called "the" myths, are opposed to the logos of the gospel and are spread by people who cater to human likings. The logos is the incarnate word; if it is replaced by myth, all is lost, and even if it is only linked with myth, it is betrayed. The teachers now are philosophers rather than the original poets of antiquity.

(2) 1 Tim. 4:7. Myths here are called ungodly and foolish. They have nothing to do with the true God and are indeed unholy and immoral, as the Greeks themselves come to perceive (cf. Plato). They are also silly, i.e., old wives' tales rather than education-ally valuable fairy stories.

(3) 1 Tim. 1:4. The point in this verse is that interest in mythoi and genealogies, while possibly harmless in itself, does not serve the divine work of salvation that builds on faith but leads to speculation, perhaps by way of allegorical exposition.

(4) Tit. 1:14. This sharp warning identifies the mythoi as Jewish (probably the allegorical development of haggadic and halakic pieces), and argues that they are a human wresting of the truth which turns away from sound faith.

(5) 2 Pet. 1:16. The author has himself seen the glory of the Lord which will one day be manifested to the world. He thus rejects proclamation in the form of self-invented speculation and resists the accusation that the apostolic message, based on OT prophecy and the gospel history, itself contains mythoi. As regards the first point, it is a feature of myths that they are poetic inventions, and that as such they may be freely altered or adapted by philosophers and priests. As regards the second point, Philo, too, sees that biblical religion differs from pagan religion by reason of its basis in history rather than myth, although he himself, with his allegorizing, treats the biblical history as though it were myth when he finds difficult passages. Origen follows a similar course, especially in answer to the charge of Celsus that the biblical stories are inferior and valueless even as myths (the common accusation of educated pagans; cf. Porphyry and Julian). 2 Peter, however, insists on the historical reality of the Christian message on the basis of the prophetic word and the apostolic eyewitness.

5. Myths in the Gospel? In the light of comparative religion, it is sometimes argued that there are mythical elements in the Gospels and that causal connections exist between the ideas of Paul and John and the mythical concepts of the age. The NT authors obviously make use of the ideas and vocabulary of their time, but there is more analogy than borrowing. Furthermore, as in the OT, what is analogous is historicized, or integrated into the sphere of God's kingdom. The apostles preach the mighty reality of Christ by which all else is transformed.

F. The Evaluation of Myths in the Early Church.

1. The Apologists mock pagans for their own myths and reject their right to allegorize them. Origen argues that pagan myths are inseparable from a pagan view of God. Ancient church orders view teachers with great reserve because they have to teach myths, and a primary objection to Gnosticism is that its stories are mythoi.

2. Christian (like Jewish) art makes some use of pagan myth, e.g., in the depiction of the Good Shepherd as Hermes. Here, then, is some impulse, by way of allegorizing, toward the development of a Christian mythology. In the main, however, the church insists that there is no relation between NT logos and myth.

G. Conclusions.

1. Myth as a Form of Religious Communication. Antiquity uses myth to teach children (the fairy story) and then to teach adults (philosophical allegorizing). The NT, however,

B. In the NT, Lk. 23:35 quotes Ps. 22:7-8 in the story of the passion. It thus gives historical concreteness to a general phenomenon. Mt. 27:41 and Mk. 15:31 use *em-patzen* (cf. Lk. 23:36), which refers more to the outward action, while *ekmykterizein* denotes the inward attitude. Another instance is in Lk. 16:14, where the Pharisees scoff at the sayings of Jesus about mammon. While the Pharisees are lovers of money, they can hardly be scoffing at the fact that Jesus, although poor, teaches about poverty and wealth, or at the idea that wealth and piety are incompatible. More probably (cf.

A. In the LXX, this word, too, means "to turn up one's nose." In the LXX it is the rendering of many Hebrew originals. It relates 1. to the scorning of God and his messengers and followers by the ungodly (cf. Prov. 1:30; 23:9). Fools are scorers, and this is their real offense (Prov. 11:12; 15:5; 20). 2. There is then a scorning of the wicked by the righteous and even by God himself (cf. Is. 37:22; Ps. 2:4; Prov. 1:26). 3. The present situation is that the righteous are exposed to the scorn of the wicked, partly as chastisement, partly as blessing.

ekmykterizo.

This word, which literally means "to suffer from nose-bleeding," takes on the sense "to turn up one's nose." It is thus a common term for scorn in the LXX, e.g., scorn of enemies in 2 Kgs. 19:21, of the slothful in Prov. 12:8, of pagan gods in 1 Kgs. 18:27. It is a sin when directed against God's messengers (2 Chr. 36:16) or chastisements (Prov. 1:30) or against parents (Prov. 15:5). The only NT instance is in Gal. 6:7, where it is a term for the mocking of God by a life that will not accept the lordship of the Spirit (cf. 5:25). The reference is not to verbal scoffing but to despising God by a whole way of life.

[H. PREISKER, IV, 796]

mykterizo [to turn up one's nose], *ekmykterizo* [to sneer]

→ *altheia, genealogia, logos, paramythēmat* [G. STÄHLIN, IV, 762-95]
 Can one truly say, in the light of Jn. 14:6, that there are traces of the Logos in myth? of paganism into dubious proximity to the prophetic theologians of the old covenant. That myth is not just a product of human longing and to bring the mythical theologians depends. The second way is to regard the gospel as fulfilled myth. But this is to presuppose nation, i.e., the intersection of divine and earthly history, on which everything depends. It also carries with it the risk of a dehistoricizing which will negate the incarna- term. But this involves an almost impossible reorienting of the facts in the divine realm. The first is by constituting myth as an account of into the context of the biblical data. The first is by constituting myth as an account of 4. *A New Use of the Term?* In two ways an attempt might be made to bring myth into the context of the biblical data. The first is by constituting myth as an account of myth can be integrated, and on which no myth can be imposed.

3. *Myth as Symbol.* Paganism finally regards myth as a symbol of eternal realities. In the NT, however, the central symbol is the harsh reality of the cross, which cannot be divorced from its personal representative and its historical setting, with which no myth can be integrated, and on which no myth can be imposed.

2. *Myth as Parable.* In its later stages paganism uses myths as parables. The NT, too, is full of illustrations, but these are pure parables that never lay claim to historical truth but are likenesses of the kingdom. In the long run, they can be dispensed with (Jn. 16:25).

1. *Myth as Parable.* In its later stages paganism uses myths as parables. The NT, too, is full of illustrations, but these are pure parables that never lay claim to historical truth but are likenesses of the kingdom. In the long run, they can be dispensed with (Jn. 16:25).

is from first to last the narration of facts. The form may vary (cf. the Synoptists and John), but the theme is always what God says and does.

d. In all mysteries the vow of silence expresses the distinction between initiates and others. This vow is an essential feature, as all the evidence goes to show. It does not seem to extend to the rites, symbols, formulas,

mysteries all support this: for the life to come. Examples from Eleusis, the Dionysus rite, and the Attis and Isis future salvation. The mysteries are rituals of death and life that prepare the devotees denoted is a change which, by way of participation with the deity, insures them of e.g., meals, fertility rites, baptisms, investitures, and symbolical journeys. What is enter into the drama and effect union with the gods by various sacramental actions, joy and sorrow, birth and death, ending and new beginning. The priests and initiates and in general the gods undergo sufferings that are enacted in cultic dramas expressing life. The deities are chthonic deities, the mysteries are connected with the seasons, c. The mysteries promise initiates salvation (*soteria*) by the dispensing of cosmic and which involves certain conditions and new relationships.

a. The word *mysterion* is used for many mystery cults which enjoined silence on their devotees, so that our knowledge of them is fragmentary. They are cultic rites portraying the destinies of a god in such a way as to give the devotees a share in them. b. Those who wish to participate must undergo initiation in a ceremony which embraces various offerings and purifications, which may itself be called a mystery, and which involves certain conditions and new relationships.

A. The Mysteries in the Greek World and Hellenism.
1. The Cultic Concept.

mysterion.

mysterion [mystery, secret], *myeō* [to be initiated, learn the secret]

[W. MICHAELIS, IV, 800-801]

The use of ointment (vegetable oil to which sweet-smelling materials are added) is of great antiquity, e.g., in medicine, the cultus, magic, embalming, feminine adornment, and festal decoration. The main NT use is in the stories of anointing. The costly ointment is spikenard in Mk. 14:3 par. Jn. 12:3. The head of Jesus is anointed in Matthew and Mark, while Mary anoints the feet in John (cf. also Lk. 7:6ff.). The ointment is carried in the customary alabaster box, and this is probably opened at the neck (Mk. 14:3). Jesus explains that the anointing points ahead to his burial (Mt. 26:12; Mk. 14:8; Jn. 12:7). In Lk. 23:56 the women prepare spices and ointments to give fragrance to the tomb. In Rev. 18:13 *myron* is included in the cargo of the great fleet. The verb *myrizō* occurs only in Mk. 14:8 in the sense "to anoint."

myron [ointment], *myrizō* [to anoint]

[G. BERTRAM, IV, 796-99]

v. 15) they are expressing an attitude of concealed superiority which a priori rejects the bearer of revelation. The point is not, then, a psychological one, but rather that (as in the OT) mockery is an integral burden of discipleship, or, in this instance, of the messianic mission of Jesus and the suffering it entails.

led through the heavenly spheres by an angel. As the hidden basis of reality, the mysteries are those of heaven, creation, the aeon, storm, etc., as well as of the law, speaks objectively of prepared and hidden realities that are shown to the seer as he is led through the heavenly spheres by an angel. As the hidden basis of reality, the mysteries are those of heaven, creation, the aeon, storm, etc., as well as of the law, 2. *Apocalyptic*. Apocalyptic is the disclosure of divine secrets. Hence the concept of *mysterion* is important in it. God's being and rule are unsearchable. Apocalyptic speaks objectively of prepared and hidden realities that are shown to the seer as he is led through the heavenly spheres by an angel. As the hidden basis of reality, the mysteries are those of heaven, creation, the aeon, storm, etc., as well as of the law, by God or by those whom he inspires (2:28-29; 4:9).

as the concealed intimation of future events that will be disclosed or interpreted only 22:22 (the secrets of a friend). The word takes on a special sense in Daniel, namely, The secular sense also occurs, e.g., in Tob. 12:7 (the secret plans of a king) or Sir. refer to the mystery cults (Wis. 14:15) or show their influence (Wis. 6:22; 8:4, etc.). 1. *LXX Usage*. In the LXX the word occurs only in the Hellenistic period. It may B. *mysterion* in the LXX, Apocalyptic, and Rabbinic Judaism.

light and thus robs them of their power. are opposed by the mysteries of evil forces; the Redeemer brings these mysteries to are powerful secret instruments which lose their potency if they are disclosed. They then find an extended use in relation to sacred books, rites, and confutations. These dempition; hence the supreme significance of *gnosis*. The concept of the mysteries may of it to us is the redeemed Redeemer. The disclosure is itself an enactment of re- myth, not the myth of the cultus. Mystery belongs to the heavenly sphere. The bringer contrast to the mystery religions, however, the cultus is now the by-product of the belonging to the heavenly world, to human origin and redemption, is mystery. In it is also disclosure inasmuch as the message may be imparted to others. Everything mystery remains inasmuch as only special people can receive the divine message. But ing of the mysteries and makes possible the adoption of their various symbols. The and interpreting of ancient mystery cults. A redemption myth governs the understand- 5. *The Mysteries in Gnosticism*. Gnosticism presupposes and fosters an intermingling its dominance.

or mysteries in general. But instances are rare and late. The religious use maintains the term comes into the secular sphere for private secrets, family secrets, and secrets, 4. *The Mysteries in Secular Usage*. By way of figurative usage based on the cults, writing, and for other means employed in magic, e.g., ointments, animals, and amulets. for magical actions, for formulas that effect magic, for magically potent mystery 3. *The Mysteries in Magic*. The magical texts offer a rich use of the term *mysteria* than cultic encounter with deity.

new use of the term *mysteria* for secret teachings. The cultic mysteries are no longer that the divine cannot be declared openly but only symbolically. This establishes the allegorical interpretation of names, rites, myths, etc. The mysteries express the truth aim in this mystagogic philosophy is to distinguish between real truth and its sym- initiates are given an understanding of doctrines that are concealed from others. The the door for philosophy to represent itself as a special way of knowledge whereby teries when he speaks of a divinely appointed way to the goal of the vision of true 2. *The Mysteries in Philosophy*. Plato adopts the ideas and terminology of the mys- special sanctity of the cultic actions is thus the true reason for the command of silence. etc. These must be protected against profanation, e.g., by frivolous imitation. The

2. *The Mystery of Christ*. In Paul the *mysterion* is connected with the *kerygma* (1 Cor. 1:23; 2:1, 7). Paul uses Gnostic terminology but links the *mysterion* to the word of the cross which is the divine wisdom (*sophia*). The *mysterion* is the eternal counsel of God which is hidden from the world but eschatologically fulfilled in the cross of the Lord of glory and which carries with it the glorification of believers. This *mysterion* is before the world (1 Cor. 2:7), hidden from the aeons (2:8), hidden in God (Eph. 3:9), but fulfilled in Christ. The times reach their end with its manifestation (Eph. 1:10). The *mysterion* embraces the historical enactment of God's purpose. In Christ the heavenly reality breaks into this world. It not only achieves the victory of the cross but carries with it an indwelling in believers (Col. 1:27). It also unites Jews and Gentiles in the one body of Christ (Eph. 1:9-10; 3:4ff.). The *mysterion* is not itself revelation; it is the object of revelation. It does not declare itself, God in his free grace discloses it to his elect. The term thus occurs with terms for revelation (Rom. 16:25; Eph. 3:3, 5; 1 Cor. 2:10, etc.). Its proclamation belongs to the event of the *mysterion* and its manifestation. The apostolic *oikonomia* is part of the *oikonomia* of the mystery (Eph. 3:2, 9). The apostles, then, are bearers of revelation. In the reception of their message of calling of believers and their setting in the heavenly sphere take place (Eph. 2:5-6). The concealment of the *mysterion* is also present with its manifestation

the new world of God.

1. *The Mystery of the Divine Lordship in Mk. 4:11-12 and Parallels*. The only Synoptic use of *mysterion* is in the saying about the purpose of the parables that comes between the parable of the sower and its interpretation. The saying distinguishes the disciples from those who are without comprehension and are thus taught in parables alone. This method conceals the mystery of the divine rule from all but the disciples, who are also taught in parables, but to whom an explanation is given. The context shows what the mystery is that is generally intimated in the parables. It is the fact of the coming of the kingdom, which only faith can grasp. The eyes of the disciples are open to the dawn of the messianic age (Mt. 13:16-17). Hence the parables teach them about the incursion of God's rule in the word and work of Jesus. By grace they perceive that the mystery is Jesus himself as the Messiah. The parables are ultimately a veiling of the mystery because they are so simple. The fact of the sower going out to sow is itself

C. *mysterion* in the NT.

obligation laid on Israel to keep its secrets.

3. *Rabbinic Judaism*. Rabbinic Judaism has little time for apocalyptic after the fall of Jerusalem in A.D. 70, but earlier we find some discussion of secret doctrines, the understanding of oral tradition, circumcision etc. as a mystery, the promise that the secrets of the law will be revealed to those who study it for its own sake, and the

the righteous, and sinners. Disclosure of the mysteries involves names, measurements, times, etc. The seer has a vision of what will come to pass and of the final destinies of sinners and the righteous. The mysteries are God's present counsels that will ultimately be manifested. They are made known to the seer by signs or rapture, but only in enigmatic visions. The mysteries made known by prying angels are responsible for human possession of forbidden powers and magical arts. Common to the mystery cults and apocalyptic are the demand for silence, the role of the angel (or mystagogue), and the heavenly journey. But in apocalyptic the mysteries deal with a destiny that the deity ordains rather than suffers, reception of the mysteries does not bring defilement, and the orientation of the mysteries is to eschatological revelation on a cosmic scale.

century. Both the saving acts and the cultic representation are called *mysterion*, and many mystery terms come to be used when the equation is fully made in the fourth imitation. The sacraments represent the saving acts of Christ in a hidden form, and *mysterion* for the sacraments, although pagan mysteries are naturally seen as a demonic

4. *mysterion as a Term for the Sacraments*. Cultic ideas return with the use of called *mysterion* because it is not fully disclosed and is profaned by discussion hidden truths of Canticles (Origen *Homily on Canticles*). Later, dogma is sometimes 4.3.1; 5.57.2; 6.124.6). Thus we move through Proverbs and Ecclesiastes to the great ones that are to be passed on only in veiled form (Clement *Stromateis* 4.162.3; than truths as mysteries. Believers are led by Christ through the little mysteries to the 3. *Alexandrian Theology*. Adopting the Greek concept, this theology regards Chris- (111) or the Passover lamb (40).

a. The Apologists use the term for the mystery cults (e.g., Justin *Apology* 1.25.27),

2. *The Apologists*.

Christ and the church.

1. *The Apostolic Fathers*. In these works *mysterion* is rare. The reference in Ignatius (*Ephesians* 19.1) is to the arrangements for salvation that are prepared in heaven and then revealed. Did. 11:11 is a difficult passage; the allusion is perhaps to the spiritual marriage of a prophet that represents the heavenly mystery of the marriage between

D. *mysterion* in the Early Church.

carries no express connections with the mystery cults. reference, is never a secret discipline that is to be protected against profanation, and the new world. It may be noted that in the NT *mysterion* always has an eschatological of Christ (1:16, 20). Christ, who holds the symbol of dominion, will be the Lord of this fulfillment the divine understands the mystery of the seven stars in the right hand only because the hidden plan of God moves to its fulfillment (cf. 10:7). In the light of secret shows that she is marked for destruction. There is a *mysterion* of ungodly forces Babylon, whose name holds the mystery of her power, but the unmasking of whose is already at work in it. Rev. 15:5, 7 speaks similarly of the *mysterion* of the harlot present time is that in hidden form the lawless one, who will finally be manifested, c. The *mysterion* of lawlessness in 2 Th. 2:3ff. is eschatological; the mark of the relation between Christ and the church which lies hid in Gen. 2:24.

b. In Eph. 5:31-32 the *mysterion* is not marriage itself but the prophecy of the 1 Cor. 15:51.

is a mystery (Rom. 11:25). The present obduracy of Israel has eschatological significance. The transformation that takes place at the parousia is a mystery, too, in The contents of tongue-speaking are also mysteries (1 Cor. 14:2). The destiny of Israel a. To penetrate the mysteries of God is the special gift of the prophet (1 Cor. 13:2).

3. *The General Use in Paul and the Rest of the NT*.

the reference to the eschatological enactment in Christ, as the rest of v. 16 shows. use in 1 Tim. 3:9 and 3:16 (the mystery of faith and religion) derives its point from *mysterion* conceals the consummation (cf. Col. 1:24-25; Eph. 3:13). The more formal believers (1 Cor. 2:6ff.), and the now and the one day. Even as it is now revealed, the in an antithesis of the then and the now (Rom. 16:25), the rulers of this world and

by the latter believers are taken up into the former, since it contains the reality of these saving acts.

5. *mysterion and sacramentum*. In the Latin Bible *sacramentum* is at first the rendering of *mysterion*. As the soldier's oath, the *sacramentum* is an initiation (the mysteries, too, impose an oath). Tertullian preserves the military use by seeing a commitment to the rule of faith (cf. also Cyprian), but in later usage *sacramentum* becomes a full-scale equivalent of *mysterion*, may be used for it (along with *mysterium*) in the Vulgate, and becomes the preferred term for baptism and the Lord's Supper.

myeo. This word, meaning "to initiate into the mysteries," occurs in the NT only in Phil. 4:12. The use here is possibly general, but more likely there is an ironical echo of the mysteries. Paul learns the secrets of faith, i.e., he experiences the power of Christ, in the everyday gifts and stresses of daily life.

[G. BORNKAMM, IV, 802-28]

mōlops [pruise]

mōlops, which is commonly used for "weal" or "welfare" or "well-being" from a string, is found in the NT only in I Pet. 2:24 (quoting Is. 53:5). When Christian slaves are unjustly beaten, they should remember that paradoxically it was by the blows he received that the *doulos* Christ effected their salvation. [C. SCHNEIDER, IV, 829]

amōnos [blame, blemish], *amōnos* [without blemish, blameless], *amōnetos* [blameless]

amōnos. This word has such senses as "censure," "reproach," "insult," and "ignominy." It still has these senses in the LXX (Sir. 11:33) but also takes on here the meaning "physical blemish" or "moral blemish." The only NT instance is in 2 Pet. 2:13, where heretics, because of their moral liberalism, are said to be "blemishes" (and *spoli*) in the sacred table fellowship of believers.

amōnos. This means "irreproachable," "blameless," "without blemish." It is a cultic term in the LXX, denoting the physical perfection of the priest or offering. But it may also be used for the absolute blamelessness of God (2 Sam. 22:31). The NT adopts the term for the perfect piety to which believers are obligated by membership in the eschatological community (cf. Eph. 1:4; 5:27; Phil. 2:15; Col. 1:22). They are to manifest this at the judgment (cf. Jude 24). I Pet. 1:19 and Heb. 9:14 build on the cultic use but give it a moral thrust; the OT requirement that there be no blemish finds its fulfillment in the moral blamelessness of the Redeemer who offers himself (Heb. 4:15; 7:26).

D. The Concept of Folly in the NT.

1. *The Salt of Mt. 5:13; Lk. 14:34.* In the NT, unlike the LXX, the main weight of the concept of folly rests on *mōros*. A first use of the group is in the saying about salt losing its taste in Mt. 5:13 and Lk. 14:34 (cf. also Mk. 9:50). How this might happen has been much debated (an impure salt has been suggested, or salt used by Arab bakers to help burning). The main point, however, is surely that salt does not lose its taste, and neither does the gospel. We thus have here a kind of parable of the kingdom which denotes the indestructibility of God's gift in Christ. In the exhortations that accompany the saying, the corresponding responsibilities of the disciples are stressed. But whereas they themselves might fail—and exegesis that finds the main point in their response can easily make the word of grace a word of judgment—the word of God can never lose its efficacy.

C. The Group in Philo. Philo retains the religious emphasis of the OT. His use of the group implies criticism of worldly wisdom. Humanity is ensnared in a folly that is linked with arrogance. In God's eyes we are childish in relation to truth (cf. Dr. 32:6). Even the people of the OT falls victim to ungodly folly. True wisdom comes only to the Jewish philosopher who has a deeper understanding of the world and life.

B. The Group is the Greek OT. The group is not common in the LXX (*ἀφρον* is the usual term for the fool). Where it occurs, more is meant than lack of understanding. What is missing is true knowledge of God (cf. Dr. 32:6; Jer. 5:21). The people is hardened and its folly is apostasy. A more intellectualistic view occurs in Sir. 4:27 (cf. Is. 32:5), and in Sir. 21:22 *mōros* simply refers to those who disregard good manners. In Ps. 94:8 the folly consists of practical atheism, i.e., not thinking that God really sees and controls events. That we are to honor the truth against foolish people of this kind (especially rulers) is taught in Sir. 4:27. In Is. 19:11 the fact that the rulers of Egypt have become fools is a sign of divine judgment. In some versions we also have the group when David confesses his foolishness in 2 Sam. 24:10. In general, although there is a certain secularization at times in Strach, the group has a strong religious orientation in its biblical use. Folly may be in some ways a general social and moral affair, but at root it implies a practical denial of God as the Judge of good and evil. (For a full discussion of the Hebrew originals and the various references see TDNT, IV, 833-36.)

A. The Group in Classical Greek. *mōros* and cognates denote deficiency, e.g., physical sloth, but more especially mental dullness. We find such varied uses as for insipid foods, animals that are sluggish in winter, or people suffering from fatigue. With a human reference the main use is psychological. What is meant is a weakness of understanding or judgment, sometimes through stupidity, sometimes through confusion, but always demanding censure. Along with a more rationalistic view, the Greeks suggest at times that folly of this nature is a fate.

mōros [foolish], *mōrainō* [to make foolish], *mōria* [foolishness], *mōrologia* [foolish talk]

ambōmetos. This word, which means "blameless," "without reproach," is used in 2 Pet. 3:14 (with *aspilōt*) to denote the blamelessness of believers at the judgment. [F. HAUCK, IV, 829-31]

2. "Fool" as an Insult. Mt. 5:22 raises the question what is meant by *moros* in this context and why its use as an insult merits such severe condemnation. Exegesis has suggested that what the term implies is either recalcitrance, ungodliness, the insulting of the righteous as fools, or simple stupidity. In context, anger relates to the disposition, the charge of empty-headedness is a charge of frivolity, and the charge of folly implies a lack of capacity for right thought or action. But since Jesus is hardly making casual distinctions, the two latter terms are to be seen as explanatory additions to the saying about anger. Anger and terms of abuse are closely related (cf. Jms. 1:19) and equally reprehensible. Since there is no real crescendo in the passage, since the two terms of abuse are virtually synonymous, and since the first court (*krists*) comprises the supreme human and ultimate divine judgment, what we have is a threefold statement which achieves its effect by repetition. In the world of Jesus injury by words is of the utmost seriousness. Where there is anger and vilification, Jesus sees that the true problem is that there is no fellowship (cf. his own condemnation of the scribes and Pharisees as fools and blind in Mt. 23:17). Hence he is not just issuing a moral warning against anger and abuse but establishing by commitment to himself the true fellowship which excludes anger and the insults that express it.

3. The "Fool" in Parables. In the parables of Mt. 7:24ff. and 25:1ff. the contrasting of the "wise" and the "foolish" rests on the use in everyday life, but with an orientation to the last judgment (cf. also the rich fool in Lk. 12:13ff., the clever steward in Lk. 16:1ff., and the foolish guests in Lk. 14:15ff.). The point in the parable of the virgins is readiness. The fault of the foolish virgins is a lukewarmness that takes participation for granted and thus brings down judgment on itself. To make light of salvation is to exclude oneself from it.

4. Foolish Words and Thoughts (Eph. 5:4; 2 Tim. 2:23; Tit. 3:9). Eph. 5 warns against various sins of the tongue. These include *morologia*, i.e., offensive and foolish speech, and in view of v. 6 heresy may also be meant. This is the point in 2 Tim. 2:23 and Tit. 3:9, where the teaching of Jesus contrasts sharply with stupid controversies, i.e., speculations and subtle questions that do not relate to the truths of salvation. Occasion with such matters is not just foolish but culpable. False teaching is in view, but with its nature rather than its content as the main point of contention.

5. "Folly" in Paul (Rom. 1:22; 1 Cor. 1:18ff.; 2:14; 3:18-19; 4:10). Paul's use is determined by the gospel's transvaluation of all values. The group expresses the world's judgment on believers; the word of the cross is foolishness to those who are lost (1 Cor. 1:18, 23; 2:14). The philosophers at Athens mock Paul (Acts 17:32), Gallio regards the disputes at Corinth as *morologia* (18:15), and Festus thinks Paul is out of his mind (26:24). Even to speak about a crucified man is a breach of etiquette in Hellenistic eyes. But in his saving work God has reversed the situation. Ignoring the world's assessment, he has made its wisdom the real folly (1 Cor. 3:19). Paul accepts the fact that from the human standpoint his message and preaching are foolishness. God does not need human wisdom, for his foolishness is wiser than the world's wisdom (1:25). In their presentation of the gospel, then, Christians must be ready to be fools for Christ's sake (4:10). On the basis of the divine work of salvation, a radical break with human culture is thus made. The world has no true understanding of either wisdom or folly, just as it has no true understanding of either strength or weakness. Like strength, wisdom is a gift of God that is manifested precisely in what seems to be foolishness to human eyes.

[G. BERTRAM, IV, 832-47]

a. The Coming Prophet like Moses. As Moses is seen to be the ideal man, so he comes to be viewed as a prototype of the Messiah. A starting point for this view is Dr. 18:15, 18. This is referred at times to a historical prophet. It is also seen as prophecy of a special prophetic forerunner of the Messiah. Only a few passages (e.g., Jn. 6:14-15 and references in Josephus, the Damascus Document, and the *Testaments of the Twelve Patriarchs*) suggest that this prophet is himself the Messiah. This might well have been a more popular view that finds little documentation.

b. The Messiah as the Second Moses. Quite apart from Dt. 18:15, 18 there is evidence that the Messiah is expected to bring a second redemption and is thus seen as a second Moses. A rabbinic principle is that the final redeemer will be like the first, and there is expectation that he will give miraculous water and manna, that he will be brought up at Rome, that his age will last forty years, and that he will be accompanied

3. *Moses as a Type of the Messiah.*

resurrection. Moses is never presented as the Messiah.

2. *Moses in the Eschatological Expectation of Later Judaism: The Return of Moses.* There are few references to Moses' return in the end-time. Mk. 9:4-5 suggests that there was a tradition that Elijah and Moses (rather than Enoch) would be the precursors of the Messiah. Elsewhere Moses is said to die so that he may come at the head of the wilderness generation (Dt. 33:21), which on this view is given a share in the resurrection.

It accepts Moses' fallibility but extols him as the mediator of the law.

d. The Distinction between the Hellenistic and the Palestinian Views. The Hellenistic view reflects the concept of the divine man, i.e., the superhuman genius or the ideal of human righteousness. The Palestinian view embodies redeemer expectation.

c. The Death and Ascension of Moses. In legends based on Dt. 34:5ff. Moses resists death. He dies through the kiss of God, Michael contends for his body, he is buried by God and the angels, corruption has no power over him, and atoning power is ascribed to his death. A few references, in spite of Dt. 34:5, suggest a rapture.

of prayer who vicariously accepts Israel's sin.

b. Palestinian Judaism. *The Book of Jubilees* is often called the *Apocalypse of Moses* and supposedly rests on a revelation given to him at Sinai. *The Assumption of Moses* contains a disclosure of Moses to Joshua on Mt. Nebo. Other works relating to Moses are *The Life of Adam and Eve*, *The Creariness of Moses*, *The Midrash of the Decasse of Moses*, and *The Chronicle of Moses*. The main point in these works is that Moses is the mediator of revelation. He is the faithful servant of God who sees God's glory and mediates the law. He is also a prophet for the whole world, a deliverer, and a man

reconciler, legislator, prophet, high priest, king, and personification of the law.

a. Hellenistic Judaism. Moses is seen as the most important figure in the people's history, his person is magnified, and his life and work are surrounded by legends. Thus in Hellenistic Judaism we find various legendary elements, e.g., the prediction of his birth, his trampling on the crown of Egypt, his victories as an Egyptian general, and his leading role in Egyptian culture. Much of this glorification is a defense against the antisemitic presentation which depicts Moses as a leprous priest who became the leader of expelled lepers. For Philo Moses is the ideal sage who lives in harmony with nature and the prophetic ecstatic who mounts up to God. All in one, he is mediator,

1. *The View of Moses in Later Judaism.*

A. *Moses in Later Judaism.*

Moses [Moses]

by Elijah as Moses was by Aaron. The Damascus Document rests on the view that the wilderness period is a prototype of the age of salvation, that the Damascus sect is the new covenant people, and that its leader is a teacher and lawgiver who has called them to a new exodus. The false messiahs depicted by Josephus all follow Moses' example by leading their followers into the desert and promising signs and wonders. The witness of the NT is to the same effect, whether in relation to the Egyptian of Acts 21:38, the false messiahs against whom Jesus warns in Mt. 24:26, the hope that the Baptist might be the Messiah in Lk. 3:15, or the expectation of the people regarding Jesus in Jn. 6:14-15. The Samaritans, too, look for a Messiah who will be like Moses.

c. The Second Moses as a Figure of Suffering. Since Moses is described as a model of patient endurance, it is no surprise that elements of suffering are linked with the second Moses. Thus he will stay for a time at Rome, will come in lowliness on an ass (cf. Ex. 4:20), will be hidden as Moses was, and will endure hardships in the wilderness. In Rev. 11:3ff. the second Moses, with Elijah, will suffer martyrdom, and one theory is that, since Elijah is sometimes viewed as the Aaron of the Messiah, the second witness here (the second Moses) is the Messiah himself (cf. Mk. 9:12-13).

B. Moses in the NT.

1. The Historical Moses.

a. As Mediator of the Law. For the NT Moses is supremely the messenger and servant (Acts 7:35; Rev. 15:3) whom God validated by miracles (Jn. 6:32) and through whom he gave the law (cf. Acts 7:33-34). So strongly is Moses linked to the law that the law can simply be called Moses (2 Cor. 3:15; Acts 15:21). As teachers of the law, the scribes sit on Moses' seat (cf. Mt. 23:3; Jn. 9:28). Their fault in the eyes of Jesus is that they do not practice what they preach.

b. As Prophet. Moses is also a prophet, and especially a prophet of Christ (Lk. 24:27), of his suffering (Acts 26:22-23) and resurrection (Lk. 20:37), of the Gentile mission (Rom. 10:19), and of the election of grace (9:15). Belief in Moses, then, involves belief in Christ (Jn. 5:46-47).

c. As the Suffering Messenger of God and Model of Faith. Acts depicts Moses as God's suffering messenger (7:17ff.), and Hebrews presents him as a model of faith (11:23ff.) in his renunciation of worldly dignity (vv. 24ff.), his defiance of Pharaoh (v. 27), his keeping of the Passover (v. 28), and his crossing of the Red Sea (v. 29). The Moses Legend. At a few points the NT goes beyond the OT account; cf. Moses' learning in Egyptian wisdom (Acts 7:22), his age when going to Midian (Acts 7:23), the opposition of James and James and James (2 Tim. 3:8), the role of angels in the giving of the law (Gal. 3:19), and the dispute about his body (Jude 9). In general, however, the NT presentation stays close to the OT, and the additional features are of Palestinian, not Hellenistic, origin.

2. *Moses as a Figure of the Last Time.* Moses has only a peripheral eschatological function in the NT. He appears at the transfiguration (Mk. 9:4-5) and he will testify against unbelieving Jews in the judgment (Jn. 5:45).

3. *The Moses/Christ Typology.* Like Adam, Abel, and others, Moses is a type of Christ in the NT. This typology is plain only in Acts, Hebrews, and John, is briefly hinted at in Paul and Revelation, and is presupposed in Mark and Matthew.

a. The Baptist. The appearing of John in the desert raises the hope that the Messiah is coming as the second Moses. The people think that John himself might be the Messiah (Lk. 3:15), but John apparently expects another to manifest himself as such.

b. Jesus. Jesus compares himself to Moses as the bearer of God's message (Mk.

10:1ff.; Mt. 5:21ff.) and as the mediator of the new covenant (Mk. 14:24), but his refusal to make bread in the desert (Mt. 4:3-4) or to repeat the miracle of the manna (Jn. 6:30ff.) shows that there might be a false identification.

c. The Primitive Community. The first community refers Dt. 18:15, 18 to Christ (Acts 3:22-23). Stephen, with Christ in view, depicts Moses as the misunderstood deliverer (Acts 7:14ff.). The suffering Moses is a type of the suffering Messiah. 1 Cor. 10:1ff., Mk. 9:2ff., and Mk. 6:32, 35 (cf. Jn. 6) show that this is an authentic understanding and not a mere thesis developed by the author of Acts.

d. Paul. Paul develops the typology in the form of a contrast in 2 Cor. 3. Moses as the officebearer of the old covenant exercises a ministry of death with a veil on his face, whereas the officebearers of the new covenant have a ministry of the Spirit and may speak openly and in such a way that the community sees the imperishable glory of the Lord. In 2 Tim. 3:8 Moses is again a type of the community rather than Christ, this time in the sense that heretics oppose the community as James and James opposed Moses. In 2 Cor. 10 Paul compares Christian baptism to the baptism of the wilderness generation in the Red Sea. Judaism finds in the Red Sea crossing a type of proselyte baptism, but the idea of baptism "into Moses" is unique (and finds a parallel in the formula "into Christ"). The subordination of Moses to Christ is evident in Rom. 10:4-5, Gal. 3:19ff., and Eph. 4:8.

e. Matthew. In Mt. 2 the infancy story shows similarities to legends that develop around the birth of Moses. The fast for 40 days and 40 nights (Mt. 4:2) corresponds to the fast of Moses in Ex. 34:28. The Sermon on the Mount offers a counterpart to the giving of the law at Sinai (cf. "the" mountain in 5:1 and the references in 5:17 and 5:21ff.).

f. Hebrews. Moses is a type of faithfulness in Heb. 3:1ff., but as a servant, not a son. He is also a type as the mediator of the old covenant (cf. 9:15ff.; 12:24), but again the fulfillment is incomparably higher than the type (7:22; 13:20, etc.). As Moses renounces his glory in Egypt to suffer affliction with God's people (11:24-25), so Christ leaves his heavenly glory and accepts vicarious abasement and suffering (2:7, 9, 14; cf. 12:2) in infinitely greater self-sacrifice.

g. The Johannine Writings. The seer in Rev. 15:3 compares the triumph by the crystal sea to the triumph on the far side of the Red Sea; Moses as the divinely sent liberator is a type of Christ. In Jn. 3:14 the lifting up of the serpent by Moses is a figure of the lifting up of Christ, and in Jn. 6:32ff. the manna is a type of the heavenly bread, although here in sharp contrast (cf. Jn. 10:11, 14 if this saying has in view the description of Moses as the faithful shepherd). In Jn. 1:17 the parallelism is probably synthetic. Moses mediates divine revelation in the preliminary form of the law and is thus a type of him who mediates it fully in the form of grace. The emphasis in John tends to fall on the antithesis.

h. The Suffering Moses as a Type of Christ. In the NT there is a heavy stress on the suffering Moses (cf. Acts 7:17ff.; Heb. 11:24ff.; Mt. 2; Lk. 9:31). Orientation to Judaism itself opens the door to this understanding. The Moses/Christ typology is not a controlling influence on NT Christology but as a common motif it helps to shape it. Moses and Christ are both divine messengers, they are both misunderstood and rejected, and together they stand for the combination and contrast of the law and the gospel.

itself and the precincts. The NT uses *nados*, *hieron*, and *hagion* with no sharp distinction and the precincts. Josephus has *nados* for both the temple and the precincts. Josephus has *nados* for both the temple and the precincts. Josephus has *nados* for both the temple and the precincts. Josephus has *nados* for both the temple and the precincts.

2. *Biblical Usage.* *nados* is relatively common in the LXX. It usually refers to the shrine that houses the god. Terms for the precincts as a whole. It can be used even more narrowly for the innermost more generally a building. The *nados* is strictly the sanctuary as compared to broader essential features. The "house" may be a small one that can be transported, but is "temple." Unlike the verb, it has a cultic nuance. House, altar, and statue are the *nados*. *nados* means "abode of the gods," "to dwell," means "abode of the gods,"

nados [temple]

[H. H. SCHAEFER, IV, 874-79]

of Jesus. Neither linguistic nor material objections to this view are convincing. conclude that the term *Nazōraios* derives from the city of Nazareth as the hometown little in common with John the Baptist, Jesus, or later Jewish Christianity. One may a Jewish list that really has Christians in view. According to his depiction, they have that there never was any sect of this kind at all, but that Epiphanius is confused by fully distinguishes them from the Jewish Christian *Nazōraioi*. It is possible, however, Nasarenes is known only from Epiphanius (*Against 80 Heresies* 18; 29.6), who care- *Nazōraios* to *Nazirios* (Nazirite; cf. Judg. 13:5, 7). The pre-Christian Jewish sect of rather than the exact wording, and the explanation probably lies in the similarity of an earlier sect of *Nasaraioi*. As regards the prophecy of Mt. 2:23 we have the content Syria, Persia, Armenia, etc. is much debated, and attempts have been made to trace Jesus and the first Palestinian Christians underlies the term adopted by Christians in Gentile world (Acts 11:26). Whether or not the use of *Nazarenos* or *Nazōraios* for Paul does not use them, and *Christianoi* becomes the common designation in the the outside world and have a derogatory nuance as applied to Jesus and the disciples. *Gallilaios* mean much the same thing (cf. Acts 1:11). The terms seem to derive from Mt. 4:13; Lk. 4:16). Comparison of Mt. 26:69 and 26:71 shows that *Nazōraios* and with Nazareth is presupposed in Mark, Luke, and John (also *Nazaret* and *Nazara*; cf. 26:69; Lk. 18:37. Paul is linked to the sect *ton Nazōraion* in Acts 24:5. A connection Jesus is called *Nazarenos* in Mk. 1:24; 10:47; Lk. 4:34, and *Nazōraios* in Mt. 2:23;

Nazarenos [of Nazareth], *Nazōraios* [Nazarene]

v n

C. The Post-Apostolic Age. The story of Moses is used in exhortation in 1 Clem. 4.10.12; 17.5, etc. Barn. 4.6ff.; 6.8ff.; 10.1ff. offers allegorical interpretations of the story of Moses. Thus his arms outstretched in prayer signify Christ's arms outstretched on the cross. [J. JEREMIAS, IV, 848-73]

ton. *naos* refers in particular to the Jerusalem temple but has a more general reference in Acts 17:24 and is used for silver shrines of Artemis in Acts 19:24. A special development that gives *naos* precedence in the NT is its use for the spiritual temple. The reasons for this development are the LXX interest in the term, the fact that it goes well with the idea of upbuilding, and the rich potential of the word. In the Gospels Mt. 23:16ff. mentions the custom of swearing by the temple or by its gold adornment. The casuistic distinction rests on the fact that the gold is consecrated and is thus supposedly more fully God's, but Jesus cuts through the casuistry by showing that God is invoked with whatever belongs to him, so that there can be no nonbinding oath. In Mt. 23:35 the slaying between the temple and the altar is particularly heinous, since this is a place of refuge (Ex. 21:14). The Zechariah intended is probably the son of Jehoiada (2 Chr. 24). At the trial Jesus is accused of saying that he would destroy the temple (cf. Mk. 14:58; Mt. 26:61; Acts 6:14; also Jn. 2:19, 21). Mark states that the witness is false. He also contrasts the temple made with hands and the wonderful new temple of the eschatological community, whereas Matthew and John stress the person and power of Jesus. An enigmatic saying underlies the accusation. Its context is the cleansing of the temple, it links the coming of the Son of Man and the temple, and it makes the point that Jesus is the builder of the messianic temple (which the church relates to itself as the messianic community of which Jesus is the head of the corner). In Mt. 27:5 Judas brings the thirty pieces of silver into the temple before hanging himself; *naos* here presumably means the precincts. In Mk. 15:38 one of the signs at the death of Jesus is the ripping of the temple curtain. We are not told whether this is the inner or outer curtain or what is the precise meaning of the sign. In Luke and Acts *hieron* tends to be more common than *naos*, which in Luke occurs only in the infancy stories (1:9, 21, 22). Notable points in Acts are the distinction between the earthly and heavenly temple in 7:48 (cf. Is. 66:1) and the use of *naos* for the miniature representations of the pagan shrine made by Demetrius in 19:24. In the epistles Paul impresses on the Corinthians that they are temples of God in which the Spirit dwells (1 Cor. 3:16; 2 Cor. 6:16-17). This seems to rest on a saying of Jesus in a form related to Mk. 14:58. There are parallels in Philo and Stoicism but not for the description of the *body* as God's temple. The presence of an idol in God's temple is an abomination according to 2 Kgs. 21:7 etc.; Paul gives this cultic principle a moral application. In 2 Th. 2:3-4 the lawless one will try to usurp God's temple, possibly the historical temple at Jerusalem but more likely the Christian community. The community, with the apostles and prophets as a foundation and Christ as the head of the corner, is being built up into a holy temple (Eph. 2:20), or, as 1 Peter puts it, a spiritual house in which the members are living stones, and Christ, the stone that the builders rejected, is the cornerstone (2:5; 4:19). The idea of "pillars" in Gal. 2:9 (cf. Rev. 3:12) may be part of the same comparison. In Revelation *naos* is sometimes the historical temple (cf. 11:1). In 7:15 those who are cleansed serve as priests in God's temple. In 11:19 the heavenly temple is opened, in 14:15, 17 angels come out of it, in 15:8 it is filled with the smoke of God's glory, and in 16:1 the word of fulfillment is spoken from it. This temple is the abode of God's majesty and the source of his commands. The temple may also be the community, as in 3:12. In the new Jerusalem there is no temple, for God himself is the temple (21:22). The point is that God is now present in person.

3. *Postapostolic Usage.* The term *naos* is an important one in the postapostolic period. Barn. 4.11 demands that believers become a perfect temple for God. The heart is a holy temple in 6.15. This is the true temple, not the historical temple

(16.Iff.). Yet we are also being led to God's heavenly dwelling as a temple. Ignatius has an elaborate depiction of the building of the temple with the cross as the pulley and the Spirit as the rope (*Ephesians* 9.1). He also calls believers temple bearers, perhaps on the basis of pagan processions with their representations of shrines (9.2). We are to act with a sense of God's indwelling (15.3). We are especially to keep the flesh as God's sanctuary (*Philadelphians* 7.2; cf. 2 Clem. 9.3). This admonition has an anti-Gnostic thrust. The whole community is a temple in *Magnesians* 7.2, which exhorts believers to come together as one temple of God.

[O. MICHEL, IV, 880-90]

naugēō [to suffer shipwreck]

naugēō means "to suffer shipwreck," and figuratively "to fail," "to be put to shame." It occurs literally in 2 Cor. 11:25, where Paul says that he has been shipwrecked three times. A figurative use occurs in 1 Tim. 1:19. Timothy must fight a good fight; those who do not do this fall into error and bad conduct, i.e., they suffer shipwreck in the faith, or make shipwreck of it.

[H. PREISKER, IV, 891]

nekros [dead], *nekroō* [to put to death], *nekrosis* [death, deadness]

nekros. In Greek *nekros* is a common noun for "dead person or body" and a common adjective for "dead." Inanimate things may be called *nekra*; also the things of the sensory world (e.g., the body), or the false philosopher and his teaching. The main LXX use is for a deceased person or a corpse. As an adjective *nekros* occurs in the NT for dead persons (Acts 5:10; Rev. 1:18) and for inanimate objects (Jms. 2:26). As a noun it is the opposite of the living. Christ will judge both the living and the dead (Rom. 14:9). Christ has power to raise the dead (cf. Mt. 10:8). The *nekroi* are often the dead in Hades. As Christ is raised from the dead, so the dead will finally be raised (1 Cor. 15:35) or will arise (Mk. 12:25). The sea, death, and Hades will give up their dead (Rev. 20:13). Figuratively the prodigal is dead and then comes to life again (Lk. 15:24, 32). The church at Sardis is dead (Rev. 3:1). Dead works mark the pre-Christian period (Heb. 6:1), and faith without works is dead (Jms. 2:17, 26). The whole pre-Christian life is dead (Col. 2:13; cf. Eph. 2:1-2). In Mt. 8:22 those who resist the call of Jesus are treated as the dead. Jesus' call comes to the dead in Jn. 5:25; Eph. 5:14. A sacramental use of the adjective may be seen in Rom. 6:11. By identification with Christ believers are dead to sin in baptism and they are to live as those who are already raised from the dead (v. 13). For a variation on the same thought see also Rom. 8:10.

nekroō. This means "to put to death" and is used medically for atrophy. Rom. 4:19 says that Abraham is as good as dead (cf. Heb. 11:12) in a literal sense. Col. 3:5 has the command that we should figuratively put earthly things to death (cf. the sacramental use of *nekros*).

nekrosis. This Hellenistic term is used medically for the mortification of a member or the body. Rom. 4:19 uses it for the deadness of Sarah's womb, Mk. 3:5 has it

A. The Terms in General Religious and Moral Imagery.
 1. In an Emphatically Low Sense. These words, meaning "mist," "haze," or "cloud," occur in the name of Aristophanes' city of the birds, Cloud-Cuckoo-Land, i.e., the sophistry that introduces new gods. In the OT the cloud signifies what is transitory. Salvation slips from us like a cloud (Job 30:15). Israel's love of God is like a cloud (Hos. 6:4). Boasters are like clouds and wind with no rain (Prov. 25:14). God blots out sins like a cloud (Is. 44:22). Gnostic heretics are like waterless clouds (Jude 12). To take note of clouds but not of God's time is hypocrisy (Lk. 12:54).

nephelē [cloud], *nēphos* [cloud]

ananeō (→ *anakainō* and *anakainō* under *kainōs*). This word means "to renew" and in the passive "to be renewed." In Eph. 4:23, which is asserting obligations, the infinitive has an imperative sense. But the renewal is not a self-renewal. It is accomplished on rather than by believers. They are set in a field of renewal in which they are to let themselves be renewed by Christ (v. 20). The *anakainōsisthai* of Col. 3:10 is to the same effect, and *ananeōsisthai* in Eph. 4:23 gives a nuance that connects the verse with vv. 22 and 24, namely, that through inner renewal by Christ Christians are freed from their old being and free for their new.

2. Theological Implications. Unlike *kainōs*, *neos* does not have an eschatological content in the NT. It refers to the new reality of present salvation. The new wine of Mk. 2:22 represents the unheard of element in the person and message of Jesus (cf. Mt. 12:6, 41-42; Lk. 4:21; Mk. 10:6ff.). The old age and the new are opposites. The community, as the new heaven, must keep itself pure from earlier sins (1 Cor. 5:6ff.) so as to be in its conduct what it really is. As Christ, the new man, is present, so is the new person of the Christian, and this must express itself in daily renewal (Col. 3:9-10).

neos.
 1. Linguistic and Historical Data. Meaning "belonging to the present," *neos* has the nuances of "fresh" and "young." As what is fresh or new, it may denote the odd or unexpected but also a new state or position, e.g., new converts or converts as new people. In the sense of young we find it for children and young people, and it can denote younger men as a group. In the LXX Proverbs has *pais neos* for a youth in 1:4. In the NT *neos* is less common than *kainōs*. It is used for fresh dough in 1 Cor. 5:7 and new wine in Mk. 2:22. The *neos* is contrasted with the *palaios* in Col. 3:9-10, and Heb. 12:24 differentiates the new covenant from the old. The reference is to a new age, whereas *kainōs* would suggest a new nature. The only instance of "young" is in Tit. 2:4 ("young women"), but we find the comparative in Tit. 2:6; 1 Pet. 5:5; 1 Tim. 5:1-2 (also Lk. 15:12-13), i.e., younger people (or the younger son).

neos [new, fresh], *ananeō* [to renew]

figuratively for the deadness of the heart, and in 2 Cor. 4:10 Paul uses it sacramentally for the death of Jesus in himself as a process of dying in the form of his afflictions.

dead

nekros

[R. BULTMANN, IV, 892-95]

[J. BEHM, IV, 896-901]

clouds if the people has merits; if not, he will come on an ass. Israel will mount up cloud, e.g., smoothening the ground and smiting scorpions. The Messiah will come on unusual cloud over the tent. The rabbis ascribe additional properties to the pillar of the divine cloud but in so doing achieves the absurdity of a special and highly to heaven, shows that all things serve God. Josephus tries to play down the miracle cloud God separates the good from the bad. The cloud at Sinai, reaching from earth wilderness and the last days. Philo links the plagues to the clouds. By the pillar of 3. *Judaism (and the Mandaeans)*. In Judaism interest focuses on the cloud of the rationalism, but by the personality of the historical God of the covenant.

and controls them (Job 36:27ff; 37:11, 16, etc.). Mythology is ruled out, not by sees in it the power and glory of the covenant God. God gathers the clouds (Jer 10:13) religious significance (1 Kgs. 18:44-45). There thus develops a view of nature that d. The Cloud in Belief in the Creator. Dependence on the cloud gives it acute age of salvation (Is. 4:5).

etc., and cf. Pss. 77:18; 78:14; 99:7; 105:39). A parallel cloud is promised for the the dark cloud on the mountain conceals and manifests God's presence (Ex. 19:16 exodus and the desert journey (Ex. 13:21-22; 14:19ff; 33:9-10; 40:36-37). At Sinai and manifests himself in the cloud. The pillar of cloud plays an important part in the c. The Cloud in the Story of the Covenant. It is the covenant God who conceals stands behind the heavenly chariot of the second story.

and Elijah in 2 Kgs. 2:1ff.) do not mention clouds, although the storm cloud probably b. The Cloud in Rapture. The stories of rapture in the OT (Enoch in Gen. 5:24 the Ancient of Days.

of man who comes with the clouds of heaven in Dan. 7:13 receives his power from subordination that heavenly beings share his glory in the clouds. The one like the son dust of his feet (Nah. 1:3). In all this, however, God is the one God and it is only in 1:4). The cloud fills the temple (1 Kgs. 8:10-11), and is his chariot (Is. 19:1) or the (cf. Ps. 18). Dark clouds are his tent (Ps. 18:11). He comes from the clouds (Ezek. world but with a distinctive concept of God. God appears in the storm in Judg. 5:4-5 a. The Cloud in Theophany. The OT takes a similar course to that of the Greek

2. The OT

divine appearances or journeys. gods that leads the hero to them. In later Hellenism the cloud has a stylized part in They hide their assistants or favorites in clouds. The cloud is also the chariot of the clouds in the service of the supreme god. Gods watching battles hide in clouds. new gods of sophistry. The cloud is an attribute of deity; Orphism itself often places incense. Aristophanes parodies Orphic worship in his *Clouds*; the clouds represent the occur in Greece, but Orphism includes invocation of the clouds at the offering of sonify storm clouds, and there is a goddess Nephelē. The cult of the clouds does not human dependence on them and the fear of sinister thunderclouds. The Harpies per-

B. The Cloud as an Embodiment and Attribute of Deity.

1. *The Greek and Hellenistic World*. Clouds have a religious significance because of faithfulness (Ps. 36:5).

2. *In an Emphatically Lofly Sense*. The chariots of the destroyer are like clouds (Jer 4:13), and so are those that bring tribute (Is. 60:8). The king's benevolence is like a spring cloud (Prov. 16:15), as is God's mercy (Sir. 35:24). In the age of salvation the clouds will pour down righteousness (Is. 45:8). God is as incomprehensible as a high cloud (Job 35:5). Arrogance reaches to the clouds (Is. 14:14), but so does God's

The word *nephros*, for "kidney," is common in the OT laws of sacrifice and is also used figuratively for the "inner parts" where grief is bitter (Job 16:13), the conscience sits (Ps. 16:7), and there is deep distress (Ps. 73:21). Only God sees these inner parts (cf. Ps. 7:9 etc.). He is far from the inner parts of the wicked (Jer. 12:2). Philo thinks the kidneys are appropriate for offering to God because they sift out waste material. The only instance of *nephros* in the NT is in Rev. 2:23 (quoting Jer. 11:20). By the affections that fall on false prophets and their followers the church may see that God demands ultimate truth and purity. The OT saying that God "searches mind and heart" expresses the total claim that he makes on the community. [H. PREISKER, IV, 911]

nephros [kidney]

[A. OEPKE, IV, 902-10]

reality so far transcends the figure that it plays little further role in the church. But this new meaning exhausts the symbolical value of the term. The known Jesus Christ who in concealment offers himself for fellowship and victoriously establishes it. The cloud is a sign of the Father of Believers will come on clouds at the parousia (1 Th. 4:17). The application to Christ 14:14ff. Christ already sits on the cloud and its white color denotes heavenly triumph. The linking of the Daniel theme with Zech. 12:10ff. (a threat) is traditional. In Rev. He himself is the Son of Man who will come with the clouds of heaven (Mk. 14:62). e. The Cloud in Eschatology. The old motifs are now linked to the person of Jesus. external form, so that a personal relation to Jesus persists. but its role is that of a veil rather than a means of ascent. The cloud covers only the d. The Cloud in Apotheosis. The cloud at the ascension gives plasticity to the event taking up of Jesus into it means that he will bring final salvation. in Mk. 9:5 and manifests the divine presence that is promised for the last time. The cloud (Mk. 9:7). This bright cloud (Mt. 17:5) is God's answer to the saying of Peter probably Jesus, Elijah, and Moses, since the voice comes to the disciples out of the Rev. 10:1 (cf. Ex. 13:21). At the transfiguration of Jesus a cloud overshadows "them," c. The Cloud in Theophany. The garment of the angel of revelation is a cloud in who are baptized in the cloud perish if they are disobedient. with God. Sacramental grace is not a talisman but sets us before decision. Even those which views it as a type of baptism into Christ. The stress is on personal encounter b. The Cloud in the Wilderness. The only mention of this cloud is in 1 Cor. 10:1ff., this self-attestation he issues a summons to conversion (Acts 14:17). a. The Cloud in Nature Theology. This aspect hardly figures in the NT, but God in his all-embracing love sends rain on both the just and the unjust (Mt. 5:45). By on a cloud to the throne of glory. It will also be brought back on the clouds to its own land for worship in the age of salvation. For the Mandaeans the great cloud of light is the place of original life. The clouds serve as seats for exalted beings, and the redeemed are wrapped in clouds of glory. Dark clouds conceal the guardhouses of evil. This differs sharply from the OT presentation, in which dark clouds are a sign of the inaccessible God who graciously discloses himself.

4. The NT

2. *Little Children in the Message of Jesus*. In this regard Paul is at one with Jesus, who in different ways insists that the gospel is for children or little ones. The term *nēpiot* occurs only in Mt. 11:25 (par. Lk. 10:21) and Mt. 21:16 (quoting Ps. 8:2). In the latter passage small children would be at the feast with their parents, but with the

is granted to *mōroi* or *nēpiot* (1 Cor. 1:18ff.).

1. *Paul and Hebrews*. The use in Paul and Hebrews is primarily ethical and pedagogic. Paul links the term with children but in specific connections. The Corinthians are childish to stress outwardly impressive gifts (1 Cor. 14:20). They are to be children in malice. Maturity, however, is the chief goal for Paul (Eph. 4:13-14), since children are easily led astray. From one standpoint childhood is a state that is already left behind (Gal. 4:1ff.). The reference here is to the heir who is still a minor and for whom the law is a pedagogue. Now that Christ has come, the full rights of sonship are bestowed. Paul also compares the child and the adult in 1 Cor. 13:11. Our present knowledge is the imperfect knowledge of childhood, which will yield to full understanding when the age of maturity comes. If *nēpiot* is the reading in 1 Th. 2:7 ("we were infants among you"), this is a straightforward and nondialectical self-designation, but *epiōt* ("gentle") is to be preferred. In the churches Paul accepts his role as a teacher of children (cf. Rom. 2:20). The Corinthians, being still *sarkinoi*, are *nēpiot*, i.e., they are children who are not yet ready for deeper instruction and therefore must be fed with milk (cf. 1 Cor. 3:1-2). The situation dealt with in Heb. 5-6 is similar. The readers ought to be teachers but they have remained *nēpiot* who know only the basic doctrines (cf. 6:1-2) and have not yet learned to put what they have been taught into action (6:11). For Paul, of course, knowledge alone carries the danger of evaporating into speculation. In the long run the cross is the one theme of Christian preaching, and the decisive thing is that God's power, which is folly in human eyes,

C. *nēpiot* in the NT.

B. *nēpiot* in the OT. In the LXX *nēpiot* is used in Prov. 23:13 for the young man who is undergoing education. It is a simple term for youth in Hos. 11:1. When Israel was a youth, God loved her. The term expresses the childlike innocence of the wilderness age prior to the apostasy of later times. In Hos. 2:17 *netōtes* expresses the same thought. The LXX prefers *aphron* when the reference is to folly, although other versions sometimes have *nēpiot* in the censorious sense. *nēpiot* has a good reference when it denotes the simple person in the Psalms. The simple are the righteous to whom God gives wisdom (Ps. 19:7) and whom he protects (116:6) and enlightens (119:130). In other words, the LXX does with *nēpiot* what Paul does with *mōros*, accepting and transmuning the word with the derogatory nuance that it has in the pagan world.

A. *nēpiot* in General Greek Usage. This word means "immature," "foolish." It is used in medicine for small children in various stages. We also find it on burial inscriptions for small children aged 1 to 10. It may also be used for orphans (denoting their helplessness), and then comes into use for legal minors. It often occurs for children as members of the family along with the wife or mother. (It can also be used for the young of animals or plants.) But the main sense in Greek is "foolish," "inexperienced," or "childish" with no necessary reference to children. A person is *nēpiot* who is immature in conduct, who shows a foolish confidence in fortune, who does not take account of reality, or who does not heed the advice of philosophers.

nēpiot [child, childish], *nēpiōzō* [to be as a child]

literal sense there is probably an extended reference to the lowly, the disciples, and the masses (just as rabbinic exegesis finds in Ps. 8:2 a reference to Israel as a weak and helpless people). Those whom the world does not notice acknowledge Jesus. God has disclosed to them who he is (Mt. 16:17). To them it is given to know the mysteries (13:11). The story of OT revelation continues as a story of revelation to the simple (cf. Ps. 25:14). This is the special point in Mt. 11:25. The cry of jubilation is not just the result of experience but expresses a basic insight into the nature of revelation as God himself wills it. Jesus, who is lowly, has come to *népios*. This manifests the greatness of divine grace. Being gentle and lowly, Jesus invites the *népios* to himself (v. 29). "These things" in v. 25 is to be taken christologically. The reference is to Jesus himself as the revelation of God. Recognition of Jesus, the presupposition of the acceptance of revelation, is fulfilled in the *népios*. The church, attracted to pedagogic models, has always found it hard to stand by this truth. The fact that it includes concealment from the wise enhances the difficulty. This is why Paul's understanding in 1 Cor. 1:19-20 is so important. It is also why the idea of Jesus himself as a child has been significant even though it has produced apocryphal traditions that reflect the childhood stories of the age. In spite of their stress on learning, then, even theologians like Clement and Origen of Alexandria find it impossible to abandon the principle that revelation is to the simple. Origen defends the self-description of believers as *népios* against the scorn of Celsus, and Clement not only allows that the gospel is for *népios* but sees that through Christ, childhood's revealer, all Christians are *népios* notwithstanding the educational distinctions between them. [G. BERTRAM, IV, 912-23]

néstis [hungry, fasting], *nésteio* [to hunger, fast], *néstia* [suffering hunger, fasting]

1. *The Meaning of the Word. néstis* means "one who has not eaten," "who is empty," then "who fasts;" *nésteio* means "to be without food or hungry," but mostly "to fast." The noun *néstia* means "suffering hunger," usually "fasting."
 2. *Fasting in Antiquity.* Fasting is found in all religions. It is the temporary abstinence from nourishment on religious grounds. At first it is more common among the Greeks than the Romans, but it spreads over the whole of the ancient world. Fear of demons plays a role in it; it is also seen as a means of preparing for dealings with deity. The mourning fast is due to fear of demonic infection. Egyptian priests fast before entering the sanctuary. Fasting also prepares the way for ecstatic revelations. There is little relation between fasting and ethics in antiquity.
 3. *Fasting in the OT and Judaism.* The OT uses various terms for fasting. Many aspects of OT fasting are the same as elsewhere. There is a mourning fast for the dead that expresses sorrow (1 Sam. 31:13). Moses fasts before receiving the commandments (Ex. 34:28), as does Daniel before receiving his visions (Dan. 9:3). Fasting also expresses submission to God, whether in the case of individuals (2 Sam. 12:16ff.) or the people (Judg. 20:26 etc.). Prayer accompanies fasting (Jer. 14:12), especially penitential prayer (1 Sam. 7:6). The one who fasts often takes the posture of a mourner (cf. 1 Kgs. 21:27). Fasts last one day (Judg. 20:26); three days in Esth. 4:16. In the seven-day fast of 1 Sam. 31:13 the actual fasting is only during the day. The only cultic fast is on the Day of Atonement (Lev. 16:29ff.). Special fasts are set up to remember the fall of Jerusalem (Zech. 7:3, 5; 8:19). The prophets protest against the

view that purely external fasting gains a hearing with God (cf. Jer. 14:12; Is. 58:1ff.). For them true fasting is a bowing down of the soul that leads to moral action. Judaism finds an important place for fasting. Apocalypists prepare for revelation by it. Fasting confirms vows and prayer. It has efficacy with God for forgiveness, healing, and exorcism, although true fasting necessarily involves repentance. The devout make the second and fifth days of the week into additional fasts, but there is never fasting on special feast days, days of preparation, or the sabbath. Longer fasts of up to 40 days occur, and much stress is laid on gestures of mourning in fasting. The Pharisees, the disciples of the Baptist, and the Therapeutae all observe fasts. Philo extols *nesteia* as ascetic restraint. Rules are set up for the public fasts, and individual fasting tends to replace sacrifice after the destruction of the temple, since it grants expiation, guarantees a divine hearing, and produces sanctity. Yet there are warnings that penitence is also required, and students are advised against excessive fasting.

4. *Fasting in the NT.* Jesus opens his ministry with a 40-day fast corresponding to that of Moses. But Jesus as the Mediator of the new covenant has already received God's revelation, and he fasts in order to be equipped to confirm his messianic dignity and power. He seems not to engage in special fasting during his ministry, but he would naturally observe the public fasts, and he does not forbid his hearers to fast. For Jesus, however, fasting is service of God and a sign of true conversion. It must be done in secret and not accompanied by open signs of mourning. His disciples do not fast like those of the Baptist (Mk. 2:18ff.), for the presence of the Messiah means rejoicing as at the presence of a bridegroom. The new age is an age of joy. Only the age of waiting (which will begin again after his death) is a time of fasting (cf. Jn. 16:20). The eschatological message of Jesus transcends fasting, but since there is a gap between the dawn of salvation and its consummation there is room for fasting, not as a pious work, but as the sign of an inner attitude. The sayings about the patch and the wineskins are linked to the question of fasting in Mk. 2:18ff. This link preserves the insight that the new age has come as an age of joy. Yet fasting goes hand in hand with prayer in Acts 13:2-3 and 14:23, when missionaries are sent out and elders are appointed. The epistles do not mention fasting; it is not listed even in Heb. 13:16.

5. *Fasting in the Early Church.* Voluntary fasting on specific days returns in the early church (Wednesday and Friday in Did. 8.1). The Easter fast is laid on all Christians in the second century (Eusebius *Ecclesiastical History* 5.24.12ff.). Fasting before baptism also comes into vogue (Did. 7.4), as does fasting before communion. Reasons given for fasting are to strengthen prayer, to prepare for revelation, to express sorrow, to help the poor with the food saved, and to reconcile penitents with God. Criticisms of fasting are based on the OT prophets (Barn. 3.1ff.), and there is a tendency to subordinate the rite to inwardness and to the ethical (Hermas *Similitudes* 5.3.5ff.). But the early church shows little awareness of Jesus' distinctive approach to fasting.

[J. BEHM, IV, 924-35]

nēphō [to be sober], **nēphaios** [sober, self-controlled], **eknēphō** [to become sober]

nēphō.

1. *Sobriety in a Literal Sense.* The thought behind **nēphō** is a negative one, i.e., the opposite of intoxication. This is first meant literally either in the strict sense of complete abstemiousness or the relative sense of temperance.

A. Usage outside the NT.
 1. This group denotes "victory," "supremacy," or "success." It is assumed that the success is palpable and achieved by an action, but two questions remain, a. whether the human eye can distinguish true victory from false, and b. whether mortals can ever really achieve true victory. In answer to the first question, it is argued that true victory may be hidden, while in answer to the second the mystery religions hold out the promise of ultimate victory.

nikao [to conquer, overcome], *nikē* [victory], *nikos* [victory], *hypernikao* [to be more than conquerors]

[O. BAUERFREUND, IV, 936-41]

eknepho. This word, meaning "to become sober," occurs in 1 Cor. 15:34. Paul has just mentioned the confused thinking about life and death that leads to loose conduct. Appropriately, then, he summons the Corinthians to come to their senses in a true sobriety of thought centered on God's message in the raising again of Christ.

needed in the service of God (though with a hint of the literal sense too). term is probably a cultic one and refers to the self-control and clarity of mind that are 1 Tim. 3:8 are parallel, the meaning might be "temperate in the use of wine." But the for bishops (1 Tim. 3:2), women (3:11), and elders (Tit. 2:2). If 1 Tim. 3:2 and at this point to the sacred sphere. In the NT the term occurs in the listed requirements just in a literal sense, but in the sense of sobriety of judgment. The word still belongs applies *nephalios* to men when he regards abstemiousness as a priestly obligation, not ecstasies, Philo takes a positive view, using the phrase *nephalios meizō*. But Philo also 2.a. The neuter singular denotes "what is sober," "sobriety." b. In relation to wine.

1.a. This word means "holding no wine"; the reference is to (cultic) materials or offerings. b. It then describes cultic objects (e.g., fuel) that are not to be made of the wood of the vine, and, by extension, things that remind us of cultic actions without *nephalios*.

The NT uses *nepho* only in the figurative sense. It does not equate the endowment of the Spirit with Dionysiac-type intoxication (as onlookers might do, Acts 2:12ff.; cf. Eph. 5:18), but in the five instances (1 Th. 5:6, 8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8) *nepho* means acknowledgment of the reality of revelation and discharge of the resultant ministry in worship, hope, love, and conflict.

endorses the synthesis. sense this involves a concession, but figuratively, while a softening takes place, Philo from it is a conversion.

c. Psychologically Philo sees that intoxication and sobriety overlap. In the literal form of fuzziness (including intoxication) usurps the place of God, and awakening is denoted by the group. For Philo the sober regulation of given powers is a self-valued in both individual and public life.

2. *Sobriety in the Figurative Sense*.
 a. When the word is used figuratively the subject is a person or the human *logismos* and what is meant is the opposite of every kind of fuzziness. Sober judgment is highly

anptros. This word means (cultically) "unwashed." It does not occur in the LXX, but the OT stresses the need for clean hands in ministry and prayer (Lev. 15:11; Ex. 30:19ff.). Judaism brings in the custom of washing the hands before meals, but when the disciples are attacked for eating with unwashed hands (Mk. 7:2; Mt. 15:20) Jesus exposes the formalism of the requirement. [F. HAUCK, IV, 946-48]

nptro (→ *baptizo, louo, katharos*). This word means "to wash" both generally and cultically. Running water, especially from springs, is preferred for washing. Partial washing of people is at issue. Ritual purity in the approach to deity imposes the need for cultic washing. This is important in the OT (cf. Ex. 30:18-19; Dt. 21:6). Judaism extends the OT rules, e.g., by requiring washing of the hands before meals. In the NT *nptro* means partial washing but is of no great significance. It denotes ordinary washing in Jn. 9:7, 11, 15 and Jewish ritual washing in Mt. 15:2. Jesus defends the disciples when they are attacked for not washing before eating, and he exposes the hypocrisy of those who deliberately refrain from washing when fasting (Mt. 6:17). In the foot-washing *nptro* is partial washing (the feet) as distinct from *louo* (Jn. 13:5-6, 8 etc.). By his action here Jesus sets an example of menial service. But the action also has symbolical significance. Christ's death gives full cleansing (cf. baptism), so that there is no need of partial washing (if we omit "except for his feet"), or need only of cleansing from daily sin (if we include it).

nptro [to wash], *anptros* [unwashed]

B. NT Usage. In the Lucan version of the parable of the strong man, the stronger "overcomes" him (Lk. 11:22; "binds" in Mt. 12:29). This is an obvious victory, but the victory of Jesus which it illustrates is not obvious to his opponents, who advance a theory that would mean discord in the kingdom of evil. The same decisive victory of Jesus is in view in Jn. 16:33. Revelation talks about provisional victories of evil, e.g., in 6:2; 11:7; 13:7. But these victories are "allowed" and therefore restricted. Terrible though they are, the Lion has won the final victory (5:5; cf. 17:14). The beast may thus seem to be victorious, but by the crystal sea are those who have overcome him (15:2). Promises may thus be given in all the churches to those who overcome earth (21:7). The victory is eschatological, but Christ has won it already with his blood (3:21; 12:11), and it is already present (1 Jn. 5:4-5). The young men have overcome the evil one (1 Jn. 2:13-14), and evil is overcome by good (Rom. 12:21). The use of *nike* is similar to that of *nikaō*. On the basis of Is. 42:1ff., Mt. 12:20 speaks of the victory of God's servant Christ, while on the basis of Is. 25:8 Paul in 1 Cor. 15:54ff. refers to the victory over death. Faith itself is *nike* in 1 Jn. 5:4. So great is the victory that is secured by the loving work of Christ that Paul in Rom. 8:37 finds *nikaō* too weak a term. He thus adopts the rare *hypernikaō*. In every test we win the supreme victory; we are "more than conquerors."

2. The Greek renderings of the OT yield no striking data regarding the use of the group. The LXX employs it variously for standing in the judgment and for military success. Israel's victory (2 Macc. 10:38), or that of the prophet (Ezek. 3:8), is viewed as God's victory. 4 Maccabees speaks about victory over inner passions and external assaults. Yet the martyr's victory is a divine gift no less than a moral achievement.

B. The Term *nous* in Greek Philosophy and Religion. The transition to philosophy gives the term *nous* more pregnancy but in so doing restricts it. The *nous* is now the "reason" or "spirit" with a more theoretical orientation. In Anaxagoras *nous* is the cosmic reason that orders the universe and links perception and creativity. Plato thinks the *nous* is the most excellent part of us. As it rules the world, so it controls moral action. With truth, it is the product of the marriage of humanity with pure being. Aristotle sees in the *nous* our characteristic *energeia*. Theoretical *nous* is the power of logical thought and practical *nous* sets goals for the will. The *nous* is immortal and comes into the body from outside. Yet this applies only to the active, not the passive or potential *nous*. In Zeno God is cosmic reason, in Epicurus God's being is *nous*, and in Marcus Aurelius the *nous* is our *daimon*. Philo uses *nous* for reason (as distinct from *pneuma* as spirit), but while *nous* is the best in us, it is earthly and can attain

A. The Meaning of the Term.

1. The original meaning of *nous* is "(inner) sense directed on an object," and from this come such meanings as "sensation," "power of perception," and "mode of thought." The main nuances are "mind," "insight," "understanding," "judgment," and "meaning." The word is rare in the LXX, since *kardia* is there the main organ of understanding. The usual meaning in the Apocrypha is "mind" or "disposition."
3. The term is imprecise in postbiblical Jewish works, having such senses as "moral nature," "mode of thought," and "power of spiritual perception."

nous.

of God as Creator is rooted in the knowledge of God as Savior. invisible is the true reality, but this reality is the reality of salvation. Hence knowledge creative will is the basis of all reality is to think in terms of faith. Faith sees that the fact perceive that the universe is ordered by God's word. To acknowledge that God's are thus responsible when we fail to do so. Heb. 11:3 argues that by faith we do in should work back (in an intellectual process) to the invisible reality of the Creator. We power and majesty may be apprehended in his works. From visible things we can and *noein*. Knowledge has religious and moral significance. Rom. 1:20 states that God's 2. *Biblical Theology*. In. 12:40 takes the biblical view that the heart is the center of "to recognize," "to understand," and "to imagine."

1. *Linguistic Data*. The verb *noeo* means "to direct one's mind to." At first it is used then "to think," "to understand," "to intend," and "to know" as a function of the mind (*nous*). In the LXX the organ of *noein* is often the heart (*kardia*), but the sphere of *noein* is always mental. In the NT the verb has such senses as "to note," "to grasp," "to recognize," "to understand," and "to imagine."

noeo.

noeo [to perceive, think, know], *nous* [mind, understanding], *noema* [thought], *anoetos* [inconceivable, foolish], *anoia* [folly], *dysnoetos* [hard to understand], *dianoia* [mind, understanding], *dianoema* [thought], *enoia* [thought, insight], *eunoio* [to be well-disposed], *enoia* [goodwill], *katanoeo* [to ponder, study], *metanoio* [to change one's mind, repent], *metanoia* [repentance, conversion], *ametanooetos* [unrepentant], *pronoio* [to foresee, care for], *pronoia* [foresight, providence], *hypo-noeo* [to suspect, conjecture], *hyponoia* [suspicion, conjecture], *noutheteo* [to instruct, admonish], *nouthesia* [instruction, admonition]

to truth only as divinely instructed. The *nous* of the first man far surpasses ours. When the *nous* serves God purely, it is divine and rises up to heaven in an initiation into the divine mysteries. In ecstasy, it is replaced by the *pneuma*. God himself is *nous* in the deepest sense. In contrast, the human *nous* is limited, but because cosmic *nous* has created the universe, it has the promise that it will finally come to know God and itself. In Plotinus the *nous* is the thinking substance and the supreme hypostasis in the intelligible realm. It works in the lesser suprasensual and sensual spheres and is in us the chief force alien to the world of sense. In the Hermetic writings God is *nous* in the supreme sense and then there is a second *nous*. The divine *nous* is a unique human property that brings knowledge and insight, although in some texts it seems to belong only to the righteous. In Gnosticism and magic *nous* is hypostatized as the god *Nous* or as an emanation among the aeons. The aeon *Nous* still plays a part in Manichaeism.

C. *nous* in the NT.

a. Used only by Paul (apart from Lk. 24:45; Rev. 13:18; 17:9), *nous* is imprecise in the NT, though never equated with *pneuma* or *psyche*. It first means "mind" or "disposition" in the sense of inner orientation or moral attitude (cf. Rom. 1:28; Eph. 4:17; Col. 2:18; 1 Tim. 6:5; Tit. 1:15). In the disposition of the believer there should be constant renewal (Rom. 12:2). Unity is achieved when members of the community are of the same *nous* (1 Cor. 1:10).

b. A second sense is "practical reason," i.e., the moral consciousness that determines will and action. Thus in Rom. 7:23 the *nous* affirms the law to be God's, and in 7:25 Paul serves this law with his *nous*.

c. The word then means "understanding"; in this sense it is the faculty of knowledge whether as state or act. Thus the *nous* understands the OT in Lk. 24:45 and penetrates secrets in Rev. 13:18; 17:9. God's peace grants a liberation far beyond our care-ridden understanding (Phil. 4:7). The *nous* produces intelligible words and clear thoughts in 1 Cor. 14:14-15, 19. It commands a sure power of judgment when faced with extravagant ideas (2 Th. 2:2).

d. A final sense is "thought," "judgment," or "resolve." We are to be established in our own judgment (Rom. 14:5). God's saving resolve answers the question put in Rom. 9-11 (11:34). This is also the meaning in the first occurrence in 1 Cor. 2:16 ("the mind of the Lord"); in the second occurrence ("the mind of Christ") the sense is more that of disposition (a.).

D. *nous* in the Oldest Christian Literature after the NT. The word is rare and imprecise in the apostolic fathers, but Gnostics find in Christ the first-begotten *Nous*, the Apologists think God and Christ are by nature *nous* and may be known only by *nous*, and Clement of Alexandria suggests that God is *nous*, that Christ is the Son of *nous*, that the word illumines the soul as it pierces to the depths of the *nous*, and that the human *nous*, when purified, can in some sense receive God's power. Thus philosophical ideas give to the use of *nous* a thrust that it does not have in the NT itself.

noëma. This word denotes the result of the activity of *nous*, i.e., "what is thought," "thought," "concept," "point," "resolve," or "plan." Only Paul uses it in the NT, and always in a bad sense (except in Phil. 4:7). Thus, in the plural, it means corrupt thoughts in 2 Cor. 3:14; 4:4; 11:3, the devices of Satan in 2 Cor. 2:11, and opposing thoughts that are captured and brought into Christ's service in 2 Cor. 10:5. In Phil. 4:7 (also plural) the reference is to thoughts that proceed from the hearts of believers.

1. Use outside the NT. This word means "what takes place in the *nous*," i.e., "de- liberation." It can then mean "what arises in the *nous*," and it is used in philosophy for "idea" or "concept." Thus in Stoicism all thought rests on empirical *emnoia* (con- cepts). Such concepts come by experience or observation. They are common to all people, but not innate. They include notions of God, immortality, providence, and good and evil. In the LXX *emnoia* occurs often in Proverbs for "insight," "perception," "consideration," etc. (cf. 1:4; 3:21; 4:1; 16:22; 18:15; 23:4). In the plural it denotes ethical thoughts in 23:19. Elsewhere in Jewish works the term is rare. Philo can use it in the everyday sense, but usually for him it denotes the thoughts with which reason

2. NT Usage. Though not common, *diánoia* occurs in most NT books in the popular sense, with some LXX influence. In the Synoptics and Hebrews the main sense is "mind" or "understanding" (cf. Mk. 12:30; Heb. 8:10; 10:16; an arrogant disposition in Lk. 1:51). In Eph. 4:18 the defect of *nous* is traced back to a defect of *diánoia* (moral and spiritual understanding). In Col. 1:21 the pre-Christian mode of thinking is in view, and the impulses of the will are meant in the plural in Eph. 2:3, i.e., evil thoughts or inclinations. The metaphor of 1 Pet. 1:13 is a summons to readiness of mind and soul, while in 2 Pet. 3:1 a pure disposition is meant. The only instance in the Johannine writings is in 1 Jn. 5:20, where the reference is not to specific know- edge, nor to a natural disposition, but to thinking (given by the Son of God) that is oriented to God. In the apostolic fathers we find a use similar to that of the NT, e.g., for faculty of thought or for mind (evil thoughts in 1 Clem. 39.1). The word is less common than *nous* and *kardia* in the Apologists, but Clement of Alexandria uses it in all the current Greek senses.

3. Use outside the NT. This common word for "thought" has such varied senses as (1) thought as a function, (2) the power of thought, the thinking consciousness, (3) the way of thought, (4) the result of thought, e.g., thought, idea, opinion, or judgment, (5) resolve or intention, and (6) the meaning of words or statements. The LXX uses it as an equivalent of *kardia*, and the usage is much the same in other Jewish works. In Eph. 4:18 the defect of *nous* is traced back to a defect of *diánoia* (moral and spiritual understanding). In Col. 1:21 the pre-Christian mode of thinking is in view, and the impulses of the will are meant in the plural in Eph. 2:3, i.e., evil thoughts or inclinations. The metaphor of 1 Pet. 1:13 is a summons to readiness of mind and soul, while in 2 Pet. 3:1 a pure disposition is meant. The only instance in the Johannine writings is in 1 Jn. 5:20, where the reference is not to specific know- edge, nor to a natural disposition, but to thinking (given by the Son of God) that is oriented to God. In the apostolic fathers we find a use similar to that of the NT, e.g., for faculty of thought or for mind (evil thoughts in 1 Clem. 39.1). The word is less common than *nous* and *kardia* in the Apologists, but Clement of Alexandria uses it in all the current Greek senses.

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2. *NT Use*. The term is rare in the NT and the use is popular. In Heb. 4:12 the *ennōia* that God's word discerns are morally questionable thoughts. In 1 Pet. 4:1 the truth expressed in Christ's passion is a "thought" with which believers are to arm themselves so as to have no more dealings with sin (cf. Rom. 6:2ff.).

ennōio, ennōio. *ennōio* means "to be well-disposed to," "to meet halfway," and *ennōia* means "goodwill." In Mt. 5:25-26 the advice to the debtor is to meet his adversary halfway, i.e., to come to an arrangement with him. In the light of the last judgment, disciples should be conciliatory with a view to settling wrongs. In Eph. 6:7 the admonition that slaves should serve with *ennōia* (goodwill) corresponds to a general view of antiquity but is given a new basis, namely, that the service is now rendered to the Lord. Mart. Pol. 17:3 transfers the loyalty or self-sacrifice of subjects directly to the relation between Christians and Christ.

katanōō. This compound intensifies the simple *noōō*; it means "to immerse oneself in." This may be in the field of sensory perception, but critical examination is also denoted, and in literary Greek the idea is that of apprehension by pondering or studying. In the NT visual perception is usually the point, e.g., scrutiny of an object (Jms. 1:23-24), or the observation of facts or processes (Lk. 12:24, 27; Rom. 4:19; Acts 7:31-32). Sensory contemplation may lead to intellectual apprehension, and this is indicated in Lk. 20:23, where Jesus takes note of the craftiness of his questioners. In Hebrews Christians are to focus on the moral example of Christ (3:1-2) or to consider how they can stir up one another to loving actions that will demonstrate their faith (10:24).

metanoō, metanoia.

A. Greek Usage.

1. *metanoō*. (1) This word, which is fairly rare, has first the sense "to note after or late" (often with the sense "too late"). (2) It then means "to change one's *nous*," i.e., opinion, feelings, or purpose. (3) If it is perceived that the former *nous* was wrong, it then takes on the sense "to regret," "to rue," in various constructions, and often with an ethical nuance.

2. *metanoia*. (1) The noun, too, can mean "later knowledge" or "subsequent emendation." (2) More commonly it denotes "change of *nous*," whether in feelings, will, or thought. (3) It then means "remorse" or "regret" if there is dissatisfaction with the previous *nous* and the pain etc. it might have caused.

3. *Historical Significance of the Data*. At first the two words bear a purely intellectual sense. When the idea of change of *nous* establishes itself, emotional and volitional elements come in, but the change is not necessarily ethical; it may be from good to bad. Only when the idea of regret is present is a moral component plainly included, and even now there is no total change in life's direction, for the regret is only for a specific act or attitude, not for a whole way of life. Philosophers use the terms mainly in the intellectual sense, though not without a moral nuance. Fools become wise when they reconsider, but the wise are above *metanoia*, since it would pillory them as the victims of error and show them to be lacking in inner harmony. The Greek world offers no true linguistic or material basis for the NT understanding of *metanoō* and *metanoia* as conversion.

2. *The Prophetic Concept of Conversion.* The prophets do not invent a special word for true repentance but make do with the common word for return (*shûb*). This carries with it a sense of turning back, i.e., after relapse, but not exclusively so, for sometimes the idea is that of turning from. In general, what is meant is an about-face. The turning is mostly to God (once in Neh. 9:29 to the law), and what is turned from is evil conduct, previous conduct, violence, idols, or sin. The concept of conversion stresses positively the fact that real penitence involves a new relation to God that embraces all spheres of life and claims the will in a way that no external rites can replace. The question of standing before God is the question that really matters. All other things, relations with others, the cultus, and the state, depend on it. Implied here is a strongly personal view of sin whereby individual faults are seen to result from a wrong attitude to God, e.g., infidelity in Hosea, rebellion in Isaiah, forsaking God in Jeremiah. This wrong attitude is the more serious because of Israel's special relationship to God as the covenant people. In line with the personal view of sin is a personal view of repentance as turning to God with all one's being. This turning, or

God. This is why they protest against them. national disasters rather than as ways to establish a new and true relationship with external forms might easily come to be viewed as magical ways of dealing with serious penitence carries with it a turning from sin to righteousness. Without this the garment (2:12-13). The prophets are not rejecting external forms but are insisting that Joel adds to the summons to weeping a call for the rending of the heart and not the ancient prophetic cry for an inner fasting that will issue in righteousness (7:5ff.). God sees no serious penitence in it, for it has no moral force. Zechariah raises again in cultic practices. Hos. 6:1ff. depicts the people doing outward service, but in 6:4ff. that the people does not truly repent (Am. 4:6ff.) even though it most likely engages become purely external, they are subject to prophetic criticism. Thus Amos complains (5) Prophetic Criticism of Cultic and Ritual Penitence. Since cultic forms might

Jerusalem. Defeats, droughts, famines, fires, etc. are the reasons for these special days. preexilic times (1 Kgs. 8:33ff.). During the exile fasts are established for the fall of (4) Days of Penitence. General days of penitence seem to have been common in human sacrifices which the prophets condemned might be made on such occasions.

infer from Mic. 6:6-7 that they would be made. Indeed, it has been suggested that the (cf. Ps. 44). No reference is made to offerings in this connection, but one may perhaps 1:5ff. contains a strong sense of sin, but later we also find protestations of innocence Fixed liturgies develop to this end (Hos. 6:1ff.; Jer. 3:21ff.; Neh. 9; Dt. 9:4ff.). Neh. (3) Liturgies. Calling on God with the confession of sin is also a feature in the fast.

may also fast and be garbed in sackcloth (Jon. 3:7-8; cf. Esth. 4:16). We also read of scratching (Hos. 7:14) and pouring out water (1 Sam. 7:6). Cattle (2) External Forms. Along with fasting, sackcloth and ashes are penitential forms.

ram's horn, and there is common lamentation (Joel 2:15ff.). portrays it, the priests summon to the fast, the people assembles on the blast of the afflictions will not be attributed to the sins of individuals but to public guilt. As Joel an occasion for accusing and robbing Naboth is an example, although often common wrath of God even when no specific offenses are perceived. The fast that is used as forms. The cultic forms develop out of national emergencies, which are traced to the has no special terms for repentance, the concept is present in cultic and prophetic (1) The Occasion and Development of Penitential Observances. Although the OT

B. Repentance and Conversion in the OT.

1. Cultic and Ritual Forms of Penitence.

(2) Philo. In Philo one sees the synthesis of Greek culture and Jewish religion. the prophetic sense as God's gift and work for Israel.

conversion is related eschatologically to the final goal of faith and hope, it is seen in a petty legalistic zeal tends to crowd out the true concept. On the other hand, when tendency to stress individual sins that are left and individual laws that are kept. Thus sinners may come to eternal life. But while a total change is the goal, there is a conversion as a gift and task from God. God himself grants it as a means whereby conversion in the full sense (Sir. 48:15 etc.). The usage echoes the prophetic call for (1) Apocrypha and Pseudepigrapha. These works have *metanoëō* and *metanoia* for

2. Other Literature.

(2) *metanoia*. The LXX does not use this word in translating the OT.

of a lasting change that it does not have in the secular sphere. same sense (Jer. 8:6) when used for Heb. *shb. metanoëō*, then, can acquire the sense or *apostrophē* for religious and moral conversion, but *metanoëō* can have much the change one's mind"—with both God and man as subject. The LXX prefers *epistrophē* (1) *metanoëō*. This word is rare in the LXX. It is used for "to regret" and "to

1. The LXX.

C. *metanoëō* and *metanoia* in Hellenistic Jewish Literature.

[E. WÜRTHWEIN, IV, 980-89]

thought is not expressed with its original grandeur and profundity. penance is still seen to be the central point (cf. Joel 2:12ff.; Jon. 3:8ff.) even if the conversion to the law (cf. the role of the Passover in 2 Chr. 30:6ff.). Yet inner re- from which Malachi demands conversion (3:7-8), or in the call of Neh. 9:29 for 18:21ff.; 33:12ff.; 36:26). A stronger orientation to the law may be seen in the sins in the last resort he, too, sees the need for a new heart that only God can give (cf. aspect, accords more prominence to the forsaking of sin, gives conversion enhanced 44:2) and their insistence on inner renewal (Ps. 51:10). Ezekiel stresses the individual the prophetic witness with their orientation of both sin and conversion to God (Is. 3. *The Exilic and Postexilic Period*. The later chapters of Isaiah and Ps. 51 maintain the living quality of the relation to God and the validity of the moral order.

and avert judgment. On the other hand, judgment is not for it a blind fate. It preserves prophets do not state that the people has a possibility of its own whereby it may repent renewal only as God writes his law in the hearts of the people (31:33). In general, the that by repentance the people may avert judgment, but he expects a comprehensive remnant, not for the whole people. Jeremiah in his many appeals seems to assume fact that conversion is a consequence of God's own saving action, but only for a but because it is the goal of God's direction of history (2:8-9; 3:5). Isaiah accepts the itself will open the door to conversion, not because the latter is a human possibility. Hosea, too, appreciates the seriousness of the situation, but he believes that judgment in Amos, whose message is predominantly one of ineluctable judgment (7:8; 8:2). The call to conversion presupposes its possibility. This aspect is less prominent but comes to expression in Jeremiah and especially in Ezekiel (Jer. 26:3; Ezek. 18:26, that is ungodly. This third aspect seems to be taken for granted in the older prophets and all false gods (Hos. 14:4; Jer. 3:22-23). (3) It means turning aside from everything will (Hos. 6:1ff.; Jer. 34:15). (2) It means trust in God in rejection of all human help will of God, i.e., unconditional recognition of God in conduct corresponding to his returning as the prophets often call it, has three facets. (1) It means obedience to the

(2) Jesus. In the teaching of Jesus *metanoia* is the imperative that is implied in the indicative of the message of the kingdom. Conversion is a basic requirement that follows from the reality of the eschatological kingdom as it is present in Jesus' person. The preaching and miracles are a call to conversion in a final and unconditional

as the divine basis of a new being. grants conversion as both gift and task; it is for us to let it be given and to authenticate signifies that God is at work to change our nature for the new aeon. God himself the righteous and must find expression in acts of love. A baptism of conversion revelation. This is a once-for-all conversion, an inner change, that is required even of The summons acquires new urgency inasmuch as it stands in the light of eschatological the imminence of judgment and demands a turning to God as God is turning to us.

(1) John the Baptist. Conversion is the core of the message of John, who proclaims 2. *The Concept of Conversion.*

sin, a change of mind, or acts of restitution. the call of Jesus to repent is a call to total conversion or simply a call to sorrow for the full OT nuance. This nuance is important, for it makes a big difference whether "great" or "remorse"). The usual meaning is "change of mind" or "conversion" with and once in 2 Peter. The popular sense occurs in Lk. 17:3-4 and 2 Cor. 7:9-10 ("te- four times. The verb occurs 12 times in Revelation, the noun three times in Hebrews and Acts (the verb 21 times, the noun 14). Paul has the verb only once, and the noun 1. *The Linguistic Understanding.* The two words are most common in the Synoptics

E. *metanoë* and *metanoia* in the NT.

much the same as that of Hellenistic Jewish teaching. Messiah will lead all people to God by conversion. The core of the rabbinic view is of the Messiah but others think that the time is set by God. Another hope is that the punishment. Some rabbis think that Israel's conversion is a condition of the coming new violations of the law. By obstinate sinning, one may forfeit it and incur final achieve it, partly in the form of cultic exercises. It is often repeated since there are prayer. Its positive side is obedience to the law. Although God must give it, humans acts and where necessary entails restitution. It comes to expression in penitential and accord it saving significance. Its gates are always open. It is a break with wicked, they have an inner religious concern for the matter. They extol conversion as great, "conversion." While they do not work out the theology of conversion systematically, the OT view of conversion with their frequent use of terms for "to convert" or D. Conversion in Rabbinic Literature. The rabbis give linguistic expression to

life stands behind the individual manifestations. virtues, and relates conversion to the averting of punishment. Yet the goal of a new profundity. He attaches significance to external forms, focuses on individual vices and in the religious and moral sense. His statements, however, are echoes with little (3) Josephus. Like Philo, Josephus uses the terms both in the common sense and

flavor. sage needs no *metanoia*, and in his total view the OT concept retains its distinctive brings harmony in thought and word. Yet he does not agree with the Stoics that the e.g., when he says that conversion fulfills the Stoic ideal, or when he shows that it In his depiction Philo does, of course, adopt philosophical and mystical elements, from sin that affects all life and conduct. Without such conversion there is no salvation. of religious and moral conversion, i.e., the total change of turning to God and turning Philo uses the terms for "change of mind," but he also gives them the religious nuance

F. *metanoë* and *metanoia* in the Ecclesiastical Writings of the Postapostolic and Early Catholic Period. The apostolic fathers make frequent use of the terms in the full sense (1 Clem. 8.3; Justin *Dialogue* 109.1; *Hermas Mandates* 4.3.2). Greek ideas are interused (Hermas *Visions* 3.7.3; Justin *Apology* 61.10; Mart. Pol. 9.2), but Christian influence is apparent (Did. 10.6; 1 Clem. 7.4; Hermas *Similitudes* 9.22.3; Justin *Apology* 15.7-8), and there is a strong orientation to the OT (1 Clem. 8; Justin *Dialogue* 25.4; 30.1; 107.2). Jewish ideas make some impact. Thus keeping the commandments is part of conversion (Hermas *Visions* 5.6-7), and penitence with weeping and wailing is required (Justin *Dialogue* 14.1.3). This leads to the development of a penitential discipline and the equation of *metanoia* and penance. The teaching of Hermas opens the door for this with its message of a second repentance. The first conversion is unique (*Mandates* 4.3.1-2), but a second repentance is possible which consists of moral achievement in accordance with the mandates (*Mandates* 1-12).

d. The impossibility of a Second *metanoia* in Hebrews. Hebrews stresses the total seriousness of conversion. We cannot command it at will (12:7). There is no renewal of it for apostates. What is at issue is not daily repentance but the decisive change that is a new creation. Those who are set in the circle of eschatological salvation, if they consciously arrest the movement and turn back from God, are exposed to eschatological judgment. Conversion is a totality, and hence its surrender is a total surrender.

c. John. In John, too, faith includes conversion. So does the new birth from God. The sharp line drawn between light and darkness etc. means that believing in God necessarily carries with it a turning from evil.

b. Paul. In Rom. 2:4 *metanoia* in view of the judgment is what God in his goodness seeks for us. It is God's gift (2 Tim. 2:25). It means a radical break with the past (2 Cor. 12:21). Psychologically it involves remorse (2 Cor. 7:9-10), but more deeply it is God's saving work. For Paul, the concept of faith embraces conversion with its implication of death and renewal. This explains his sparing use of the terms.

a. General. In the apostolic kerygma conversion is a total requirement. The disciples preach it in Mk. 6:12 and are directed to summon people to it in Lk. 24:47. *metanoia* is at the heart of their message in Acts (5:31; 8:22; 11:18, etc.). It is a basic article in Heb. 6:1. Peter's sermon connects it with baptism (Acts 2:38). It is a turning from evil to God (8:22; 20:21). It is both a divine gift and a human task (5:31; 2:38). It embraces all life (cf. Acts 3:19 etc.). Its basis is Christ's saving work (5:31). The Spirit effects it (11:18). Faith goes with it (26:18). The imminent end gives urgency to its proclamation (Rev. 2:5, 16; 3:3). The goal is remission of sins (Acts 3:19) and final salvation (11:18).

(3) Primitve Christianity

then, the message is one of joy. *metanoia* is not law, but gospel. those who are subject to the divine rule, i.e., converted people. In all its severity, requirement. By the baptism of the Spirit Jesus imparts the divine power that creates small and receptive like a child (Mt. 18:3). It is God's gift, but as such a binding positive aspect (cf. Mk. 1:15). It is not a human achievement, for it involves becoming a complete commitment that seeks forgiveness in full trust and surrender. Faith is its renounced (Mt. 5:29-30; 10:32ff., etc.). Conversion applies to all people, demanding are not used. Not merely evil, but anything that might be put before God must be 12:39ff.; 11:20ff.; Mt. 4:17). This is the point of Jesus' teaching even when the terms decision, in a once-for-all turning to God in total obedience (cf. Mk. 1:15; Mt.

3. *Judaism*. Through all the pressures of history Judaism maintains the OT belief in God's providence. This is apparent in the great apocalypses in which persons and events serve foreknown ends and history follows a predetermined course with the rule of God as the final goal. The law is a providential guarantee of God's dynamic presence and its commandments are tools of providence. God controls all situations, so that

centric and volitional. his plan of salvation (cf. Gen. 50:20). The OT view of providence is strongly theo- Even evil is a means in God's hands (Am. 3:5-6; Is. 45:7). Incomprehensibly it serves guidance and see that their lives are in his hands (Prov. 20:24; Job 5:18ff.; Ps. 16:5ff.). Believers are caught up in the events that God directs and hence they experience his- tory (Is. 22:11) and chooses instruments to effect his purposes in it (Is. 49:1ff.). Is. 41:2ff.). Displaying his presence by miracles (1 Sam. 12:16ff.), God foresees his- 2 Kgs. 19:25ff.) and shapes the destiny of all peoples (Am. 2:1ff.; Gen. 11:1ff.; abstract idea but the personal God who overturns the history of his people (Dt. 32:39; achieved (Ps. 19:6; Job 38:33; Prov. 8:29; Jer. 5:22). We have here no neutral or (cf. Ps. 65:6ff.; Hos. 2:10; Job 9:5ff.). God sees to it that his purposes are the belief that the God of creation upholds and directs the world is everywhere present 2. *The OT*. The only direct expression of providence in the OT is in Job 10:12, but a rational humanity is the goal. Since the gods cannot fail, a joyous confidence results. benevolent concern. Moral as well as physical events are under divine control, and all things and works them for good. Destiny may be ineluctable, but it expresses a the heart of Stoic belief. Nothing is contingent; immanent divine power harmonizes good. The wise and just care of the gods binds us to obedient trust. Providence is at Greek thought develops the concept of a divine *pronoia* that works in nature for human 1. *Greek and Roman Antiquity*. Beginning with the idea of the rule of cosmic reason, B. The Concept of Divine Providence.

warns believers not to care for the body in such a way as to give entry to sinful lusts. *pronoia*. *pronoia* is rhetorically ascribed to Felix in Acts 24:2, and in Rom. 13:14 Paul becomes a term for deity (especially in Stoicism). The NT never alludes to divine and rational elements. In philosophy *pronoia* is used for divine providence and itself converge in foreknowledge, foresight, and foreordination. The stress is on the temporal of "forethought" or "provision." When the term is applied to the gods the meanings 2. *pronoia*. This word means "prior vision or knowledge" but usually has the sense for" is the sense in 2 Cor. 8:1 and Rom. 12:17 (cf. Prov. 3:4 LXX). take thought for." "To care for" is the meaning in 1 Tim. 5:8, while "to have regard foresee"; also "to know in advance," then "to care for," "to make provision for," "to 1. *pronoia*. This word means "to perceive in advance," "to note beforehand," "to A. The Usage.

pronoia, pronoia

self-righteous who resist conversion. to this ideal by using the word in Rom. 2:5 for the hardened mind and heart of the no change of mind," "beyond repentance or recall," "unshakable." The Stoics use it *ametanolētos* (→ *ametanolētos* under *metamelomai*). This word means "exposed to

Asceticism and penal suffering are the school of this conversion (*Similitudes* 7.4-5; *Mandates* 4.2.2).

metanoō
to change one's mind, repent

one may commit oneself always to him in prayer, although providence in this sense does not negate human freedom. To express the idea of providence Hellenistic Judaism takes over the term *pronoia*. It is natural that God as Father should be concerned for his children. He thus works to avert what is harmful and to achieve what is beneficial (cf. Philo and Josephus). The habit even develops of calling God *pronoia* (4 Macc. 9:24), and Philo can describe providence in Stoic terms (cf. *On the Special Laws* 3.189). 4. *The NT*. That the NT does not express the concept of providence illustrates its distinction from philosophy. The belief is implicitly present but along OT lines. God as Creator is Lord of heaven and earth (Mt. 11:25). He directs history's course to his own goal (Rom. 11:36). Predominant is the love of God enacted in Christ. This is what is reflected in God's sending sunshine and rain on all people (Mt. 5:45) and in his care for all creatures (6:26ff.). God works all things for good for those who love him (Rom. 8:28), and nothing can separate them from his love (8:35ff.; cf. Phil. 2:13). This faith gives individuals their place in God's teleological control of history (Rom. 9-11) with the establishment of his kingdom as the goal. The foreseen plan of salvation, manifested in history in Christ, reaches its consummation beyond history. 5. *The Early Church*. The apostolic fathers inherit the concept of providence. The sprouting of seeds attests to the resurrection (1 Clem. 24.5) and the church is the work of divine providence (Hermas *Visions* 1.3.4). Philosophical ideas intermingle with the primary soteriological concern (Athenagoras *Supplication* 1.1). If Irenaeus ascribes providence plainly to the God of salvation (*Against Heresies* 4.36.6), Clement of Alexandria views it as a rational truth, to doubt which is unchristian (*Stromata* 1.52.1ff.). Philosophy itself is for him a work of providence preparing the way for the gospel (1.18.4; 6.128.3). The tendency, then, is to split providence and salvation into distinct branches of the divine operation that are related, but not organically so.

hypnoëō, hypnoia. The verb means "to think in secret," "to suspect," or, more generally, "to conjecture." In the NT only Acts uses it, and with no theological significance. It means "to suppose" in 13:25, "to suspect" in 27:18, and "to conjecture" in 27:27. The noun has such senses as "secret opinion," "conjecture," "illusion," and "hidden meaning" (e.g., of metaphors or allegories). In 1 Tim. 6:4, which depicts the liking of false teachers for wars of words, the reference is to the wicked suspicions or insinuations with which they try to discredit those who oppose them.

noutheteō, nouthesia. The verb means "to impart understanding," "to set right," "to lay on the heart." The stress is on influencing not merely the intellect but the will and disposition. The word thus acquires such senses as "to admonish," "to warn," "to remind," and "to correct." It describes a basic means of education. Philo and Clement of Alexandria speak about God or Christ warning, censuring, and encouraging us in this way. The idea is not that of punishment but of a moral appeal that leads to amendment. In this sense it takes on the meaning "to discipline," "Philosophy, however, does not use it technically for its own work. The LXX makes little use of it; it means "to reprimand" in 1 Sam. 3:13, "to admonish" in Job 4:3, and "to correct" in Job 30:1; 36:12. The noun, which means "admonition" or "correction," is common in Philo, for whom it represents divine warnings as distinct from divine punishments. The only LXX use is in Wis. 16:6 (the desert plagues as a warning), but Job 5:17 has the synonymous *nouthetema*. The group occurs in the NT only in Paul. In Eph. 6:4 the noun represents a means of Christian upbringing, i.e., the admonition or instruction which will correct but not provoke. In 1 Cor. 10:11 God's OT judgments have pedagogic significance; they are written for our instruction. The verb denotes a pastoral

- nómos*.
- A. The Greek and Hellenistic World.
1. The Meaning of *nómos*.
- a. From *némō*, "to allot," *nómos* first means "what is proper." It thus comes to apply very broadly to any norm, rule, custom, usage, or tradition. The concept is religious but embraces all aspects of life (e.g., marriage, family, schools, and meals, not just the cultus). Even the gods have *nomoi*.
- b. Politically a specialized use develops in the sphere of law, although *nómos* may still denote more generally the absolute as well as the political law, e.g., cosmic law, natural law, or moral law.
- c. By the fifth century B.C. the term comes to be used for written laws in a legal sense.
- d. It then denotes "contracts" or "conventions."
- e. It has a musical application as "mode of singing" or "melody." *Nómos* is personified as a divine figure in poetry and later in theology.
2. The Nature and Development of the Concept in the Greek World. Rooted in religion, *nómos* always retains its relation to the cultus in the Greek world. Even written law expresses the will of deity. *nómos* always has an author, either deity or an inspired legislator. It is thus a work of supreme skill. Only when laws come to be made by consent does the concept lose its strength.
- a. In the earliest period *nómos* is a creation and revelation of Zeus. It is thus firmly anchored in the divine sphere and expresses what is right or just. The city-states give constitutional form to established usage. The state represents *nómos*; hence the people must fight for its *nómos* as for the state itself. It is the ruling power (the *basileus* or *despotes*) in the city.
- b. By the sixth century B.C. Zeus comes to be viewed as a divine principle. The cosmos is ruled by *nómos*, and human *nómos* reflects this. It is a specific instance of divine law. One can no more live without it than without the *nómos* that rules the cosmos. Some authors (e.g., Heraclitus) understand cosmic law in terms of national law, but others (e.g., the Stoics) lay more stress on cosmic law, a basis for their cosmopolitanism.
- c. Greek tragedy tackles the question of conflicting laws. Sophocles in *Antigone*

<p><i>nómos</i> [law], <i>anomia</i> [lawlessness], <i>ánomos</i> [lawless], <i>énomos</i> [lawful], <i>nomikós</i> [lawyer], <i>nómos</i> [lawful], <i>nomothétēs</i> [lawgiver], <i>nomothetia</i> [the law], <i>nomothetéo</i> [to give laws], <i>paranomia</i> [lawlessness], <i>paranómēō</i> [to transgress the law]</p>
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function. Paul warns and teaches (Col. 1:18) with a view to bringing believers to maturity in Christ. Admonition is a central part of the cure of souls (Acts 20:31). Critics are fatherly words of correction (1 Cor. 4:14-15). The churches are to correct one another through their pastors (1 Th. 5:12) or their reciprocal ministers (1 Th. 5:14). This may be a correcting of the refractory (2 Th. 3:15), but it may also be a last attempt to reclaim heretics (Tit. 3:10). The pastoral use remains a common one in the apostolic fathers (1 Clem. 7.1; Ignatius *Ephesians* 3.1; Hermas *Visions* 2.4.3), and the reference may also be to admonitory sermons (2 Clem. 17.3; Justin *Apology* 67.4).

depicts the confrontation between the law of the state and ancient unwritten law. The inability to keep the law arises, therefore, from an irreconcilability that may be traced right back to God, and a tragic outcome is thus unavoidable. Violation of the law is not due to human sinfulness in this instance. Out of the dilemma more stress comes to be put on unwritten law, either as the original usage of a state, or more commonly as universally valid natural or divine law (cf. the natural law of the Sophists and the cosmic law of the Stoics). This unwritten law embraces ethical and social as well as ritual commands.

d. In the fifth century B.C. the authority of law is shaken by the discovery of other laws and the conclusion that humans are the authors of specific laws. Conflict results not only between laws but between what is right by law and what is right by nature. An attack on religion is also the consequence. From one standpoint, law alone forms a basis for belief in deity. From another (that of the Sophists), the divine origin of law is a clever invention of lawgivers to add sanctions to their laws. Laws, then, can be overturned only by an attack on religion. On the other hand, they can be protected only by showing that they are truly divine. This is what Plato attempts, first by proving the existence of the gods and second by affirming that *nomos*, as a child of *nous*, is related to the soul.

e. The thinking of Socrates begins with the positive content of the state. The law of the state is for him the law of life. It may be unjustly manipulated, but he dies rather than resist it. Laws are parents that sustain and instruct us, and they are still valid in the face of death and beyond.

f. Socrates does not oppose his individual conscience to *nomos*, for what is important for the Greeks is not the subjective moral sense but objective knowledge of right and wrong. This knowledge is law, and obedience to law is righteousness, which includes all virtues. The goal of education (Aristotle) is instruction in the spirit and ethos of laws, with law itself as a teacher, and obedience as a valid form of servitude that distinguishes free citizens from real slaves. (The only other valid form of *doxia* is respect for the gods.) The rule of law guarantees the preservation of the state and the possibility of human life.

g. Plato regards the death of Socrates in obedience to the law as the transition of norm and law from the institution to the soul. He finds a cosmos and order in the soul itself. This is *nomos*. The inner *nomos* is the order that is controlled by the norm of the soul, i.e., righteousness and self-control. The spirit gives law a new validity and force (Aristotle finds this in the *nous*). In this way a fresh link is formed with the divine world. Yet the ideal for Plato is no longer the dominion of law but the rule of a righteous and kingly figure who has true knowledge. In Aristotle, too, the person of outstanding virtue is above law and is indeed law itself for the self and others.

3. *nomos* in Hellenism.

a. This theory becomes a reality in Hellenism. The king himself is now *nomos*. As divine, he is the source of law. He is the visible manifestation of eternal law in the cosmos.

b. Stoicism replaces political law with cosmic law. It does not use the term for the laws of state. True divine law is to be sought only in the cosmos, where one law rules that is the basis of society and the union of divine and human beings. As reason, this law pervades nature and determines moral conduct. Zeus is identified as this cosmic law in a concession to popular religion. To decide for this *nomos* is to come to one's true self. It is thus a reasonable possibility, and it leads to a happy life. Law is written on the soul.

4. *The Deuteronomistic Understanding of the Law.* A distinctive feature of Deuteronomy is the urgency with which the requirement of the law is grounded in God's liberating act. The law must be safeguarded as the link between Israel and God. A further point in Deuteronomy is the concern to impart the blessing of the relation with God to all members of the people. We thus find that in Deuteronomy a. proclamation of the law is preaching; b. the law encompasses all areas of life; c. the neighbor is of central concern; d. distance from God is maintained by upholding the divine supremacy and contesting all submoral worship. Blessing is promised for observance of the law in the

beyond remedy (Am. 5:25), they clearly do not advocate noncultic worship. Gentes (Jer. 7:11; Hos. 4:6), but while they may regard the contemporary cultus as disobedience, they do not expect salvation from a legal order; for this reason they proclaim a new act of God which will establish righteousness and bring the law to the apostasy (cf. Am. 2:9; Is. 1:27-28). The prophets see, however, that appeal to the law may go hand in hand with a refusal of true obedience (Am. 2:6). They radicalize and interiorize the law, and in so doing bring out its real thrust. In view of the people's disobedience, they do not expect salvation from a legal order; for this reason they pose a new demand. For them Israel is still God's people, and violation of the law is with God. The prophetic preaching of repentance presupposes a knowledge of the law (cf. Mic. 6:8). The prophets may put God's demand in a new way, but they do not

3. *The Attitude of the Prophets toward the Law.* Prophecy rests on a new encounter active choice of the people and his desire to see it live accordingly. the priests are the guardians of the law. All law is the will of God and rests on God's Ritual legislation fits into the same pattern, for God's requirement is the principle, and As faith in God impregnates the law, there is no distinction between law and morality. the law is itself a gift of grace that shows the people what is in accord with its status. the older histories is the giving of the law. Israel is a graciously elected people. Hence

2. *The Understanding of the Law in the Older Historical Books.* The true climax of of God.

1. *The Law in Ancient Israel.* In ancient Israel the first laws are rooted in the doctrine of the covenant. The basic principle is that the whole life of the people belongs to God. Laws are not an adjustment of human interests that receives divine sanction nor are they conditions of the divine relationship. They are the requirements of the God to whom Israel belongs in virtue of the exodus and they come directly from God at Sinai. Thus a. their demand is unconditional, as their form shows; b. they take a negative turn, forbidding that which destroys the covenant relationship; c. they make a persuasive appeal to the will; d. they are brief but comprehensive; and e. they are addressed to all Israel, their aim being to fashion the whole people as the people

B. The Law in the OT.

4. *The Greek Concept of *nomos* and the NT.* For the Greeks *nomos* comes from the spirit rather than by revelation. Hence it is no mere imperative. It has power over those who try to evade it and brings salvation to those who obey it. It produces, however, no awareness of the inability to keep it, and in the long run fails to carry conviction because of a lack of historical objectivity. All this is in marked contrast to the NT understanding of *nomos*. [H. KLEINKNECHT, IV, 1022-35]

c. In Neo-Platonism law is less significant but the law of providence upholds humanity by relating morality and happiness.
d. Later antiquity adopts for the most part Orphic Platonic views seen in the light of cosmic theology.

form of full enjoyment of the divine purpose and gift. The problem, of course, is the disruptive fact of sin, which only a new covenant, not the law itself, can remedy (Jer. 31:31ff.).

5. *The Understanding of the Law in the Priestly Writing and Related Works.* The priestly legislation presents the law with great austerity. Stress falls here on the divine transcendence and the role of Israel in establishing divine order. Yet the basis is still in history, for the holy God is personal will, not impersonal power. It is by God's calling that Israel is God's people and by his creative action that she knows how to live. Moral and cultic norms find a higher unity in the divine will, so that the cultus stands within the total revelation of the law to Moses. The austerity of this presentation does not rule out elements of joy, reverence, and self-sacrifice (cf. Pss. 19; 119). Legalism is thus avoided. In Lev. 17-26 supreme dignity lies in subjection to God's will, with a stress on obligation to one's neighbor and less emphasis on the historical validation of the law.

6. *The Law in the Postexilic Period.* Prophetic judgment falls at the exile, and after it the people knows that it must obey God's will if it is to live. Election is still the basis. Keeping the law does not establish the relation to God but upholds it. Yet the latter aspect comes to the fore and gives the law a certain independence as the means whereby the people may keep itself in grace. Important points (e.g., in Chronicles) are a. that a legal norm governs Israel's history, even the prophets being commanded by the law; b. Israel becomes a religious community centered on the law (Ezra); c. worship acquires importance primarily as a fulfillment of the law; and d. a new class (the scribes) takes over the religious leadership of the people (Ezra. 7:10). Genuine piety remains (cf. Pss. 19; 37; 40; 119), but by a certain inner logic there is now pressure toward casuistry, the loss of the neighbor as a person, and the exploiting of attachment to the law as an evasion of authentic obedience and as a false means of security.

7. *The Meaning of Torah.* In the OT Torah is the most comprehensive term for law. It occurs some 220 times in various senses. Its administration is at first a task for the priests, but the prophets use the term both for written commandments and for God's word to them (Is. 8:16). The essential point, then, is always divine authority even though the term may often be used for specific cultic or ritual directions. Later it may denote moral instruction as well (Prov. 28:4; 29:18). In Deuteronomy the whole corpus is the Torah, and this embraces the curses as well as the legal provisions. The law may also be equivalent to divine revelation or to general instruction (Ps. 1:2; 2 Chr. 17:9), but always with a strong sense of authoritative nature. In later works a specific reference to the Pentateuch may be discerned.

8. *nomos in the LXX.* The LXX mostly has *nomos* for Torah (some 200 times), and in all it uses *nomos* some 240 times. In general it gives *nomos* the fuller sense of later usage. Where other terms are adopted, the reference is usually to plural laws, to human directions, or to individual statutes. In virtue of its equation with Torah, *nomos* expands its meaning beyond the boundaries of normal Greek usage.

C. The Law in Judaism.

1. *The Law in the Pseudepigrapha and Apocrypha.* In these varied works, law is always the basis, and some of them specifically apply, defend, or commend the law. a. Linguistically we find *ho nomos* (or *nomos*) in the absolute. Also used are *ho nomos kyrion, tou theou, or Moysesos, and such less typically OT expressions as ho nomoi, ho patros nomos, and ho theios nomos.*

b. Materially, the rabbinic understanding rests on the principles that God has revealed himself once and for all in the Torah and that we are related to God only by relation to the Torah. Special features are (a) that all other authoritative writings depend on the law as contained in the Pentateuch, of which they are the explanation and application; (b) that the law is authoritative because of its divine origin, implications being that the Torah is preexistent, that Moses is passive in its mediation, that it must be copied with great care, and that its sanctity is so great that one must wash the hands before turning from it to secular activities; (c) that reasons are not to be sought for the provisions of the Torah; (d) that the authority of the Torah is so high that God himself is bound by it and that the Messiah will study and keep it; (e) that all rela-

Torah may denote study of the law.
 Pentateuch. Valid teaching is Torah in a more general sense, as is revelation. Finally, OT as a whole may also be called the Torah in virtue of its agreement with the no means exclusively, it may be the Decalogue. It may also be the Pentateuch. The a. The Torah in rabbinic writings is primarily the Mosaic law. Specifically, but by

4. *The Law in Rabbinic Judaism.*

Hellenistic speculation and moralism.
 for observance, but the thrust of his presentation is to dissolve the law in favor of the perfect do it by nature, so that for them the law is external and alien. Philo presses encourages rather than commands. We are to meditate on the law, but in the long run significance. Philo is also concerned to show the rational point of its various provisions, e.g., circumcision. He also stresses the voluntary nature of the law, which law itself is of supernatural origin, but, while it must be kept literally, it has allegorical unity of creation and revelation. Hence the patriarchs can keep the law by nature. The b. Materially, the law is not central in Philo. He seeks to show the agreement between OT law and cosmic law in nature and reason. The unity of God means the order or law of nature and for norm.

a. In usage Philo resembles Josephus, but Philo employs *nomos* more broadly for
 3. *Philo of Alexandria.*

alistic world of Hellenistic culture.

of his view is Jewish, but with an apologetic orientation to the rationalistic and moral instruction in the law and the constraint of conscience. The essential material basis play a great part as motives for keeping the law, but Josephus also stresses early possible but it also prevents the excusing of sin. For Josephus rewards and punishments antiquity of the law, and the rationality of its provisions. The law makes a happy life accommodations to his Gentile readers by pointing to the wisdom of Moses, the b. For Josephus the law is dominant. He accepts its divine origin even while making

for the norm of something, but this is rare.
 employs *nomos* for the laws of other nations or for the natural order. Another use is a. Josephus usually has *nomos* for the religious law of Israel (although he often has

2. *Josephus.*

eternal divine validity).
 (although inability to keep it may give rise to despair in spite of the recognition of its expresses the divine will, is itself preexistent, and occupies a mediatorial position equating of the law and wisdom, with the Torah as a universal law that timelessly the sabbath and circumcision, and the relating of reward to observance; and (b) the law, as illustrated by the Maccabean revolt, the rise of the Pharisees, the stress on b. Interesting features are (a) the unconditional divine validity and supremacy of

relationships are subject to the Torah; (f) that the Torah has differentiating force in human relationships, distinguishing between Israel and the Gentiles and between individuals within Israel; (g) that the Torah shows us what to do or not do with a view to God's approval and eternal life, great danger being incurred by disobedience to it; and (h) that casuistical development almost necessarily follows, although not without a stress on inward piety as a prerequisite of true study.

D. The Law in the NT.

1. Jesus and the Law in the Synoptic Gospels.

1. *The Word nomos.* *nomos* occurs only eight times in Matthew, nine in Luke, and not at all in Mark. It normally denotes the Pentateuch, though it may comprise the OT as a whole. The law is primarily that which governs conduct, but promise is also denoted (cf. Lk. 24:44). It is never used for the oral Torah or the teaching tradition (cf. Mk. 7:5, 8).

2. *Jesus' Negation of the Law.* Jesus affirms the law but also negates it by replacing its mediatorial office. The answer to breaking the law is conversion and forgiveness, not obedience to the law (cf. Lk. 15). Keeping the law does not insure a right relation to God (Lk. 15:25ff.). The attitude to Jesus determines the relation to God (cf. Mt. 10:13ff.). Rest is achieved by coming to Jesus (Mt. 11:28ff.) and justification by repentance (Lk. 18:14). The law is still valid but a new aeon has come (Lk. 16:16-17) which is bound up with the word and person of Jesus (Mk. 2:21), who himself is free relative to the law.

3. *Jesus' Affirmation of the Law.* (a) While Jesus negates the mediatorship of the law, he affirms the law in the judgment on sin that his forgiveness implies. Breaking the law brings death, and it is this situation that the act of eschatological pardon remedies. (b) Conversion restores sinners to obedience to the law and is in this sense its affirmation (cf. Mt. 5:20; 7:16ff.; 11:29). (c) Jesus affirms the law by himself observing it (cf. Mt. 9:20; Lk. 2:22ff.). His whole coming is indeed a fulfilment of the law (Mt. 5:18). (d) Jesus states specifically that doing God's good will and keeping the commandments are the same thing (Mk. 10:18ff.). A right disposition demands obedient action expressive of self-sacrificial love of God and neighbor. Those who see this are not far from the kingdom (Mk. 12:34). (e) Detailed criticisms, e.g., of shunning from disobedience behind the law, or of appealing to the law to evade discipline, or of putting legal observance above loving service, are in fact a radical affirmation based on the focusing of the law on love of God and neighbor. This concentration restores the law to its original OT sense of a claiming by God in orientation to the neighbor. The difference is that Jesus brings in person the divine act that creates true obedience. When Jesus attacks casuistry, the primary point is that the divine demand on the whole person is taken seriously. Thus the law is open to criticism when it does not expose sin at the root by condemning the attitude and not the act alone. It also fails inasmuch as it can restrain sin (cf. Mt. 5:21ff.) but cannot set it aside as Jesus himself does by establishing the obedience of love. Nevertheless, by bringing the divine forgiveness and sonship, Jesus makes possible a genuine fulfilment of the law, not as a means of self-justification, but as an expression of the new relationship.

4. *The Interrelation of Negation and Affirmation of the Law.* Jesus' acknowledgment of the law calls for full repentance, which acquires depth and concreteness from the law's demands. It also exhibits true obedience, which rests on the restoration of fellowship by God's new creative act. Confrontation with God's unconditional demand

and liberation from the mediation of the law mutually promote and control one another. God's new act establishes the demand, and those who receive forgiveness thereby offer the true obedience of love.

II. The Conflict Concerning the Law.

1. The Primitive Community.

a. At first the primitive community keeps the law without greatly reflecting on it. The extension of the gospel to the Gentiles raises the question, and a first position is reached at the apostolic council (Gal. 2; Acts 15). This council accepts the agreement between Paul's message and that of the Jerusalem church by stating that observance of the law is not necessary to salvation. At the same time, it agrees that Jewish Christians should keep the law, and this leaves unclarified the question of table fellowship with Gentiles that becomes an issue at Antioch (Gal. 2).

b. Implicit in the resultant debate is the question why even Jews have to keep the law if salvation is by faith in Jesus. The main reason given is concern for the Jewish mission (cf. I Cor. 9:20-21). To solve the issue of fellowship the apostolic decree adopts measures that can be defended before the Jewish world, which itself permits fellowship with the uncircumcised in synagogue worship.

c. The primitive community obviously regards faith in Christ as its main distinctive, viewing observance of the law as obedience for love's sake in the service of the gospel. It derives this position from Jesus himself, since historically it can hardly have read back its own attitude into the acts and teaching of Jesus: messianic Judaism offers no basis for this by any inner logic of development, and Hellenistic Judaism provides no true parallels (cf. the story of Stephen in Acts 6:9ff.).

d. Further developments arise out of the apostolic council. The radical Judaizers zealously resist the council's decision and claim that circumcision is necessary to salvation and to membership in the community. In some cases this is perhaps due to fear of trouble in the Jewish world (cf. Gal. 6:12-13), but in others it may well be through devotion to the law. Arguments in support are the command of the law, the example of Jesus, the dubious apostolic authority of Paul (cf. Gal. 3; 2 Cor. 11), and the possibility of antinomianism.

e. The main Jewish body represented by James and Peter keeps to the lines laid down by the council. The law is not necessary to salvation, but should be observed by Jewish Christians in the service of the Jewish mission. Fellowship with Gentile Christians is accepted so long as these Christians observe such points as make the fellowship defensible in the Jewish world.

2. *The Usage of Paul.* Paul starts with the traditional sense whereby the law is the OT law, though his usage is not uniform. The Decalogue is the gist of the law (Rom. 13:8ff.), but *nomos* comprises other laws and it may be used for a single law (Rom. 7:2). The law demands action; one *does* it (Rom. 2:25). It represents God's living will. Even those who do not know the law, but do it, are "the" law to themselves (not a law of their own choosing) (Rom. 2:12ff.). The law is the one revealed will of the one God. It can thus be personified (Rom. 3:19; 7:1). On occasion the *nomos* may be the Pentateuch (cf. Rom. 3:21; Gal. 4:21). A figurative use may also be seen, as when Paul refers to the law of faith (Rom. 3:27). The law of Rom. 7:21 is perhaps to be taken in this way, i.e., the rule that when we want to do right, evil is close at hand. Other instances are the law of sin (Rom. 7:25), the law of the spirit of life (8:2), and the law of Christ (Gal. 6:2).

3. The Material Understanding of the Law in Paul.

a. The cross dominates Paul's material understanding. This explains his otherwise inexplicable negation and affirmation of the law.

b. The law is the good will of God, so that to oppose it is to oppose God (Rom. 8:7). It is oriented to human acts, not just knowledge (cf. Rom. 2:17ff.). To do it is to have a life based on achievement, but this gives rise to boasting, and in fact the law cannot give life (Gal. 3:21), for no one truly keeps it. The law must be affirmed because it is identical with the good. If a distinction is made between Jews who have it and Gentiles who do not, the Gentiles assent to its verdict and all fall under its judgment (Rom. 1-2). Hence all are referred to faith in Christ for salvation (Gal. 3:28).

c. In relation to human sin, the law first forbids it (Rom. 7:7 etc.), then unmasks it as revolt against God (Rom. 7:9), then condemns it (5:13), so that there can be no further appeal to the law, then nails us to it with divine authority (Gal. 3:22ff.), ruling out all attempts at self-righteousness, and finally brings us to death (Rom. 7:9-10). This is the weakness of the law, which causes Paul to reckon it among the elements, the constitutive features, of the present order (Gal. 4:3); not in spite of, but precisely because of its holiness as a revelation of the divine will.

d. This negation rests on the affirmation of God's pardoning act in Christ (Rom. 3:21ff.; 8:1; Phil. 3:9). Outside faith in Christ, people are still under law (Col. 2:20), but by Christ's death and participation in it there is translation from the sphere of law (cf. Rom. 10:4) into the relation of sonship. Christ, then, replaces the law as the way of salvation; for those who still seek righteousness by law, Christ has died in vain (Gal. 2:21).

e. Yet the cross accepts the verdict of the law (Gal. 2:19; 3:13). It fulfils the condemnation (cf. 2 Cor. 5:21; Rom. 5:6ff.). It is a fulfilment of the law in perfect obedience (Phil. 2:5ff.) and love (Rom. 8:34ff.). Faith recognizes the condemnation implicit in the law, and with it comes the new obedience whereby the law comes to fulfilment in the fruit of the Spirit (Gal. 5:22-23). This is the law of Christ (Gal. 6:2) in which the true intention of the law is realized, so that Paul can say that the gospel establishes rather than abolishes the law (Rom. 3:31). On this ground Paul himself can freely keep concrete provisions of the Mosaic law in ministering to Jews (1 Cor. 9:20ff.), and he can advise Jews not to renounce their circumcision (1 Cor. 7:18ff.). Indeed, the law is the place where Paul seek guidance in community life, not as the decisive argument, but in confirmation of what is known in the obedience of faith. Paul's view seems to derive not so much from personal experience of the law as from a consistent application to the law of faith in the crucified and risen Lord, although it may be debated whether he works out his view independently or in debate with the answers proposed by others around him. Certainly he sees from the outset the antithesis between the way of law and the way of faith.

III. The Period after the Conflict.

1. Hebrews.

a. In Hebrews *nomos* is usually the OT law. In content it mostly has to do with the priestly law as that which gives the OT priesthood its dignity and force. The main focus, of course, is on the relation between the OT priesthood and that of Christ (cf. 7:16).

b. Although validated by law, the OT priesthood cannot make perfect, nor can its law (7:11, 19). This is because of human weakness (7:18ff., 24ff.) and the externality of this ministry (9:9-10). The law is weak here, not because humans do not do it, but because *humans* do it. Only the priesthood of Jesus can bring true sanctification, for here we have a sacrifice of pure obedience.

c. Along these lines Hebrews teaches that the law is not meant to bring us to the goal on its own but rather to point us to Christ and his authentic high-priestly ministry (cf. 10:1ff.).

d. We thus find a striking similarity to the negation and affirmation of the law in Paul.

2. James. This epistle raises the question of faith and works rather than faith and law. When it uses the term *nomos*, it often adds a qualification (1:25; 2:8, 12) as though to warn against legalism while guarding against misinterpretations of Paul's teaching. In 1:25 the perfect law of liberty is much the same as the implanted word of v. 21. It is the gospel in its application to life, a law, but in contrast to legalistic law a law of liberty. In 2:8ff. *nomos* is commandment but hardly in the sense of the whole OT law (notwithstanding v. 10), for the royal law is the law of love, which the rich, too, must take with full seriousness and not expect any partiality. In v. 11 an example is given to back up v. 10, but this does not alter the general equation of *nomos* with the law of love, which is, as in 1:25, the word of the gospel oriented to specific action. In 4:11-12 the point seems to be that the *nomos* is God's will for the individual—the law of liberty—which we judge if we judge those who act according to it. The freedom, of course, is the freedom of obedience to the commandment of love.

3. John's Gospel. *nomos* is more common in John (14 times) than Matthew (eight), but less significant. What is meant is the law, especially in the Pentateuch (1:45), but also in the OT as a whole (10:34). But *nomos* may also be a single commandment (7:19) or ordinance (7:51). John shows interest in the law, not as a norm of conduct, but as revelation. Thus a. Jesus is compared and contrasted with the law as the perfect revelation of God (cf. 1:17; 8:12, etc.). Yet b. there is an inner connection between Jesus and the law (1:45), for the law witnesses to Jesus (5:39-40), and he fulfils it (8:17), so that one cannot quote the law against him (7:19ff.). Thus c. Jesus and the disciples are not bound by the law as such (5:19; 13:34-35), and yet Christ is imparted to those who do it (1:47ff.). True hearing of the law leads to faith, for Christ both replaces and fulfils the law. In John the law is never a rule for conduct, and *nomos* does not occur in the epistles or Revelation.

anomia. The prefix gives to *anomia* the sense of either absence of law or nonob- servance of it, i.e., lawlessness. The word is common in the LXX, sometimes in the plural for lawless acts (Gen. 19:15). In the NT it denotes sinful acts in Rom. 4:7 and Heb. 10:17, not necessarily with the law in view. In Rom. 6:19 the condition is also meant, i.e., alienation from the law. In 2 Cor. 6:14, where righteousness and *anomia* are mutually exclusive, the sense is the general one of iniquity (cf. 2 Th. 2:3). There is perhaps a stronger relation to the law in Mt. 23:28, although less so in Mt. 7:23; 13:41; 24:12. In 1 Jn. 3:4 sin is shown to be serious because it is *anomia*, i.e., revolt against God, or transgression of the commandment of love as the true law.

anomos. This word has the objective sense of "having no law" and the subjective sense of "paying no heed to law." The Jews often use the term for the Gentiles with some vacillation of sense. In the NT the reference is to the absence of law in Rom. 2:12 and 1 Cor. 9:21 (cf. also Lk. 22:37; Acts 2:23; the Gentiles). Yet there is an element of judgment in 1 Cor. 9:21, for Paul adds that he is not *anomos theou*. With no specific reference to the OT law, *anomos* implies judgment in 1 Tim. 1:9 (lawless); 2 Pet. 2:8 (lawless deeds); 2 Th. 2:8 (the lawless one).

The opposite of *anomos*, this word implies adherence to the law. When used of persons, it thus means "upright." In Acts 19:39 the reference is to a properly constituted assembly. In 1 Cor. 9:21 Paul says that he is not *anomos theou* but *enimnos Christou*, i.e., under Christ's law.

nomikos. This word, meaning "according to law," comes to be used for "lawyer" in Tit. 3:9, as an adjective, it denotes wranglings about the law, either as a norm of life, or, more likely, as a general source of teaching. In Matthew and Luke the word occurs as a noun for Jewish leaders concerned about the administration and understanding of the law (cf. Mt. 22:35; Lk. 7:30; 14:3). The general sense of "lawyer" fits best in Tit. 3:13.

nomimos. This word means "according to rule or order"; *to nomimon* is "what is right or fair." The NT has *nomimos* only as an adverb in 1 Tim. 1:8 and 2 Tim. 2:5. In the latter the meaning is "according to the rules," or, perhaps, "well." In the former the meaning is "appropriately": the law is good if properly used.

nomothets. This word, meaning "lawgiver," occurs in the NT only in Jms. 4:12 with reference to God. The preceding verse controls the sense.

nomothesia. This word denotes the result rather than the act of legislation, i.e., the law, constitution, etc. The one NT instance is in Rom. 9:4, where one of Israel's privileges is the possession (not the giving) of the law.

nomotheteo. This word means either a. "to give laws" or b. "to settle matters legally." In the passive in Heb. 7:11 the point is receiving the law—the whole law and not just cultic legislation. In Heb. 8:6 the reference is to the general enactment of either the ministry (*leitourgia*) or the covenant (*diathēke*)—most likely the former, although nothing essential is at stake.

paranomia. This word may denote either a condition or an act conflicting with a (legal) norm. The only use in the NT is in 2 Pet. 2:16, where the reference is to Balaam's wrong act with no specific connection with the OT law. A question arises whether the rebuke here refers to punishment or warning.

paranomēo. This word, meaning "to transgress a law," occurs in the NT only in Acts 23:3; the antithesis *kata ton nomon* shows that breaking the OT law is at issue. → *nomodidaskalos (didasko)* [W. GUTBRON, IV, 1036-91]

nosos [sickness], **nosēo** [to be sick], **nosēma** [sickness], (**malakia** [weakness, sickness], **masix** [suffering], **kakōs échō** [to do badly])

nosos, of uncertain etymology, means "sickness," "plague," "epidemic"; also "caramity," "licentiousness," **nosēo** means "to be sick" and figuratively "to be full of (unhealthy) ambition" etc.

A. Sickness and Sin.

1. *Primitive Near Eastern and Greek Thinking.* Primitive thinking connects sickness and impurity under the concept of *misma*, which is a kind of substance that one should avoid. Later, demons are thought to convey it or to be stirred up by it, or gods are thought to avenge offenses (mostly cultic) by means of it. Many Babylonian words for sin also denote sickness, and Babylonian penitential psalms often complain about disease and destruction. Expiations are designed to restore the body. In Greece Apollo avenges wrongs by inflicting pestilence, and Egypt offers examples of sickness as a punishment for offenses.

2. *The Equation of Defect and Sickness in Greek Philosophy.* Greek philosophy hints at the derivation of immoral acts from physical degeneration but also relates defect

and sickness more strictly by calling for both physical and mental training to overcome evil.

3. *Sickness and Sin in the OT.* The OT never describes sin as a spiritual sickness. If the penitential psalms bear resemblances to those of Babylon, the difference is that guilt before God is moral. The sickness of Ps. 103 is a real one, and if it is hopeless like sin, the OT starting point is the connection between guilt and judgment. A sense of innocence (Job) protests against a rigid causality of sin and sickness, and Is. 53 solves the resultant problem by the concept of vicarious suffering.

4. *Sickness and Sin in Judaism.* Judaism works out the doctrine of retribution but avoids a direct equation of sin and sickness except for some Greek influence in Hellenistic Judaism. If the sick are to make special confession, it is more because of the imminence of death than some special sinfulness. Illnesses may be chastisements of love, and God is especially near the sick, so that they are to be visited and helped, not shunned. The role of medicine is honored as early as Sir. 38:12.

5. *Sickness and Sin in the NT.* The NT views sickness as contrary to God's creative will, sees demonic power at work in it, and traces a general connection between sin and sickness (Mt. 12:22ff. etc.). But Jesus, transcending the dogma of retribution, grants both healing and forgiveness (Mk. 2:5ff.), so that Christians may now see sickness as a divine correction (1 Cor. 11:32) and at the same time take steps to deal with it by prayer, healing, etc. (2 Cor. 12:8; Jms. 5:13ff., etc.). In Mk. 2:17 Jesus accepts sickness as a figure of speech for sin, but he does so only to proclaim that he has come to save sinners. The figurative use in 1 Tim. 6:4 is more Hellenistic with its suggestion that ignorance is the source of aberration (cf. the description of error as a cancerous growth in 2 Tim. 2:17). Being sick denotes here an abnormal inward state.

B. Sickness as Vicarious Suffering.

1. *The Suffering Hero in the Greek World.* The sick hero or heroine (Orestes, Ajax, Antiope, especially Hercules) is a common figure in Greek mythology. The sicknesses are finally due to a demonism of destiny, which alone can bring human life to full richness. The tragedy, then, has saving significance, but the vicariousness is not that of historical expiation.

2. *The Suffering Servant of God in the OT and Judaism.* The Bible reflects a tension that only the eschaton can solve, yet in prophetic figures one finds an understanding of sickness in terms of vocational burden. Thus Ezekiel with his cataleptic type of sickness bears the burden of Israel's iniquity (3:22ff.; 4:4ff.), and above all the Servant of Is. 53 bears the sin of the people in vicarious expiation. Only later and in part does Judaism relate this passage to the Messiah, but out of it arises the idea of the Messiah as a leper.

3. *The Suffering Man of God in the NT.* The NT refers Is. 53 to Jesus, although more in terms of violent death than sickness. Mt. 8:17 specifically quotes Is. 53:4 in relation to the fact that in bearing away illness Jesus also bears them, i.e., takes the needs of the sick to himself (cf. 15:30ff.). Sickness is a vocational burden for Paul (cf. 2 Cor. 12:7ff.), though he does not call it vicarious. His sufferings mostly take the form of persecution but do not exclude ill health. In Col. 1:24 the thought is not that Paul's sufferings supplement or complete the vicarious work of Christ but that Christ, present with his "body" in this aeon, still undergoes a measure of suffering which hastens the final redemption. Himself present as Head in the heavenly aeon, Christ has died vicariously once and for all at the cross.

C. The Church and Sickness.

1. *Visiting and Caring for the Sick.* Visiting and caring for the sick is an important ministry in the early church (1 Clem. 59.4; Pol. 1.3). The bishops and deacons pray over the sick, and in times of plague believers devote themselves sacrificially to the sick and dying.

2. *The Influence of Is. 53 on the Concept of Christ.* The early church does not depict a sick Christ. It refers Is. 53:4 to the crucifixion and sees in the healing and teaching Christ the mighty Helper. A sign of increasing Hellenization is the growing tendency to take the infirmities and diseases of Mt. 8:17 figuratively.

← *asthēnēs, itamai*

[A. OEPKE, IV, 1091-98]

nymphē [bride, daughter-in-law], **nymphios** [bridegroom, son-in-law]

The meaning of *nymphē* is "bride," "marriageable young woman," or "young wife," while *nymphios* means "bridegroom" or "young husband." Jewish Greek also uses the terms for "daughter-in-law" and "son-in-law." The NT always uses the words for bride or bridegroom except in Mt. 10:35, where the strife is between daughter-in-law and mother-in-law living in the same house.

A. Background Material.

1. *The Bride as gynē.* In the NT the bride is often called *gynē* (Mt. 1:20; Rev. 19:7). This accords with Palestinian usage whereby betrothal constitutes a valid marriage and the bride can become a widow, be divorced, or be punished for adultery.
2. *The Escort for the Bridegroom.* Since marriages are held in the bridegroom's house, the bridegroom comes for the bride and takes her there. The point in Mt. 25:1 is perhaps that the virgins are friends of the bride who meet the bridegroom when he comes for the bride, although on the longer reading ("and the bride" in v. 1) they more likely form an escort on the way to the bridegroom's house.
3. *Lampades in the Bridal Procession.* Mt. 25:1 presupposes an evening wedding, and the *lampades* are either torches or lamps, probably lamps on poles or lanterns.
4. *The Best Man.* Jn. 3:29 refers to the friend of the bridegroom. At weddings there are two best men who take the bridegroom to the bride and superintend the sexual union. Rejoicing at the success of the bridegroom is taken as a figure for the unselfish delight of the Baptist at the success of Jesus.

B. Christ as Bridegroom in the Parables of Jesus.

1. *The Allegory Bridegroom/Messiah Unknown to the OT and Later Judaism.* In the parables of Mk. 2:19-20 and Mt. 25:1ff. the bridegroom seems obviously to stand for the Messiah. There is no OT basis for this equation, although Hosea and Jeremiah depict God as the bridegroom or husband of Israel (cf. also Is. 62:5), and later Judaism often uses this image, as in the interpretation of the Song of Songs.

2. *The Two Nymphios Parables of Jesus.*

- a. "Can wedding guests mourn?" (Mt. 9:15 and par.). This is a genuine metaphor, perhaps even a secular proverb, which shows that fasting is out of place now that the age of salvation is present. The secondary clause carries the implication that, since this age is present with Jesus, he is the bridegroom. The addition, predicting the passion, limits the time of nonfasting to Jesus' earthly life.
- b. "The bridegroom comes" (Mt. 25:1ff.). This statement comes in a parable of judgment warning of the unexpected end of the age. It refers directly to the suddenness

In contrast, the beginning boundary is more sharply fixed. What begins is usually a divinely appointed period, e.g., the new aeon, the time of salvation, or the time of

b. At the Beginning. Since the *nyn* pushes it back, the ending boundary is fluid. *arti* has this sense in the NT only in Jn. 16:24.

46:34), that of the age of grace (Num. 14:19), or that of hardening (cf. 2 Cor. 3:14).

a. At the End. *nyn* is a limiting concept expressing boundaries. At the end the boundary may be that of a provisional end (Mt. 24:21), that of human life (Gen. 1:26-28), that of the age of grace (Num. 14:19), or that of hardening (cf. 2 Cor. 3:14).

I. As a Limit

IV. The Temporal *nyn*.

3. A similar expression is *kai nyn*, which has the force of "nevertheless" (Jn. 11:22). *de* in such cases is "in fact."

man ungodliness in Jn. 8:40 etc., or divine reality in Jn. 18:36 etc. The sense of *nyn* in NT opposes something factual to a hypothetical but erroneous supposition, e.g., hu-

2. As a Particle of Logical Antithesis. *nyn* has greater force as a particle when the times used very weakly as a connecting particle.

I. As a Connecting Particle. While *nyn* mostly has temporal significance, it is some-

III. The Nontemporal *nyn*.

(cf. 1 Tim. 6:17; Rom. 3:26; 2 Pet. 3:7; Acts 22:1; 1 Cor. 4:11).

4. The words may also serve as attributive adjectives between articles and nouns

a temporal sense or with a very weak meaning (Acts 17:30; 4:29).

3. As an accusative of time, the noun *nyn* is more common in the plural either in

2. More commonly in such cases *nyn* is a noun.

1. A transitional form to use as a noun occurs when *nyn* or *arti* is dependent on prep-

II. The Forms of Use.

Mark, Luke, Acts, the Pastorals, or Hebrews.

in Paul, Luke, and John. *arti* is less common in the NT and is not found at all in

like Job, while in the NT it occurs mostly in Paul and Hebrews. *nyn* occurs mostly

but less so in the biblical Koine. In the LXX *nyn* is more common in literary books

1. The Forms of the Word (*nyn*, *nyni*, *arti*). In the Koine *nyni* is as common as *nyn*,

A. The Presuppositions of the NT Concept of *nyn*.

nyn [now], (*arti* [now])

← *gamed*, *gamos*

Lamb and his bride.

(cf. 21:2 and Is. 61:10). Final fulfillment is depicted here in what is said about the

mation is the wedding (19:7ff.; 21:2, 9; 22:17) and the bride is the heavenly Jerusalem

wedding days are at first the days of Jesus' earthly life, but in Revelation the consum-

the one side and obedient dedication on the other. In the Synoptists, of course, the

2:24 stresses the loving union between Christ and the church, with self-sacrifice on

the best man. Further development comes in Eph. 5:22ff., which on the basis of Gen.

2 Cor. 11:2, where Christ is the bridegroom, the community the bride, and the apostle

C. The Development of the Bridegroom/Bride Imagery. This occurs first in

the guests rather than to the bride (Mt. 9:15; 22:1ff.).

is delayed. It may be noted that in his own preaching Jesus compares the disciples to

of this end. Implied is the point that the Messiah is the bridegroom and that his coming

nynphe -

bride, daughter-in-law

personal blessing (Lk. 1:48; 5:10). The end of Jesus inaugurates the time between the comings, a time of distress but also of Christ's lordship (Lk. 22:18, 69).

2. *As a Period of Time.* The point may become a line, e.g., the period between the comings, or the now that extends to eternity (2 Pet. 3:18).

3. *With Reference to Past and Future.*

a. With the preterite, *nyn* and *arh* may refer to what has just happened (Mt. 9:18; 26:65, etc.), but also to a state or process initiated by it (Jn. 8:52; Acts 7:52).

b. But *nyn* may also refer to the near future (Jn. 12:31; Rom. 11:31) in expression of the certainty of faith.

B. The NT Now.

1. *Now as the Divine Hour.* *nyn* denotes only a moment, but such a moment may become a *kairós* as God chooses it (cf. Lk. 5:10; Acts 18:36; 20:32). This is especially true of the *nyn* of the departure of Jesus (Jn. 12:27; 13:31; Lk. 12:52; 22:18). In this now Jesus anticipates his glorifying, which begins even with his humiliation.

II. *Now as the Divinely Delineated Period.*

1. *The History of Christ as Present.* The NT claims that God once gave a new turn to human history, but this new turn has present power. It has full weight for Christians as a *nyn* (Rom. 5:9; Col. 1:22, etc.). They experience history as present, and, since this present has eternal significance, in it they also experience the future as present.

2. *The NT nyn between the Comings.*

a. Intimations. The prophets give intimations of a future already present by declaring the judgments or blessings that they prophesy. In their case, however, each Now becomes a Then and looks ahead to a new Now. The use of the concept of the two aeons gives further intimation of the specific NT *nyn* (cf. 2 Tim. 4:10; 1 Tim. 6:17; Gal. 4:25).

b. The Uniqueness of the NT *nyn*. This concept of the two aeons gives to *nyn* the value of an interim period from which one may survey the two comings and in which believers belong to both, being *still* in the old aeon but *already* in the new. Paul has for this the expression *ho nyn kairós*, i.e., the time of the remnant of grace for Israel (Rom. 11:5), of suffering between the presence and the return of the Bridegroom for Christians (8:18), but also of the unique revelation of God's righteousness prior to final judgment (3:26). *ho kairós houtós* is the term for this interim period in Lk. 12:56 and Mk. 10:30. The present of Heb. 9:9 is also the time of Christ, with a stress on the contrast between the time of fulfillment and that of prefiguration.

3. The NT Still.

a. The unique NT present is part of the old aeon as God's creation (Jn. 5:17), which is now fallen creation (Rom. 8:21-22; cf. 1 Jn. 2:9).

b. The darkness of this aeon is part of the structure of Christ's time between the comings (Lk. 6:21, 25; Jn. 16:20, 22). The *nyn* begins with Christ and brings division (Lk. 12:52) and suffering (22:36); it also ends with Christ (Rom. 8:18). In this time the world is still the world, and Christians share in this still (Gal. 2:20). Yet the world presses on to Christ's victory (2 Th. 2:6ff.). In it there is thus the possibility of conversion (Acts 17:30). The *nyn* carries with it an urgent "now at last."

4. The NT Already.

a. *nyn* in Parallelism with the Past. If the NT *nyn* also stands in sharp tension with this aeon, there is, of course, an element of correspondence, as in a typological reading of the OT (Gal. 4:29; Heb. 12:26; 1 Pet. 3:21). Yet even here we find a measure of antithesis.

glorifying. *IV. The Significance of the NT View of the Now.* The ancient world suffers under the ineluctable transitoriness of time. The OT proclaims teleological movement but only in a preparatory way. In the NT, however, the Christ event, the historical past of Christ's life, death, and resurrection, is also present as God's breaking into time. History is thus made contemporaneous in a unique way. As grasped by faith, the past is also the present and it carries the hope of the future. For individuals, this involves decision. The NT evokes the *nyh* as a fact but also teaches us to live in terms of it as the divinely given *kairós*. What has been done once and for all is still at work in the *nyh* of the time of Christ. Moreover, as the *toie* of the past stands behind it, the *toie*

however, is in Jn. 17:5, in which Jesus accepts his most difficult hour as that of divine in the LXX Jn. 4:3; Is. 64:8). Acts 4:29 is an example. The supreme instance, 2. *In NT Prayer.* In many urgent crises there rings out the *nyh* of prayer to God (cf. Col. 3:8; 1 Jn. 2:28).

liberation and tension is the time for righteousness and abiding in Christ (Rom. 7:6; Acts 17:30-31), and (b) in edificatory exhortation, which stresses that the time of (a) in missionary proclamation (although here the emphasis is more indicative; cf. indicative. There are classical and Hellenistic models for this. In the NT we find it ciple of NT ethics is "Be what you are," a *nyh* with the imperative corresponds to the 1. *In NT Exhortation.* The already of the NT includes renewal, but since the prin-

III. *nyh* with the Imperative.

Acts 13:31; Lk. 1:48). 11:30-31). The pun of Philm. 11 brings out its basic significance (cf. also Lk. 2:29; This is a matter of objective fact and not merely of personal experience (Rom. 6:21-22; the once and now of salvation history apply also to believers (cf. Rom. 5:9; 7:6, etc.). 6. *Once and Now in the Lives of Individual Christians.* As Paul shows in Gal. 1:23, clock from *nyh* to *nyh* in Rom. 13:11-12; 2 Th. 2:5ff.; cf. the *nyh* of 1 Cor. 3:2.

progress (cf. the *ide nyh* of Jn. 16:29). Paul senses the movement of the eschatological 4; cf. Lk. 22:36. Within the *nyh* the disciples are incomplete, and they may thus make progression of moments. Jesus is aware of the *nyh* of work in, e.g., Jn. 13:19; 16:1, 5. *Stages of the NT nyh.* Within the one *nyh* of the day of salvation there is a participation, there will also be future fulfillment (cf. Eph. 1:13-14).

as well as possession (Rom. 5:8-9; 1 Jn. 3:2; 1 Tim. 4:8). While there is present in the *nyh*, the NT still looks ahead to a consummation, so that the now means hope d. *nyh* as a Proleptic First Stage of the Last Things. If the last things are anticipated the *ap' art* of Rev. 14:13).

in transition, of the presence already of the end (cf. the singular *nyh* of Lk. 16:25 and narrowly of his final crisis, anticipates the last things, for in it one is aware of being 14:7). Especially in John (cf. also Revelation) the *nyh* of the life of Jesus, and more alized: judgment (Jn. 12:31), salvation (2 Tim. 1:10), and even the vision of God (Jn. *nyh* (Lk. 4:19, 21; 2 Cor. 6:2). It expresses the certainty of eschatology already re-

c. *nyh* as an Anticipation of the Last Things. The day of the Lord has come in this forming knowledge of love (Gal. 4:8-9; 2 Cor. 5:16). himself (Col. 1:26; Eph. 3:5, 10; Rom. 16:26) and believers enjoy the radically trans-Eph. 2:1ff.), and (c) the now of new knowledge in which God has fully revealed life in righteousness, freedom, and the power of the Spirit (Rom. 3:21; 6:22; 7:6; cf. God (Rom. 5:10-11; Col. 1:21-22; Eph. 2:12; 1 Pet. 2:10), (b) the now of the new stresses the newness and splendor of the present as (a) the now of a new relation to b. *nyh* in Antithesis to the Past. The antithesis comes out in Paul's *toie/nyh*, which

A. The Tension in the *xenos* Concept.
1. Words of the *xen*-stem can mean "foreign" or "strange" but also "guest." The former is the main sense in the NT, though the less common "host" is the meaning

xenos [foreigner, stranger, guest], *xenia* [hospitality, guestroom], *xenizo* [to surprise, entertain], *xenodochéo* [to show hospitality], *philoxenia* [hospitality], *philoxenos* [host, hospitable]

§ x

The word *nothros*, meaning "sluggish," "obvuse," occurs in the NT only in Hebrews. In 5:11 the author cannot deal with profounder themes because his readers are slow to hear and receive. This is because they lack the vitality of assured and persevering faith (6:12). Those who are exhausted in both breathing in (hearing) and breathing out (confident believing) are *nothroi*. [H. PREISKER, IV, 1126]

nothros [sluggish]

2. Figuratively, night is a time when there can be no work (Jn. 9:4) and also a time of defective spiritual understanding (11:10). In Paul it is the time before the consummation of God's rule (Rom. 13:12). Believers already stand in the light (1 Th. 5:5ff.) in contrast to those who are spiritually asleep or are drunk. As children of light, they are to walk in the light (cf. Rom. 13:11ff.). [G. DELING, IV, 1123-26]

1. In the NT *nyx* has first the literal sense of "night" (divided into three or four watches or 12 hours). Nicodemus comes to Jesus by night (Jn. 3:2). The reference to 40 days and nights (Mt. 4:2 etc.) stresses the length of time (unless it is OT pleonasm). Jesus does not fear the night, but spends nights in converse with God (Lk. 6:12). The NT introduces dreams only where they mediate divine commands (Mt. 1) or instruct or exhort (Acts 16:9; 18:9; 23:11; 27:23). It may be the Lord or a messenger who issues the directions, and the revelation is at night because there is greater openness to it during the night. Since darkness is sinister, Revelation associates the darkening of the stars with judgment (8:12), and declares that there will be no darkness in the end-time (21:25).

nyx means "night," "darkness," "the dark," and figuratively "blindness," "harm," or "death." In mythology deified *Nyx* is a dreadful figure. Night is a time for demons and hence for magic. But it is also a time for revelations, especially by dreams as the consciousness is released from the empirical world.

nyx [night]

→ *aion, hēmera, kairós, sēmeron, hōra*
the *toie* of 1 Cor. 13:12 will be the new and eternal *nyx*.
of the future is ahead of it. Believers live in hope because the present of Christ gives them ground for hope. When the reality of faith comes to the consummation of sight, [G. STÄHLIN, IV, 1106-23]

proselytes enjoy only limited civil and religious rights, and after A.D. 70 a stricter foreigners and foreign influences. Missionary zeal appears on both sides. Yet semi-ign. Yet there is a broader party (cf. Philo and Josephus) that is more open to (b) Later Judaism. Later Judaism practices strict separation from everything for-also for God's sake that Gentiles are to be bitterly opposed.

mercy is to be shown to aliens and that efforts are to be made to win them, but it is defined. The attitude to foreigners has a theological basis. It is for God's sake that may still be full members of the community, since this is religiously rather than racially mixed marriages (Ezr. 9-10) and the opposition to the Samaritans. But resident aliens be destroyed (Jer. 46ff.). After the exile the attitude hardens with the campaign against prophecy calls for universal mission (Is. 42:6ff.; 66:19), but ungodly Gentiles are to Their foreignness may be overcome either by exclusion or by full inclusion. Exilic pecially foreign religions. Aliens are representatives of their religions, i.e., Gentiles. 8:41ff.; 11:7-8), but the prophets head a reaction against foreign influences and es-

(a) The OT Period. The monarchy is a period of openness to foreigners (1 Kgs. b. Historical Survey.

the people.

law takes them under its wing (cf. Dt. 10:18-19) and gradually integrates them into might at first be treated with contempt or even violence (cf. Gen. 12:26), but religious shown to foreign visitors. (3) Resident aliens come under protection (Ex. 22:20). They religiously. (2) Yet if it is a wretched thing to be an alien (Gen. 19:4ff.), kindness is

(b) Basic Judgment. (1) Foreigners are primarily enemies both politically and re-*xenos* is not as such the direct equivalent of any of the Hebrew words.

For these the LXX usually has the terms *alloctrios* or *allogenes*, *paroikos*, and *proskytos*.

(a) Terms. Hebrew has different words for foreigners denoting (1) the alien, (2) the resident alien, (3) the alien without rights, and (4) the alien temporarily present.

a. Foreign Peoples, Resident Aliens, and Aliens Temporarily Present.

2. *Israelites and Jews*.

17:18ff., where some mock Paul's message but others are curious about it.

ism may deride them but is also interested in them. This is reflected in Acts b. Religious Evaluation. While the Bible opposes and condemns alien cults, Hel-

aliens live side by side with no palpable distinctions.

changes by the imperial period. In the cosmopolitan cities of Hellenism natives and vice. Rome at first grants no rights to aliens unless they have patrons, but the situation a serious offense, but aliens themselves incur specific obligations, e.g., military ser-

tection of Zeus and gradually their rights are defined. In ethics mistreating aliens is them with reserve and grants them no rights. Religion puts strangers under the pro-

hospitable, Greece prides itself on hospitality to strangers, although at first it treats a. The Treatment of Foreigners. Homer divides the nations into the savage and the

1. *Greeks and Romans*.

B. The Judgment of Antiquity.

law and religion.

are primarily enemies or outlaws who should be killed. It is then found, however, that hospitality overcomes the tension and makes of the alien a friend. Historically foreigners

2. Strangeness produces mutual tension between natives and foreigners, but hos-

17:20; 1 Pet. 4:4), but also "to entertain" (Acts 10:23; Heb. 13:2).

in Rom. 16:23. The verb *xenizo* in the NT means "to surprise," "to be strange" (Acts

approach to Gentiles tends to prevail, the missionary impulse weakens, and even full proselytes, who are sharply distinguished from others, meet with some reserve. Since neighborly love need be shown only to members of the people, hostility to others increases except for the sake of peace. It may be noted that the rejection of aliens is thought to have eternal as well as temporal significance.

c. Graves of Foreigners. A question arises as to Mt. 27:7: Who are the strangers that are to be buried in this field? Of the various suggestions—Israelites temporarily in Jerusalem, proselytes temporarily resident there, or Gentiles—the most likely one is that the field was meant for unclean Gentiles, who are thus set apart from members of the people even in death.

3. The Attitude of Christians to Foreigners. Christians share the dislike of the OT and Judaism for what is foreign in religion, but love of the *xenos* is a special form of love of neighbor, as Jesus shows (1) in the parable of the Good Samaritan and (2) in the parable of judgment in Mt. 25. That kindness to strangers has a bearing on eternal destiny is a theme in Parsee and Greek religion, and the thought occurs in Judaism too, but the new thing in Mt. 25 is that Jesus himself is the *xenos*, so that the deciding factor is one's relation to Jesus. The stranger representing Jesus might, of course, be anyone, and not just some other Christian. Thus all the ethical concepts of humanity regarding kindness to strangers come to fulfillment here; in the most alien of aliens Jesus himself is loved. The point is 3 Jn. 5, of course, is the different one that hospitality is to be shown to brethren from abroad.

C. The Custom of Hospitality.

1. Greeks and Romans. While aliens may have no rights, hospitality provides some compensation. Based on a sense of mutual obligation, this has divine sanction. Aliens are guests of deity, and sanctuaries are the primary places of hospitality. (a) There is, of course, private hospitality among the Greeks and Romans. Motives for this are the divine requirement, sympathy, and hope of return. (b) Hospitality may also take a more public or official form. (c) With increasing commerce, the need arises for inns or hospices, some of which are associated with temples, synagogues, or places of pilgrimage.

2. Israelites and Jews. The biblical stories extol hospitality (cf. Job 31:32). This is a duty as a work of mercy. In later Judaism the tradition continues, but with some emphasis on the meritiousness of the work and some restriction to members of the people.

3. Christians. a. The NT.

(a) Terms. *philoxenia* is the term for hospitality, the *philoxenos* is the host, and the guestroom is the *xenia* (Phlm. 22).
(b) The Story and Message of Jesus. Hospitality is important in the Gospels. Jesus depends on it (Mk. 1:29ff.; 2:15ff., etc.). He regards it as important in the parables (Lk. 10:34-35; 11:5ff., etc.). God's hospitality is an essential part of his message (cf. the divine generosity in Lk. 14:16ff.; 12:37; 13:29, etc.).
(c) Exhortation. *agape* implies *philoxenia*. The latter expresses *agape* in Rom. 12:9ff. It is linked to *philadelphia* in Heb. 13:1-2. It is to be shown by all (Mt. 25:35ff.), but especially by bishops etc. (1 Tim. 3:2). It is also to be shown to all (Rom. 12:13-14), although in fact it will be shown most to fellow believers (Gal. 6:10; 1 Pet. 4:9).

(d) Motives. While *agape* is the ultimate motive, there is also a charismatic motive—hospitality is a charism; an eschatological motive—Christians are strangers and

terms, they belong to the city of God (Heb. 11:10, 16; 12:22-23). Formerly outlaws, given them a new home in heaven (Heb. 11:15-16; Eph. 2:6; Phil. 3:20). In legal

(a) Legal Terminology. Christians, too, are strangers in the world, for God has must go back to heaven to take his kingdom (Mt. 25:15; Lk. 19:12).

b. Christians. disciples must ask who he is (21:12). His dominion is not of this world (18:36). He He lives as in a tent (Jn. 1:14). He is subject to misunderstanding (3:4). Even his stranger (Mk. 12:1ff.; Jn. 8:14, 25ff.). He comes from the unknown God (Jn. 7:27ff.). This estrangement means hostility. On account of it Christ comes to the world as a to one another because of human estrangement from God (cf. Acts 17:23; Eph. 4:18).

a. God and Christ. The NT follows the OT pattern. God and the world are alien 3. *The NT.*

they are strangers here. Hillel calls his soul a guest in the body. are strangers on earth. The wise prefer heavenly citizenship even if this means that ideas into the biblical world. The souls of the wise are of heavenly origin and hence

2. *Hellenistic Judaism.* As represented by Philo, Hellenistic Judaism brings Greek

the world of humanity. under his protection, and as such, keeping God's law, she becomes a foreign body in judgment, is alien to us. Israel, however, has been put in God's land as a resident alien God but has been estranged from him by an alien power, so that the antithesis of humanity is not with the world but with God. God's action, whether in grace or

b. The Biblical View. The biblical approach is theological. The world belongs to this alien world and longs for its heavenly home.

approach is primarily anthropological. The soul belongs to the noetic world and by divine appointment is temporarily lodged as a stranger in the body. It is anxious in

a. The Greek View. Foreignness has a religious aspect in Greek thought. But the 1. *The Greek and Biblical Views.*

D. Foreign as a Religious Concept. their eternal nourishment (Mk. 14:22ff.).

12:37), washes their feet (Jn. 13:1ff.), and crowns his service by offering himself as Christ offers lavish entertainment (Mt. 6:41ff.), he himself serves his guests (Lk. alongside God or in his place (cf. Mt. 22:2ff.). At this feast, which is for sinners, and as in the judgment, so in the related eschatological banquet, Jesus is the Host the heavenly Host. In the OT God is often presented as the Host (cf. Pss. 15:1; 23:5),

4. *Christ the Host.* While Christ comes to earth as a guest, he is also depicted as these develop into hospitals.

churches and sanctuaries later set up hospices, and where care focuses on the sick widows are especially expected to be hospitable both privately and officially. Bigger fourth century Antioch cares daily for 3,000 widows, sick, and strangers. Bishops and of Christian virtues. With missionary increase, organization is needed, and in the *(Homily 5.1 on Genesis)*. Hermas *Mandates* 8.10 includes hospitality in the list (cf. 1 Clem. 1.2), although Origen complains of the gap between preaching and prac-

b. The Early Church. Hospitality becomes a prominent feature in the early church baptism of whole families (cf. Acts 16:15, 33; Rom. 16:4-5). of genuine messengers plays a big part in the spread of the gospel and may lead to the evangelists (cf. Mt. 10:11ff.; Acts 10:6, 18, 32; Phlm. 22; 3 Jn. 8), which in the case angels unawares (Heb. 13:2); and above all a missionary motive—aiding itinerant pilgrims going through affliction; a metaphysical motive—the hope of entertaining

xylon means living or dead "wood," anything made of wood, e.g., a "stick," "cud-gel," or "club," also a "bench" or "table." As an instrument of punishment or restraint it is a kind of wooden collar. It is also used for the "stake" or "tree" to which malefactors are fastened. Figuratively *xylon* is an "unfeeling" person. The LXX often uses *xyla* for trees, but also has *xylon* for wood, used for cultic or secular purposes. 1. *Wood*. The NT offers instances of the use for both living and dead wood. Thus

xylon [wood, cross, tree]

philos

→ *allogenes, allophylos, barbaros, ethnos, parepidēmos, parōikos, prostlytos,*
[G. STÄHLIN, V, 1-36]

become alien in and to it. Fall. God's world has become an alien world, and by God's saving action believers words, God is *essentially* a stranger. In the Bible, however, estrangement is due to the love to redeem those who are not his concern, since he has not created them. In other good God. This alien God brings them into the new Father's house. Marcion, then, thinks theocentrically, but in contrast to the NT his stranger God comes in merciful b. Marcion. For Marcion humans, as creatures of the just God, are alien to the good God. This alien God brings them into the new Father's house. Marcion, then, thinks theocentrically, but in contrast to the NT his stranger God comes in merciful love to redeem those who are not his concern, since he has not created them. In other words, God is *essentially* a stranger. In the Bible, however, estrangement is due to the fall. God's world has become an alien world, and by God's saving action believers become alien in and to it.

strangers in the world only when Christ brings redemption. Gnosticism thinks anthropocentrically. It starts with the experience of foreignness, whereas the Bible starts redeemed by a letter from home and a heavenly voice. In distinction from the NT this complex does not see that it is sin that brings estrangement or that Christians become strangers in the world. In some versions the redeemer, by clothing himself in earthly garments, runs the risk of alienation and has thus to self be alienated, rekindles in the soul homesickness for heaven, and by attaching it becomes alien from its true home. The redeemer-stranger, however, does not let himself be alienated, rekindles in the soul homesickness for heaven, and by attaching it to himself makes it foreign again in the world. Thus Gnosticism makes a big point of the views of foreignness. Thus Gnosticism effects a fusion of the very different biblical and Greek soul, its longing for another world (the strange world of God), and its redemption by the stranger from heaven. A complication is that the soul, astray in a strange world, becomes alien from its true home. The redeemer-stranger, however, does not let himself be alienated, rekindles in the soul homesickness for heaven, and by attaching it to himself makes it foreign again in the world. Thus Gnosticism makes a big point of the views of foreignness. Thus Gnosticism effects a fusion of the very different biblical and Greek

4. *Fusions of Biblical and Greek Views.*

early church *ho xenos* is thus one of the names for the devil. In the God and believers is the supreme alien and enemy (Mt. 13:39; Lk. 10:19). In the d. The Devil as Foreigner. Behind the world stands the devil, who in relation to Jewish exclusiveness).

c. Foreignness and Foreigners. Christians have to be on guard against making this world their homeland. They must therefore avoid all strange ways and doctrines. Yet they must offer the gospel freely to foreigners (in contrast to Greek, Roman, and dispersion (Jms. 1:1; 1 Pet. 1:1).

(b) OT Prototypes. For this position of Christians in the world, models are found in (1) the patriarchs (Heb. 11:8ff.), (2) Israel in Egypt (Acts 7:6), and (3) the Jewish fathers Diog. 5.5 makes this point with impressive force, and cf. Hermas *Similitudes* 1.1; 2 Clem. 5.1.

they now have civil rights there (Eph. 2:19). They are thus aliens in the world (In. 15:19; 17:14, 16). They live as sheep among wolves (Mt. 10:16). The world is offered by them (1 Pet. 4:4). They can only reside as aliens in it (2:11). In the apostolic fathers Diog. 5.5 makes this point with impressive force, and cf. Hermas *Similitudes* 1.1; 2 Clem. 5.1.

A. *hodos* for the Greeks.
 I. *General*. This word means "way," "path," "road," "route," also "course," "journey," "march," and figuratively "means," "procedure," "manner." Life is often com-

hodos.

hodos [way, road, manner of life], *hodgegos* [leader, guide], *hodgego* [to lead, guide], *methodeta* [craftiness], *eisodos* [entrance, access], *exodos* [way out, death], *diexodos* [outlet, exit], *euodoo* [to guide well, prosper]

onkos means "mass," "weight," "compass," and figuratively "burden." In Heb. 12:1 it obviously means the "weight" that contestants must put off if they are to finish the race. The use of "every" shows that the author has no specific hindrance in mind. Believers must not let anything hamper them. [H. SEBESMANN, V, 41]

onkos [weight, burden]



In Lk. 23:31 we have the contrast between green wood and dry. If God has not spared Paul lists wood among the materials which might be used in the building that God will examine on the judgment day. Scented wood has a place in the cargo that merchants can no longer sell after the fall of Babylon (Rev. 18:12); this is wood from North Africa used to make costly vessels and inlaid work.

2. *Cudgel*. Those sent to arrest Jesus carry cudgels (*xyla*) according to Mt. 26:47, 55. 3. *Sticks*. Paul and Silas are put in stocks when arrested at Philippi (Acts 16:24).

4. *The Cross*. A distinctive use of *xylon* in the NT is for the cross. The basis is Dt. 21:22, which stresses the shame of being exposed on a tree. Acts 5:30; 10:39, etc. make the point that crucifixion is the greatest possible insult to Jesus, but that God has displayed his majesty by raising him from the dead. Paul in Gal. 3:13 shows that Christ has redeemed us from the curse by being made a curse for us according to Dt. 21:22. A curse lies on those who break the law, but Christ, who has not broken the law, voluntarily and vicariously becomes accursed, as his death on the accursed wood makes plain. He thus releases us from the curse and from the death that it entails. 1 Pet. 2:24 is to the same effect when it says that Christ bore our sins in his own body on the "tree" (with a plain reference to Is. 53:4, 12). The vicarious element is prominent here. Human sins are laid on Christ, crucified in him, and thus set aside. Christ does not lay sins on a scapegoat, but takes them to himself and cancels them on the cross, so that sinners, dead to sin, may live to righteousness.

5. *Tree (of Life)*. Revelation speaks of the tree or trees of life in paradise or the heavenly Jerusalem (2:7; 22:2, 14, 19). A share in their fruit is granted to those who are cleansed by Christ and who conquer, but it is withheld from those who reject the prophetic word. In this regard Revelation takes up the apocalyptic notion of salvation as restoration. Yet perhaps there is also some association between the tree of life and the cross, as in early Christian art. [J. SCHNEIDER, V, 37-41]

1. *The LXX. hodos* occurs some 880 times in the LXX (mostly for *drk*). Often what is denoted is literally a path, road, or street, whether well constructed or not. It is a bad sign when streets are deserted (Lev. 16:22) or when one must resort to byways (Judg. 5:6). Verbs are used in phrases that do not refer to a specific road, e.g., "to go one's way" (Gen. 32:1). One may pass people on the way (Job 21:29) and should not deviate from it (Num. 22:23). Animals also have their ways (Prov. 30:19; figuratively 6:6). Thunders take a divinely ordained course (Job 28:26). God takes his way in judgment (Nah. 1:3) but also in saving grace (the Red Sea, Ps. 77:19). Figurative use is common (cf. Dt. 8:2; Prov. 1:31). Life itself is viewed as a way (cf. passages like Prov. 4:10; Is. 40:27; Job 3:23), and dying is a way that all must go (1 Kgs. 2:2) and from which none can return (Job 16:22). Another common use is for "manner of life" or "conduct" (cf. Ex. 18:20; 1 Sam. 18:14; 8:3, 5 etc.; 2 Kgs. 22:2 etc.). More frequently we read of the way or ways of God. These may be God's own dealings, but they may also be the ways that he commands for us (Jer. 7:23). The ways are thus equivalent to the commands (Ps. 119:15 etc.). Yet these ways do not have to relate to specific commandments of the law (cf. 1 Kgs. 11:33 with Dt. 5:33). Various descriptions are offered: they are good ways (1 Sam. 12:23), right ways (1 Sam. 12:23), the way of truth (Ps. 119:30), the everlasting way (Ps. 139:24), etc. Some passages assume that people can follow these ways (Job 23:11; Ps. 17:4, etc.), but others state that people neither observe (Mal. 2:9) nor know them (Jer. 5:4-5). Mostly they leave the right way (Prov. 2:13) and follow their own ways (Is. 56:11), which may seem right to them (Prov. 12:15). The self-chosen way is a wicked one (Is. 65:2); cf. such expressions as the way of the wicked (Ps. 1:6) or of sinners (1:1), or the ways of darkness (Prov. 2:13). The cry of the prophets is that we should return from our evil ways (Zech. 1:4 etc.). God sees all our ways (Prov. 5:21) and punishes wicked ways (Hos. 4:9). Yet we cannot turn from such ways unless God helps us. He has promised this help, teaching us his ways, and leading us in the way we should go (Is. 48:17). Yet if the thought of divine assistance is always present, the many imperatives show that we are responsible for our ways and for taking God's way. Knowing the ways of the Lord, we should also proclaim them (Ps. 51:13; 1 Sam. 12:23). What is said about human ways presupposes an antithesis between God's ways and self-chosen ways, but

B. *hodos* in the LXX and Judaism.

3. *hodos* in Religiously Significant Statements. A common idea is that there are two ways after death, but it should be noted that these are ways of destiny, not decision, and that sometimes we find three ways. *hodos* also occurs in connection with the ascent of the soul. The way to truth (right thinking) is a way to heavenly light. In Hermetic writings *gnōsis* is a way. In Gnosticism the soul takes the way from heaven to earth and then at death from earth back home to heaven. But the idea of the way is not an essential one in Gnosticism.

2. *The Prodicus Fable*. In view of the importance of the two ways in Jewish and Christian writings, note should be taken of the fable of Hercules at the crossroads. Earlier Hesiod speaks about two ways, a short and easy one to evil and a long and steep one to virtue. In the case of Hercules there is no contrasting of the ways, and the main point is the vision of the two women who seek to win him for good or evil. Only in later versions do the two ways take on the greater significance that justifies the idea of a crossroads.

pared to a way, as in phrases that speak about the path of life or the manner of life. A technical philosophical use is for a "way of inquiry" or "method."

1. *The Literal Sense.* Most instances of the literal use are in the Synoptics. We are not told what roads Jesus used. Only two roads are mentioned, from Jerusalem to Jericho in Lk. 10:31 and from Jerusalem to Gaza in Acts 8:26. Some incidents take place "on the road" (cf. Mk. 8:27; 10:32; Mt. 20:17). The reference in Mk. 9:33 is a general one, but Lk. 9:57 is more narrowly topographical. Mk. 10:52 adds an "on the way" to indicate that the man who has received his sight follows Jesus on the path to Jerusalem. *hodos* occurs in certain parables but with no special emphasis. Thus seed falls along the path (Mk. 4:4, 15), which runs either through or alongside the field. In Lk. 14:21ff. the servant who has gone first to the lanes is then to go to the

C. *hodos* in the NT.

we find the sense "manner of life" and less commonly "means," "purpose," or "possibility."

literal sense of road, street, corridor, passage, journey, march, etc., although at times as a merciful Savior leads the *novus* to virtue. In Josephus the word mostly has the that we need a guide on the right way, i.e., Moses, the *logos*, or God himself, who the broad or smooth one as distinct from the slippery way of wrong. Philo stresses wisdom (cf. Num. 20:17; Dt. 28:14), or for the "right way," which is in general little schematic content), for the "royal way" that is identical with God's word or with "two ways" (of vice and virtue) between which choice must be made (although with life," for the "paths" that we should take, for the "way" to virtue or to God, for the Red Sea "passage," for the "ways" of the sea or stars, for "procedure," for "human we must make. Again, however, there is no generally accepted schema.

3. *Philo and Josephus.* Philo makes great use of *hodos* in many senses, e.g., for the Here it might refer either to the destiny that God has appointed or to the decision that the basis of Dt. 11:26; 30:19; God has set before his people the ways of life and death. not as yet a fixed part of catechetical instruction. It is found at times in the rabbis on enjoys the way of righteousness and warns against that of violence, but the image is and those of the next. The image of the two ways occurs in Eth. Fn. 91:18-19, which his dealings or his commands. A contrast is drawn between the ways of this world of angels. The sense of "walk" is common, and we also read of God's "ways," either "way" is rare. References occur to the "course" of years or the stars, and to the "way" the pseudepigrapha speak about two ways, OT influence is plain. The literal use of at the beginning of the true way.

2. *The Influence of OT Usage on the Pseudepigrapha and Rabbinic Writings.* When human goal does not control the metaphor, and that the divine commandment standscepts in the LXX usage are that there is no human way to virtue, that an attainable categorically that God's ways are not ours, but are higher than ours. Distinctive con-them (Job 26:14). Is. 55:8-9 gives classical expression to this thought when it states 145:17). His ways are beyond human criticism, for we can know only the outskirts of also right (Hos. 14:10) and perfect (Ps. 18:30). God is righteous in all his ways (Ps. be to "purposes" or "plans." God's ways are mercy and truth (Ps. 25:110). They are that *hodos* may mean "dealings" and that with *boulai* (Is. 55:8-9) the reference may schema. As regards the ways that God himself takes, the combination with *erga* shows to the two ways as such nor any attempt to integrate all the hortatory material into this and death on the other. The range is narrow, however, and we find neither any reference included in the contrast are the thoughts of light and life on the one side and darkness in Ps. 1:6, and cf. also Prov. 4:18-19; 15:19; Pss. 119:29-30; 139:24; Prov. 11:20. only rarely do we find the metaphor of the two ways. The most important instance is

highways. In Lk. 11:6 the friend who comes is on a journey. Other uses are for the way leading to the Gentiles in Mt. 10:5, the way of the sea (toward the sea?) in Mt. 4:15, a way that is taken in Mk. 2:23, and a day's journey in Lk. 2:44.

2. *The Metaphorical Use.* This important use of *hodos* is found throughout the NT. How far the idea of a road is present is not always clear; cf. Mk. 1:3, where the meaning might be "plan" or "work" as well as "way" (cf. Mt. 11:10).

a. The Two Ways in Mt. 7:13-14. Jesus uses the image of the two ways in Mt. 7:13-14 (cf. Lk. 13:24). The first thought is that of entering by the narrow gate, but this seems to be a parallel metaphor—the gate does not lead on to the way. Thus the way is narrow (or broad) as well as the gate, in contrast to other descriptions of the right way. There are no exact parallels to Jesus' presentation, although gate and way are sometimes brought together, e.g., the little gate that leads on to a difficult way, or the narrow path or entrance. It is unlikely that Mt. 7:13 is directly related to 7:12 (the golden rule), nor is the door to be seen as entry into God's kingdom (as in Lk. 13:24). Again, the narrow way is not just that of piety in contrast to the broad way of vice and frivolity, although such an understanding might fit in with the call of Jesus for conversion. Furthermore, the saying is not primarily polemical, i.e., directed against the Pharisaical view of the law. What we have is a summons to discipleship. Jesus' demands are severe. Hence the gate is narrow and the way is hard. But there is no other way to life. If there are few on this way, it is not because it is too small, but because people like an easier path. The few of v. 14 are disciples; the many of v. 13 are those who refuse discipleship. "Way" does not denote the way of life of disciples but what Jesus expects of them. Like "gate," "way" has the connotation of entry. The destination, then, is mentioned, either life or destruction. "Finding" in v. 14 does not imply choice among many ways, or trying to find a path in difficult terrain, or coming across a narrow entry after a lengthy search. It involves the mystery of the divine action whereby those who seek will find. Although Mt. 7:13-14 does not explicitly say so, the way is found in Christ himself; it is he who makes possible our entry on it.

b. The Way into the Sanctuary (Heb. 9:8; 10:20). The uses of *hodos* in Heb. 9:8 and 10:20 are related. In 9:8 *hodos* clearly has a topographical connection with the temple, yet in the light of 10:19 the thought is more that of access than of way (*eisodos*), although still not without a certain spatial reference. Even if it is not stated, the way is obviously a way to (fellowship with) God. Jesus is not said to be the way, but the term "living" shows that the way is closely connected with his person. That Jesus is the way is thus a fairly clear implication.

c. Jesus as the Way (Jn. 14:4ff.). The statement in Jn. 14:4 grows out of the context. Jesus is talking about the situation of the disciples. The dwellings of 14:2 represent the goal of salvation. Jesus is going and will prepare a place for them. The disciples are not said to be going with him (e.g., to martyrdom); he will finally take them to be with himself (v. 3). The way of 14:4 is thus the way of Jesus, which the disciples ought to know because he has told them. But this way includes the promise for the disciples that Jesus has given in v. 3. Thus the question of Thomas refers to the significance of the way of Jesus for his followers, and the same is true of the answer of Jesus in v. 6. The secondary clause ("no one comes . . .") makes the sense plain. It stresses the importance of the "I am," and if it rules out other attempts to get at the Father (especially by the disciples), its thrust is positive. Thomas is asking about the one way, and Jesus replies that he himself is that way. One should note that, while v. 7 might imply a general attaining to fellowship with God, v. 3 links the way more closely to the coming again of Jesus. A question thus arises whether 14:6 is exclusively

eschatological or whether 14:4 prepares the way for a general reference as well. The terms "truth" and "life" in v. 6 have a bearing on this. These might represent the goal of the *hodos*, but in view of v. 2ff. *hodos* itself refers to both way and goal. Hence the function of "truth" and "life" is more likely one of elucidation: Jesus is the way as he is the truth and the life. While "life" has an eschatological flavor in John (11:25), these terms serve to effect the redirection to the present that one finds in v. 7, although they do not involve any conflict with what precedes. No direct models have been found for linking the three terms. At most, we read of the way(s) of truth or life in the OT, and the law is separately called way, truth, and life in rabbinic works, though this does not warrant any antithesis of Jesus and the law in this or other passages. The Gnostic idea of the heavenly journey of the soul can hardly have had much influence, for elsewhere in John *hodos* occurs only in 1:23, there is no reference to the heavenly origin of souls or to their return, the orientation is to the coming again of Jesus rather than the death and subsequent journey of the disciples, and John lays little stress on the function of the Redeemer as guide. The passage might be directed against rival contemporary claims, but since *hodos* is adequately explained by the context, it undoubtedly has its own unique and positive significance.

3. *The Figurative Use.* In the figurative use the spatial idea is often strong. Thus in Lk. 1:79 "way" rather than "means" is the obvious point (cf. the verb "guide"). In contrast to Is. 59:8 (cf. Rom. 3:17) the reference of peace here is to messianic salvation rather than a life at peace with others. In Acts 2:28 (cf. Ps. 16:10-11) *hodos* might refer to the "means" or "possibility" of the resurrection, and "means" seems to be the point in Acts 16:17. In 1 Cor. 12:31 the context does not support "means" as the means of seeking the best gifts. On the other hand, one does not have to think in terms of "manner of life" or "attitude." The "way" is probably the means of reaching the goal that is elsewhere sought by the earnest desiring. The idea of "walk" or "conduct" is often plain enough, e.g., in Jms. 1:8; Acts 14:16; Rom. 3:6; Jms. 5:20; 2 Pet. 2:2 (though this might denote true teaching); probably Mt. 21:32. Another sense is the "divinely commanded walk" (cf. 2 Pet. 2:21; Heb. 3:10). This is the obvious sense in Mk. 12:14. It might also be the meaning in Acts 13:10, although in the light of OT parallels (Dan. 3:27; Hos. 14:10) the reference here is perhaps to God's dealings. In 1 Cor. 4:17 Paul is thinking of the ways that he teaches, not his own manner of life. In the light of Rom. 2:16, these ways correspond to the walk that God requires. Hence the reference could well be to the "principles" or "commands" that Paul imparts. On the other hand, in Acts 9:2; 19:9, 23; 22:4, 14, 22 what is meant is the mode of life expressed in Christian fellowship. In the absolute, the singular *hodos* is here the Christian equivalent of what others would call *hairesis* (cf. Acts 24:14). Implied is the teaching or view that others might disparage but Christians believe to be the right one. "This way" in 22:4 does not imply that there might be other ways but is simply giving precision to what is in view. How this special use of *hodos* develops is hard to explain. Acts 18:25-26 is of little help, for here the "way of the Lord" is the divine plan or work of salvation. Nor are we aided by 2 Pet. 2:2, 21, for these verses do not permit us to give to *hodos* a single absolute sense. The OT and later Jewish use offer no parallels for the specific usage in Acts, and it is unlikely that Luke develops it out of the use of *hodos* for philosophical "method" (and hence "system"). Furthermore, there is only a tenuous link with the Damascus description of apostates as "those who deviate from the way." In Acts 18:25-26 and 13:10 the divine plan of salvation and its fulfillment in the Christian mission are at issue. Rom.

11:33 and Rev. 15:3 also refer to the divine plans, which are inscrutable, but just and true.

D. Early Christian Usage. In the apostolic fathers *hodós* is fairly rare in the literal sense. It occurs in the confusing allegory in *Hermas Visions* 4.1.2, where leaving the way proves no way at all, although the stones that fall from the tower are said to fall on the way. In *Ignatius Romans* 9.3 the way is obviously the way that Ignatius takes; the *kata sarka* indicates that he is not a free agent on it. The idea of a journey also occurs in 1 Clem. 12.4 (the story of Rahab). Figurative use is more common. *agape* is a way in *Ignatius Ephesians* 9.1, while the ways of 1 Clem. 31.1 seem to be ways of achieving blessing, and in 36.1 *hodós* has the sense of conduct (cf. *Hermas Visions* 2.2.6). Along similar lines we read of the way of truth or righteousness (cf. Barn. 1.4; 2 Clem. 5.7). *hodós* has the sense of command in Apoc. Pet. 1. This Apocalypse (2.2) also employs *hodós tes dikaiosynés* for what is virtually the gospel or the Christian faith. The metaphor of the two ways is important in the apostolic fathers. In addition to brief references, e.g., in Barn. 10.10, the two main passages are Barn. 18-20 and Did. 1-6. Of these, Didache integrates the hortatory material more consistently with its antithesis of the ways of life and death (as compared to light and darkness in Barnabas). It may be noted that in Didache the ways lead to life or death, whereas in Barnabas they are controlled by light or darkness. Didache is closer to Mt. 7:13-14, but neither refers to a gate nor uses the descriptions "broad" and "narrow." Barnabas possibly rests on Prov. 4:18-19, and Didache may also reflect Jewish influence. The angels of Barn. 18.1 hardly form a parallel to the women of the Prodicus fable. The two ways are also described in *Hermas Mandates* 6.1.2ff., where the sense of walk is prominent. Here there are no paths on the crooked way, but the straight way is level and smooth. *hodós* is of no significance in the Apologists. Justin has it mostly in biblical quotations. He also refers to the way of the stars and to the way of the Baptist (*Dialogue* 85.5; 88.2). The letter of the churches of Vienna and Lyons (Busebius *Ecclesiastical History* 5.1.48) uses "way" for Christian teaching, but this is not common.

hodós, hodegós, hodegéo, hodegós has the sense of "leader" or "guide," while *hodegéo* means "to lead," "to show the way," "to instruct." The noun is rare in the LXX. It occurs for guides in 1 Mac. 4:2 and for the pillar of fire in Wis. 18:3. The verb is more common; mostly it is God who leads or guides or instructs (cf. Ex. 13:17; Josh. 24:3; Pss. 25:9; 78:72, etc.). The spatial sense comes out when *hodegéo* is used with *hodós* or *tribos*, but when it is parallel to *didasko* the meaning "to teach" is strong. Wisdom is the subject in Wis. 9:11 etc., but OT parallels make it clear that God is in view. Philo has *hodegós* only once and *hodegéo* not at all (though we do find *podegétéo* in *On the Unchangeableness of God* 182 etc.). The idea of guiding angels is common among the rabbis; they fetch the souls of the righteous after death. In the NT *hodegós* has a literal sense in Acts 1:16 (Judas is the guide who leads the police to Jesus). The sense is also literal in the figure of speech in Mt. 23:16, 24 (the Pharisees are leaders of others but are themselves blind). Paul's use is similar in Rom. 2:19. *hodegéo* has a literal sense in Mt. 15:14 and Rev. 7:17, and a figurative sense ("to instruct") in Acts 8:31. In Jn. 16:31 the idea might be that of "leading" to the goal of full truth, but one might ask whether the thought is not that of the Spirit's instruction complementing and completing that of Jesus, i.e., in the whole sphere of truth (cf. 14:26). If the thought is that of "leading," then the suggestion is that the Spirit (and Jesus before him) is a *hodegós*, for which there would be nonbiblical parallels. If, however, the sense is "to teach," alien influence is less likely. *hodegós*

euodo. This rare term means "to lead on a good path," "to guide well," "to bring on to the right path." Its attestation prior to the LXX is dubious, but it is common in the LXX, where it takes on the sense "to bring to a good conclusion," "to succeed." In some 40 instances God is the one to whom success is ascribed either directly or

it has such varied meanings as "escape," "result," and "exposition" or "elucidation." boundaries (Num. 34; Josh. 15-19). It can also denote a "spring," and figuratively NT *diexodos* means "gate," "passage," "exit." The LXX has it for the endpoints of 23 and supports the view that Jesus means the gospel for the Gentiles too. Outside the town streets give way to country roads. Mt. 22:9 thus seems to combine Lk. 14:21, 22:9, most likely in the sense of "end"; the *diexodoi ton hodon* are the points where frequently both independently and in quotations. *diexodos* occurs in the parable in Mt. only once in Hermas *Visions* 3.4.3 for "end." Of the Apologists Justin uses both terms *eisodos* occurs only once in Hermas *Similitudes* 9.12.6 (for "entrance") and *exodos* the resurrection may well be in view in the light of 9:22). In the apostolic fathers life and work. There is certainly no reference to his coming out of the grave (though Lk. 9:31 is not speaking of Jesus' going out of the world but of the conclusion of his it means the end of life in the sense of "conclusion" rather than "departure." Thus times. It refers to the exodus from Egypt in Heb. 11:22. In Lk. 9:31 and 2 Pet. 1:15 coming into the world, but the beginning of his ministry. *exodos* occurs only three Baptist is said to have preached before the public appearance of Jesus, i.e., not his that of a welcome in 1:9 and a first appearance or visit in 2:1. In Acts 13:24 the is also the point in 2 Pet. 1:11 (with *eis*). In 1 Thessalonians (with *pros*) the idea is "entry" or "access" rather than "entrance" (even though it is not used with *eis*). This never occur together, and do not have the spatial sense. *eisodos* in Heb. 10:19 means of departure on a journey. Josephus makes common use of the two words both spatially, and them for coming and going, and Philo also uses *exodos* for "death" in the sense denote birth and death. The terms are rare in Philo in a spatial sense, but we often lowship (1 Sam. 29:6) or total activity (2 Sam. 3:25). In Wis. 7:6 the two words exodus from Egypt. "Going out and coming in" is a common phrase to denote fel- sometimes for a way out, then for leaving, departing, exporting, and often for the the LXX for "entrance," "gate," "door," "entry." *exodos* occurs in over 70 verses, mercially they denote "income" and "expenditure." *eisodos* occurs some 50 times in (in such varied senses as going away, banishment, dissolution, or conclusion). Com- mean "entrance" and "exit." Figuratively we find them for "access" and "exodus" *eisodos*, *exodos*, *diexodos*, *eisodos* and *exodos* often occur together. Literally they

apostolic fathers only *methodeuo* occurs, the sense being "to distort." are to put on the whole armor of God against the machinations of the devil. In the those who act craftily, while the word again has a bad sense in 6:11, where believers In the NT *methodeta* occurs only in Ephesians. In 4:11 we have a warning against methodically," "to handle according to plan," also "to handle craftily," "to deceive;" ment," "procedure," or, in a bad sense, "deception," and *methodeuo* for "to treat" *methodeta*. This word is not attested prior to the NT. We find *methodos* for "treat-

does not occur in the apostolic fathers but we find *hodegeo* in Did. 3.2ff., where the point is that sinful impulses may seem trivial but they lead to great offenses. *hodegos* does not occur in the Apologists, and *hodegeo* is rare (cf. Justin *Dialogue* 38.3).

indirectly, and this finds a counterpart in the use of the stronger compound *kateuodōs*, mostly in the passive. (For details of LXX usage see TDNT, V, 110-12.) The only NT instances are in Rom. 1:10, 1 Cor. 16:2, and 3 Jn. 2 (twice). All these are in the passive and LXX influence is plain. The fairly obvious meaning in Rom. 1:10 is "I will succeed," although with a hint perhaps that God will make a way, or provide the opportunity. In 1 Cor. 16:2 it might seem at first as though we have in *ho ti* an accusative of object, but it is more probably the material subject, so that the sense is "as much as possible." It is unlikely that there is reference to "profit"; the idea of success is linked to saving, which each is to accomplish with genuine weekly sacrifice. In 3 Jn. 2 we have a customary wish for health, but the stress is on *euodōsisthai* rather than *hygiamenai*, probably because this is a less secular term and carries the thought that all health and success, both material and spiritual, depend on God, and that we may have confidence in him. In Hermas *Similitudes* 6.3.5 the point seems to be success in business ventures, while Justin in *Dialogue* 14.6 quotes Is. 55:11 and in *Epitome* 7.8 uses *euodōn* in the sense "to be well advised." [W. MICHAELIS, V, 42-114]

odynē [pain, distress], *odynōmai* [to suffer pain]

odynē means a. "physical pain" and b. "mental distress." *odynōō* is "to cause pain or sorrow," passive "to feel pain," "to suffer." The main LXX use is for deep grief of soul, as in Zech. 12:10; Is. 38:15; Am. 8:10; Prov. 17:25; Ezek. 21:11. In the NT Paul uses *odynē* in Rom. 9:2 for his distress that his compatriots are shut off from salvation. In 1 Tim. 6:10 the reference is to pang of conscience that afflict those who defect through love of money. *odynōmai* occurs four times in Luke and Acts. In Lk. 4:28 it is anxiety for a beloved child, in Lk. 16:24 torment at eternal loss, in 16:25 the anguish of remorse, and in Acts 20:38 the sorrow of final parting from the apostle. [F. HAUCK, V, 115]

(*odynōmai* [bemoan, lament]), *odynōs* [lamentation]

odynōmai means transitively "to bewail" and intransitively "to wail," "lament," "grieve." It occurs in the LXX only in Jer. 31:18. *odynōs* means "lamentation" or "weeping." It occurs in the LXX in Jer. 31:15 (cf. also 2 Mac. 11:6). Only the noun occurs in the NT, first in Mt. 2:18 quoting Jer. 31:15, then in 2 Cor. 7:7. In the former it expresses Rachel's grief; in the latter the Corinthians' remorse. [F. HAUCK, V, 116]

oida [to know, understand]

1. *oida*, which means "to know" and is more or less synonymous with *ginōsko*, is often used in the NT in a general way, e.g., to know a person in Mk. 14:71, to be able to understand in Mt. 7:11, to apprehend in Eph. 1:18, and to recognize in 1 Th. 5:12.
2. Theologically significant is the phrase "to know (or not to know) God or Christ."

5. *Primitive Christian Sayings about the Earthly Temple and Contacts with Near Eastern Symbolical Use.* In Lk. 11:51 Zacharias is struck down between the altar and the

of Tongues 27) or receives the logos (On the Unchangeableness of God 135). and the soul itself is a house which lodges holy and pious thoughts (On the Confusion its builder or Creator. For Philo, the body may also stand as the house of the soul, but represents God's care. When the cosmos is viewed as a house, God is obviously individualizes the concept of the house of God (1.149). The divine house is not spatial the return of the soul to the Father's house (On Dreams 1.256). He spiritualizes and are promised a place in the Father's house, for which they long. Philo, too, speaks of picture of the "house." The world is a lower dwelling in Mandaeen writings. The elect

4. *The Heavenly "Father's House" in Gnosticism and Philo.* Gnosticism favors the heavenly home (Jn. 14:2). The house also suggests the kingdom, as in Jn. 8:35. "my Father's house" for the temple, as in Lk. 2:49, his phrase may also denote the of prayer for the nations (cf. Jn. 2:16, which recalls Zech. 14:21). While Jesus uses and in Mk. 11:17 (based on Is. 56:7), where the temple is holy because it is a house community, Heb. 3:6; 1 Pet. 4:17). Jesus speaks about the house of God in Mk. 2:26 usually links *toi theoi* to *oikos*, reserving the phrase for the temple (or the Christian 3. "House of God" in Jesus and the Gospels. The NT uses both *oikos* and *oikia*, but rabbinic references to the house of the law).

2. "House" and "House of God" in the OT. *oikos*, mostly for Heb. *bayit*, is a common word in the LXX. It may mean "family," but with *theoi* is often used for "sanctuary." Like *oikia*, it also means "house"; cf. the house that wisdom builds in Prov. 9:1 (and "station" of the planets.

1. *General Greek and Hellenistic Usage.* *oikos* means "house" or "dwelling." The dwelling may be a cave, a temple, a palace, or even a grave. In the papyri *oikos* can also mean "domestic affairs," "wealth," or "property." In astrology it is used for the

oikos (→ *oika*).

oikos [house, family, household, race], *oikia* [house, family], *oikeios* [member], *oikēō* [to live, inhabit], *oikodōmos* [builder], *oikodomēō* [to build, edit], *oikodomē* [building, editing], *epoikodomēō* [to build on], *synoikodomēō* [to build together], *oikonōmos* [steward, manager], *oikonomia* [management, administration], *katoikēō* [to dwell], *oiketērion* [dwelling place], *katoiketērion* [dwelling place], *katoikizō* [to make to dwell], *oikoumenē* [the inhabited world]

3. In John Jesus is said to know God (7:28-29). This is not abstract knowledge but on earth (2 Cor. 5:16).

(1 Cor. 2:2). Over against Judaizers he insists on more than the knowledge of Jesus against the Gnostics in Corinth Paul is determined to know only the crucified Christ know Jesus (Mk. 1:24), but try to defend themselves by declaring his true name. Over Not knowing God is culpable, as in the OT (cf. Gal. 4:8; Tit. 1:16; 1 Th. 4:5). Demons

oikos. In Acts 7:2ff. Stephen distinguishes between the tent and the *oikos*, perhaps viewing the tent more favorably, unless v. 47 applies to the tent as well. In Mt. 23:38 Jesus may be alluding to the temple, but it is also possible that he has the whole city or people in view. Relative to Mt. 12:44; Lk. 11:24; Babylonian and later Jewish texts speak about demons pursuing their unnatural activities in shrines and houses.

6. "House of God" as a Primitive Christian Image for the Community. Heb. 3:1ff. calls Moses a faithful servant in all God's house, while Christ in contrast is faithful over God's house as a son. In the OT "my house" refers to Israel, so that the NT passage recalls the equation of house and community. The glory of Moses relates to that of Christ as building does to builder. Christ as the son builds the OT community and is thus set over it. Believers are this house if they hold fast their confidence. Earlier Paul refers to the church as God's temple (1 Cor. 3:16). Primarily the whole church rather than the individual is God's house. This line of thought is fully developed in Eph. 2:19ff. and 1 Pet. 2:3ff. It leads on naturally to the usage in 1 Pet. 4:17 and 1 Tim. 3:15. The meaning of *oikos* in this connection is not "family" but "dwelling" (cf. the comparison of Christ and Christians to stones in 1 Pet. 2:4ff., and the introduction of the prophetic concept that purifying judgment will first smite the sanctuary and people (cf. Ezek. 9:6), while 1 Tim. 3:15 expresses the fact that the church as God's house is the bastion of truth inasmuch as the Spirit dwells in it.

7. The Related Symbolism of Later Jewish Apocalyptic and the Rabbinate. "House" is a common metaphor in the historical allegories in En. 83ff. It may stand for the sanctuary, for Jerusalem, or for the new and heavenly Jerusalem. In the rabbis the highest of the seven heavens is the dwelling of God. This is hidden by a curtain, but the righteous dead and ministering angels may approach, although they do not see God face to face.

8. "House" as Family and Race. On an OT basis the NT uses the phrase "house of Israel" (Mt. 10:6; 15:24; Acts 2:36, etc.). "House of David" also occurs (Lk. 1:27, 69; 2:4—the royal race of David). Two OT quotations refer to the "house of Jacob" (Lk. 1:33; Acts 7:46). Another quotation speaks of the "house of Judah" (Heb. 8:8ff.). Cf. also Acts 7:10.

9. The "House" as a Group in the Structure of the Christian Community. The NT church structured its congregations in families and houses. The house is both a fellowship and a place of meeting (cf. 1 Cor. 1:16; Phlm. 2; Acts 11:14; 16:15, 31, 34; probably Acts 18:8; 2 Tim. 1:16). In Acts 2:46 the first believers break bread in their houses (cf. 5:42). The conversion of the head of a house brings the whole family to the faith (16:15). The bishop must rule his house well (1 Tim. 3:4), and so, too, the deacons (3:12), while false teachers lead whole houses astray (Tit. 1:11). Paul addresses house meetings according to Acts 20:20. For similar references in the apostolic fathers, cf. Ignatius *Smyrnaeus* 13.1; *Polycarp* 8.2.

1. In Greek a distinction is first made between the broader *oikos* and the narrower *oikia* (→ *oikos*). The NT, however, uses *oikia* not only for "house" (Mt. 5:15; 7:24ff.) but also for "family" (Mt. 10:12; 12:25) and even for "possessions" (Mk. 12:40). Mk. 3:24-25 associates *oikia* with the kingdom, and cf. Mt. 12:25, which brings together kingdom, city, and family to show that Jesus does not invade the domain of Satan with Satanic power (cf. also Jn. 8:35). Mk. 6:4 links three circles that deny recognition to the prophet: his city, kin, and family (*oikia*).

of the tower in Hermas *Similitudes* 9.3.1; 9.12.6; cf. *Visions* 3.2.4ff. Building is an tower in Mk. 12:1, sepulchres in Lk. 11:47. This word is common in the similitude

1. The NT uses *oikodomeo* literally with various objects, e.g., house in Lk. 6:48, B. *oikodomeo* in the NT.

A. *oikodomeo* outside the NT. This word means literally "to build" houses, temples, etc., but it soon acquires a figurative sense, as in Ps. 28:5. To plant and to build are related concepts in the LXX. The image of building is also common among the rabbis. God builds the world, the righteous build by doing good works and learning the law, and students build up the world by studying the law. In Mandaeen works Philo says that the body is built up (integrated into the fellowship of life). Builders are chosen, planted, and built up (integrated into the fellowship of life). Philo says that the body is built on the heart, that fools build untenable doctrine like a tower, and that good thoughts and teaching are the foundation stones of a solid house. Josephus has *oikodomeo* only in a literal sense.

oikodomeo.

oikodomos. This word means "builder of the house," "architect." The only NT instance is in Acts 4:11 quoting Ps. 118:22.

oikeo. This word means "to live," "to dwell," and transitively "to inhabit." In the LXX it can mean "to live with a woman." Important in the NT is the use for spiritual indwelling. Thus Paul says in Rom. 7:18 that nothing good dwells in him, and in 7:20 that sin dwells in him. Yet the Spirit of God dwells in the new man (1 Cor. 3:16; Rom. 8:9, 11). As sin previously enjoyed lordship, so the Spirit impresses the human spirit into service, not effacing it in ecstatic rapture. The common formula in 1 Cor. 3:16 and Rom. 8:9, 11 suggests that this is a stock theme in Paul's teaching. God is said to dwell in inaccessible light in 1 Tim. 3:16 (cf. the apocalyptic depictions of God's heavenly throne in En. 14:10ff., although here the stress is on glory and fire rather than light). In Diog. 6.3 Christians live in the world as the soul does in the body.

oikeios. This adjective means "belonging or related to the household," then "inmate," and finally "fitting" or "suitable." In the NT it is partly used as a noun and is controlled by the understanding of the church as a house (Heb. 3:1ff.). Thus Gal. 6:10 requires that good be done especially to members of the household of faith. Eph. 2:19 tells the readers that they belong to the household of God (note the combination of *oikos* and *polis* in this verse). A more general sense applies in 1 Tim. 5:8, which gives divine sanction to the common moral norm that we should provide for relatives, and especially for our own families.

2. A distinctive saying is that of Jesus in Jn. 14:2-3. There are rabbinic parallels for the phrase "my Father's house." The point is that God's house has places of rest for the afflicted disciples; Jesus will take them there at his coming.
3. In 2 Cor. 5:1ff. Paul contrasts the earthly body with the future heavenly body. The use of "house" for body is common, and denotes perishability (cf. Job 4:19). "Tent" stresses the transitory nature of our stay in the body (cf. 2 Pet. 1:13; Is. 38:12). In Gnosticism the body is a house, but it is the abode of evils.
4. Phil. 4:22 refers to members of Caesar's house, most likely the imperial staff, both slave and free. The phrase suggests that Paul wrote from Rome.
5. Hermas *Similitudes* 1.1-2.8-9 objects to Christian possessions in this world; we should win fields and houses of another kind.

apocalyptic and messianic concept. By the resurrection or the return Christ will build the heavenly temple. In Mt. 16:18 (cf. Mk. 14:58) the reference might be either to the resurrection or to the return, but Acts 2:1ff. seems to suggest the former. The future tense points to an act of eschatological power, but with a spiritual element. For the temple not made with hands of Mk. 14:58 cf. Acts 7:47, 49. Although messianic, *oikodoméo* is also an ecclesiastical term, as in Acts 9:31; 20:32; 15:16 (which borrows from Am. 9:11 and Jer. 12:15ff.). In such verses God is the subject and the community the object; the building itself is spiritual and eschatological.

2. The Pauline Concept.

a. An Apostolic Task. In Paul's letters *oikodoméo* is important. It denotes first an apostolic activity (2 Cor. 10:18; 12:19; 13:10). Paul may destroy when necessary, but his true work is to build up. In 1 Cor. 3:10ff. one apostle lays the foundation and another builds on it. The community is the object, although not without a hint of the spiritual temple (3:16). Planting is also mentioned in this connection (3:6ff.). It is Paul's special pride that he himself does not build on the foundation of others (Rom. 15:20), although this is not an absolute rule (1:11, 14-15).

b. A Community Task. Important also for Paul is the fact that the Spirit builds up the community. Edification for him has a charismatic and spiritual bearing. In 1 Th. 5:11 we note a relation of individuals to the whole, a mutual interrelationship of individuals, and the charismatic nature of the process. Edification goes hand in hand with exhortation (or encouragement), and also with consolation (1 Cor. 14:3). Unbelievers may be won by the prophetic word (14:24). The edification is at the same time that of the community and that of individuals. Knowledge alone does not edify, as some seem to have thought at Corinth (cf. 1 Cor. 8:1, 10; 10:23). Biting idol meat might be lawful, but it could destroy rather than build up. Love, however, always serves to edify. Self-edification by tongue-speaking is not enough (1 Cor. 14:4). It is not directed to the community as prophecy is. Prophecy builds up both by strengthening believers and winning unbelievers, although this, too, must be understood in terms of Christ, the Spirit, and faith.

c. *oikodoméo* and *kataleín*. Paul contrasts building up and tearing down in Gal. 2:18. The partition between Jews and Gentiles has been torn down, but Peter is building it up again by his vacillation. The same contrast occurs in rabbinic writings, but the usage in Gal. 2:18 is unique.

d. 1 Pet. 2:5. This passage takes up the thought of building on a foundation. Using Is. 28:16; Ps. 118:22; Is. 8:14; Ex. 19:6; it combines Pauline and Synoptic motifs. On the cornerstone that is also a stone of stumbling, a house is built that is also a household as individuals are integrated into the church. The eschatological temple is the new community.

C. *oikodoméo* in Postapostolic Writings. The word is common in these works. It occurs especially in the allegory of the tower in Hermas, where angels do the building, the church is the tower, and the time of building is the time of conversion (cf. *Similitudes* 9.3.1ff.; *Visions* 3.2.4, etc.). Barnabas also uses the term. In 11.1 it is said that Israel rejects baptism and builds for itself, while 16.1ff., dealing with the temple, says that the true temple is gloriously built in the name of the Lord (i.e., by spiritual conversion). In *Polycarp* 3.2 we find the common use of the term for building up in the faith. Ignatius has the word mostly with a purely individual reference.

D. Summary. *oikodoméo* is a community concept that is understood teleologically, spiritually, culturally, and ethically. Paul plays a key role in its development. Various

oikonomos. In Greek this word means "steward." It may then denote the head of a particular branch of a great house, e.g., the chief cook. As a loanword it can denote a city official (cf. Rom. 16:23). It may also be used for an estate manager or accountant as well as a housekeeper. In the rabbinic Moses is God's steward. In parables the loanword usually has the sense of treasurer. In the NT *oikonomos* first occurs in the parables of Jesus. In Lk. 12:42 and Mt. 24:45ff. the *oikonomos* is a steward from among the slaves who is set over the house and property of the owner. In Lk. 16:1, 8 the *oikonomos* seems to be a free treasurer. Paul in Gal. 4:2 links the *oikonomos* with the guardian as the one who has charge while the heir is a minor. *oikonomos* here is perhaps meant to amplify and elucidate *epitropos* (the guardian). The apostle himself is an *oikonomos* in 1 Cor. 4:1: as a minister of Christ he is entrusted with the treasures of the gospel, and the first requirement is trustworthiness. Tit. 1:7 describes the bishop as God's steward, and 1 Pet. 4:10 calls on every Christian, as a recipient of a gift, to be a good steward of God's varied grace. Ignatius *Polycomp* 6.1 takes up the same theme.

This word means "to build together," passive "to be built together." In Eph. 2:22 we do not have an imperative, nor is mutual fellowship the point. The reference is to the unity and totality of the structure in which Christ and the apostles are united with believers. The same image occurs in *Hermas Similitudes* 9.16.7.

This word means "to build on something," "to build further." It occurs in the NT in 1 Cor. 3:10 for building on a foundation that is already laid, with all the responsibility that this entails. Another use is in Eph. 2:20: believers are built on the foundation of the apostles and prophets (cf. some versions of 1 Pet. 2:5). The *epi* has very little force in Col. 2:7, which again combines the thoughts of building and planting. Jude 20 emphasizes that the holy content of faith should be the foundation of individual Christian lives.

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3. Paul uses *oikodomē* as a figure of speech for human corporality. When the present tent dissolves, we have a house from God not made with hands, eternal in heaven (2 Cor. 5:1). "We know" shows that this apocalyptic belief is part of the tradition (cf. Mk. 14:58). There are Hellenistic parallels for the image of the tent, though cf. also Is. 38:12. Judaism does not use the thought of a building anthropologically. Mandaeen writings make a similar switch from the metaphor of a building to that of clothing (v. 4).

2. *oikodomē* can then mean the finished building. The temple is in view in Mk. 13:1-2; Mt. 24:1. In 1 Cor. 3:9 the reference is to the church, but a special turn is given to the thought in 3:10ff. In Eph. 2:21 the church is God's temple, with the apostles and prophets as the foundation and Christ as the cornerstone. Related thoughts include that of the heavenly temple and the church as Christ's body. *Hermas Visions* 3.2.6 combines mythological motifs and the Christian concept. In the tower passages *oikodomē* may sometimes denote the act of building, but its predominant use is for the building itself. (For details: cf. *TDNT*, V, 146).

1. This word first denotes the act of building (*Hermas Similitudes* 9.5.1). In Paul's spiritual furtherance is primarily in view (1 Cor. 14:12). Everything, including apostolic authority, should serve this (2 Cor. 10:8). Individuals give and receive it. Whether they edify is the chief criterion in assessing *charismata* (1 Cor. 14:5). Influences are discerned by various scholars, e.g., architecture, apocalyptic, the OT, Gnosticism, and even Stoicism.

oikonomia. In Greek, applying to household administration, this word has the sense of "direction," "provision," "administration." In the NT it means 1. the office of household administration, and discharge of this office (Lk. 16:2ff.). Paul applies the thought to the apostolic office (1 Cor. 9:17; Col. 1:25; Eph. 3:2), which he holds by divine commission and in service to the churches. A second NT use is for the "divine plan" of salvation, its order and administration. This is the point in Eph. 1:10 and 3:9, and there is a hint of it in 3:2 and Col. 1:25. Ignatius follows this usage in *Ephesians* 18.2; 20.1. A final NT use occurs in 1 Tim. 1:4, where false teachers are said to promote speculations rather than godly "instruction" (or training) in faith (*oikonomian theou en pistei*). We find this sense in the fathers, e.g., Clement of Alexandria *Paedagogus* 1.8.64.3.

katoikēō. This common Greek word means "to dwell." It often has a figurative sense, as in Philo, who speaks of man dwelling in God, or of the sage dwelling like an alien in the body but like a native in virtues. The NT uses the word transitively for "to inhabit" in Lk. 13:4 and intransitively for "to dwell (in)" in Acts 1:20. The stock phrases "dwell upon earth" and "inhabit the earth" occur in Rev. 3:10; 6:10; 8:13; 17:2, etc. Figuratively demons dwell in humans (Mt. 12:45). God dwells in the heart (cf. 1 Cor. 3:16), God dwells in the temple (Mt. 23:21, though cf. Acts 7:48), Satan dwells where Antipas was killed (Rev. 2:13), Christ dwells in his people by faith (Eph. 3:17), the fullness of God dwells in Christ (Col. 1:19), the fullness of deity dwells in him bodily (2:9), and righteousness dwells in the new heaven and earth (2 Pet. 3:13). In Hermas God dwells in patience (*Mandates* 5.1.3), the Holy Spirit dwells in believers (5.2.5), and God causes the Spirit to dwell in a selected fleshly nature (*Similitudes* 5.6.5).

oikētion. This word means "abode," "dwelling place." Paul uses it in 2 Cor. 5:2 in relation to the building we have from God. We long to put on our heavenly "dwelling." **katoikētion.** This term is common in the LXX and seems to have come from there into the NT. In Rev. 18:2 fallen Babylon has become an "abode" of demons (cf. Is. 13:21-22). In Eph. 2:22 believers are built into the temple as a "dwelling place" for God. As in 2 Cor. 5:1-2, the concept takes up here the figure of the building and temple with reference to the edification of the whole community. Barnabas individualizes the concept in 6.15; 16.7-8.

katoikizō. This verb means "to make to dwell," "to assign a dwelling." It is almost a formula in Jms. 4:5: "the Spirit whom God has made to dwell in us" (cf. Hermas *Mandates* 3.1: *Similitudes* 5.6.5). On the basis of creation and/or conversion the Holy Spirit is regarded as sent into us by God.

This word, having the sense of a noun, denotes the "inhabited world" and then comes into use for the Roman empire. In Philo it has primarily a general rather than a political sense. It is fairly common in the NT. In Mt. 24:14 the use is general; the gospel is for all nations. In Lk. 2:1, however, the reference is more political. The inhabited world is the point in Lk. 4:5 (Mt. 4:8 has *kosmos*) and Lk. 21:26 (cf. Acts 11:28; Rev. 3:10), Acts 17:6 and 19:27 are in accord with current Greek usage. Paul uses the term only in quoting Ps. 19:4 (Rom. 10:18). Heb. 1:6 and 2:5, however, reflect Hellenistic usage. The NT never contests the Roman claim that equates the *oikoumene* with the empire. 1 Clem. 60.1 perhaps includes the spiritual and angelic world in the concept. [O. MICHEL, V, 119-59]

The vine was cultivated from prehistoric times, and wine comes into early use both socially and cultically. The god Dionysus is equated with wine, and it has a special place in his cult. Noah cultivates the vine in Gen. 9:20. Many OT texts praise wine (Judg. 9:13; Ps. 104:15). Fullness of wine is a divine blessing (Gen. 27:28). The Rechabites abstain from wine (Jer. 35), and Hos. 2:10ff. links it to Baal worship. There are also warnings against overindulgence (Is. 5:11-12; Prov. 20:1). Wine has a cultic significance in the OT (Ex. 29:38ff.). The vine also serves frequently as a metaphor. In the NT *oinos* has a literal sense and never occurs in a cultic connection. The Baptist abstains from it (Lk. 1:15); his mission demands that he be controlled solely by the Spirit. Jesus partakes of wine (Mt. 11:19), for the time of the bridegroom's presence is a time of festivity (Mk. 2:18ff.). The new wine of the new age demands new skins. At Cana (Jn. 2:1ff.) Jesus turns a great amount of water into wine. If the nature of Johannine miracles as signs is considered, a deeper meaning must be sought. Thus law and gospel may be contrasted as water and wine, or wine may be equated with Logos (Philo). While *oinos* is not used in the accounts of the Last Supper, it is obvious that the cup contains wine, and with the cup (Mk. 14:25 and par.) Jesus is triumphantly looking ahead to the consummation (cf. Mt. 8:11). On the cross Jesus is handed a mixture of wine and myrrh (Mk. 15:23) to dull his senses (cf. Mt. 27:34). Paul recommends abstinence should weaker believers be upset about eating and drinking (Rom. 14:21). In Eph. 5:18 he warns against excess (cf. Prov. 23:31), and calls instead for infilling with the Spirit. A moderate use of wine may be beneficial to health (1 Tim. 5:23), but overindulgence is to be avoided (3:3, 8). In Revelation *oinos* is one of the commodities that the fleet can no longer sell when Babylon falls (18:13). The

oinos [wine]

C. Primitive Christian Writings. The verb *oiktirein* occurs in the NT only in Rom. 9:15 (quoting Ex. 33:19), where it is parallel to *eleen*. The noun *oiktirmos* is always in the plural and denotes God's compassion in Rom. 12:1 and 2 Cor. 1:3. In the latter verse God is the Father from whom all compassion comes and is then imparted to all. Human sympathy is at issue in Phil. 2:1 and Col. 3:12, specifically the mercy of the judge or the law in Heb. 10:28. The only adjective used in the NT is *oiktirmon*. This refers to God in Jms. 5:11 (cf. Pss. 103:8; 111:4; also 1 Clem. 60.1). It also denotes the divine mercy in Lk. 6:36, where it serves as the basis of an admonition (cf. Justin *Apology* 15.13; *Dialogue* 96.3).

B. The LXX and Judaism. *oiktiro* is mostly used in the LXX for *him* and *him*, although sometimes it has no original. *oiktirmos* and *oiktirmon* are common, and we also find *oiktirna* and *oiktros*. The meaning is always sympathy or pity, mostly with reference to God, whose compassion is invoked in prayer. The group is most common in the Psalms.

A. Greek Usage. *oiktos* is first "lamentation," then "sympathetic lamentation," "sympathy." Hence *oiktiro* means "to be sympathetic." Sympathy in grief may be regarded as a sign of weakness, but compassion as such is not reprehensible and may be sought from deity.

oiktiro [to be sympathetic], *oiktirmos* [sympathy], *oiktirmon* [sympathetic]

term denotes the crop in 6:6; this is to be spared when the yield of wheat and barley falls short. In 14:10; 16:19; 19:15 *oinos* denotes the wrath of God in a figure that is taken from the OT (cf. Jer. 25:15-16; 49:12, etc.). In 14:10 "poured unmixed" indicates the great and terrible nature of the divine wrath. The metaphor is rather different in 14:8 (cf. 17:2; 18:3), where the wine is that of impure passion. But the figures merge into one another inasmuch as those who drink this wine fall victim to God's wrath. [H. SESESMANN, V, 162-66]

oknēros [slotiful]

oknēros describes a. those who are slow to act through hesitation, anxiety, negligence, or sloth, and b. things that awaken suspicion, dislike, or fear. In the OT it is used for the slothful (Prov. 6:6, 9) who let inconveniences stop them (20:4) or never move on from the will to the deed (21:25). In the NT sense a. occurs in an eschatological context in Mt. 25:26. Slothful servants represent disciples who hesitate to put their gifts to work in the testing period of earthly life, and who thus fail to live up to their eternal responsibilities. Another instance is in Rom. 12:11, where yielding to indolence is contrasted with being inspired and directed by the Spirit. Sense b. occurs in Phil. 3:1, where Paul says that under the impulsion of the Spirit he overcomes his dislike of repeating the same admonitions. [F. HAUCK, V, 166-67]

olethreō [to corrupt, destroy], **olethros** [corruption, destruction], **olethreutes** [destroyer], **exolethreō** [to destroy completely]

olethreō. This term means "to corrupt," "to destroy." Philo uses it for the corruption of the soul. It occurs 18 times in the LXX in its usual sense. The only NT instance is in Heb. 11:28, where by faith Moses sprinkles the blood so that the destroyer (*olethreion*) might not touch his people.

olethros. This word means a. "corruption," especially "death," and b. "that which brings corruption." It is common in the LXX; the prophets use it often for eschatological "destruction" (Jer. 48:3). The sense is eschatological in two NT instances. In 2 Th. 1:9 eternal destruction will come on those who reject the gospel when Christ is revealed from heaven. In 1 Tim. 6:9 the conscience of those who seek wealth is seared, and they are thus in danger of falling into temptations that will plunge them into complete ruin. The point is rather different in 1 Cor. 5:5, where Paul seems to be saying that physical destruction (i.e., death) will follow when the congregation, with whom Paul will be present in spirit and with the power of the Lord, delivers the incestuous person to Satan (cf. Acts 5:5, 10; also Ignatius *Ephesians* 13.1 for the divine power at work when the church gathers).

olethreutes. This word occurs in the NT only in 1 Cor. 10:10, where the reference is to the OT angel of destruction. This may be a specific avenging angel (cf. the definite article), or it may be more generally an angel of Satan (cf. 2 Cor. 12:7).

exolethreō. This word means "to destroy completely." It is very rare except in the LXX, in which it refers to God's extirpation of sinners or of the disobedient. The only

holos. This word means "whole," "complete," "intact," "undivided." In the NT it is used with nouns to denote their totality (cf. Acts 21:30; Mt. 5:29-30; Lk. 11:36).

holos [whole, complete], *holoteles* [through and through]

ololyzo means "to make a loud, inarticulate cry" in expression of great stress of soul. It is common in sacrificial contexts, e.g., at sacrifices or divine epiphanies, usually denoting jubilation (along with dancing etc.). In the LXX it denotes the effect of judgment on those smitten by it (Ezek. 21:17; Zech. 11:2). In crying of this type there comes to expression both horror at oneself (Am. 8:3) and dread at the destruction of worldly power. Hos. 7:14 demands the prayer of the heart in place of such cries. Jms. 5:1 is in line with the prophetic use except that now the fulfillment has come with Christ, and the last and total possibility of repentance will have gone.

[H. W. HEIDLAND, V, 173-74]

→ *alalazo, threno, kopio*

ololyzo [to cry out, wail]

oligopsychos → *psychē; holokleria, holokleros* → *kleros*

oligos means a "small" or "few," i.e., in number, and infrequently b. "little" (in quantity). The idea of "little" is important in the LXX. God can work with few means (1 Sam. 14:6), and so can the righteous with God's help (cf. Job 8:7). A poor man who is wise can do much with little (Eccl. 9:14-15), and a little wisdom means much (10:1). Such sayings may express practical experience, but they also denote the eschatological transvaluation of all values. Rather different is the thought that we are limited by a short span of life (Job 10:20). This is a punishment for sinners (Ps. 37:10). It is also a punishment that only a few remain in times of distress (Dt. 4:27), or that little is left of the harvest (28:38). The suffering of the righteous, however, is of little account (Zech. 1:15). The NT gives the term something of the same theological stress as the LXX. In Lk. 7:47 Jesus answers the critical Pharisee by telling him that those who are forgiven little, love little. The saying seems to be aimed at the self-righteous who hold aloof from sinners and whose love, in transgression of the chief commandment, is consequently small. In Mt. 25:21, 23 the point is that those who are faithful in small things will have greater things entrusted to them. Lk. 12:48 makes a distinction between greater and smaller punishments. Those who know the masters will but do not do it will be more severely beaten than those who do not know or do it. Whether Jesus has the common people in mind here, or possibly the Gentiles, one cannot say.

[H. SEESMANN, V, 171-73]

oligos [few, little]

oligopistia, oligopistos → *pistis*

NT instance is in Acts 3:23, where Peter, after healing the lame man, quoting Lev. 23:29 and Dt. 18:19, tells the people that those who will not listen to the predicted prophet (i.e., the Messiah) will be rooted out from among the people. The apostolic fathers often use the term in OT quotations (cf. 1 Clem. 14:4; 15:5; 53:3).

[J. SCHNEIDER, V, 167-71]

omnyō means "to swear," "to affirm by oath." It is mostly used with the accusative of the person or object by which the oath is taken. Those to whom one swears are in the dative, and the matter sworn is in the accusative or infinitive. In the LXX a common oath is by the life. When God swears by himself the first person is used. In the ancient world swearing is usually by the gods, who are invoked as witnesses. Later, with the concept of divine monarchy, swearing may be by kings. Oaths are common in public life, but the stronger forms show that their force was declining.

1. In the NT the most important passage theologially is Mt. 5:33ff. In the law the oath is an essential element in spite of the tendency to abuse it in daily life. The law prohibits false oaths and insists that oaths and vows be kept. Jesus, however, sets up a new order of life in the kingdom which leaves no place for oaths since there is no reason here to suspect human veracity. Those who belong to the kingdom must always be truthful, and hence do not need to swear. Jesus does not limit this prohibition to promises or to common swearing. The Sophists, Pythagoreans, Stoics, and Essenes all agree that consistent truthfulness should obviate the need for oaths, and some of them forbid their followers to use them. Judaism forbids frivolous swearing, and Philo demands that we either avoid oaths or use them only with great circumspection. We should never swear by God. Jesus himself follows up his prohibition by exposing the insincerity of substituting equivalents for the name of God (5:34-36). He then issues the positive command that his disciples should use a simple "yes" or "no" (5:37); the double form here does not indicate a simplified form of oath, as in some rabbinic

omnyō [to swear an oath]

The meaning of this rare word is not wholly clear, but it obviously expresses intensity of feeling. Paul uses it in 1 Th. 2:8 to show that he does not serve the church merely in obedience to his commission but out of heartfelt love for it.

homētrōmōi [to have a kindly feeling for]

holotētes. This is a stronger form of *holos* meaning "through and through." The only NT example is in 1 Th. 5:23, where Paul's use of this rare term gives emphasis to his prayer that God may grant total sanctification. In the apostolic fathers Hermas has the word four times for "unbroken" (*Mandates* 9.6) or "complete" (*Visions* 3.6.4). (6:24).

It has theological significance in Jn. 7:23, where the reference is not just to the contrast between healing the whole man and one member (by circumcision) but more broadly to the healing of the whole being (cf. 13:10). The point is similar in Mk. 12:30 and parallels: the chief commandment demands that we dedicate ourselves wholly and utterly to God, with all our being. In keeping, too, is the negative admonition to stake everything on not being cast totally into Gehenna (Mt. 5:29-30), and also the positive admonition to see to the integrity of the whole person (Mt. 6:22-23), since only those who serve God in this totality can render true service

hómios. This word means a. "of the same kind," b. "of like disposition," c. "belonging equally," and d., in geometry, "similar" (of figures). In the LXX it is

hómios [of the same nature, similar], *hómioiotes* [similarity], *hómioios* [to be like], *hómioiotes* [likeness], *hómioioma* [likeness, copy], *aphomioios* [to be like, copy], *paromios* [similar], *paromiazō* [to be like]

homoiopathēs → *pascho*

homoihymadon denotes the unity of a group and may be translated "with one mind." It often occurs with words denoting number (e.g., "all" in Acts 1:14) and place (Acts 2:1). The *thymos* may be anger, fear, or gratitude, but the most common use later is political (cf. Acts 15:25), or, in Judaism, religious. The term denotes common interest rather than personal feeling and expresses reaction to some outside event. In the NT it stresses inner unanimity in response to teaching (Acts 8:6) or in prayer (1:14). Tensions exist, but unanimity is achieved in the magnifying of the one Lord (Rom. 15:16). It is a response to God's action for the community and the world (cf. Acts 1:4; 4:24). It is thus a gift of God to the praise of God. [H. W. HEIDLAND, V, 185-86]

homoihymadon [with one mind]

[J. SCHNEIDER, V, 176-85]

and his frivolous oath seals the fate of John the Baptist.
6. Herod swears in the manner of a great Near Eastern ruler at his birthday feast, you").

(9:1) as witness. The saying in 1 Cor. 15:31 is also close to an oath ("by my pride in avoids direct oaths, but comes near when he invokes God (Rom. 1:9) or his conscience simple *amen*. When adjured (Mt. 26:64), he answers with a plain declaration. Paul he does not know Jesus (Mk. 14:71). Jesus confirms his own sayings by a solemn but 5. Peter at his denial ignores the prohibition of Jesus and swears with an oath that priesthood shows its superiority to the priesthood that it replaces.

all doubt. It gives his word unconditional validity. The oath that confirms Christ's there is none higher to whom he can appeal. His oath is thus a guarantee that removes take an oath. The oath confirms the promise. God, unlike us, swears by himself, since 4. Heb. 6:13, 16 and 7:20ff., following the OT, regard it as natural that God should everything in it, and by the God who dwells in it.

or altar, but parallels exist, and we find examples of oaths by the covenant, the law, the temple, and its ministry. An oath by the temple, Jesus says, is also an oath by vows. There is no rabbinic instance of the distinction between the gold and the temple 3. The sayings in Mt. 23:16ff. are aimed at the casuistical treatment of oaths and community; hence taking oaths is totally unnecessary.

second half brings out its absoluteness. Truthfulness is the norm in the Christian 2. Jms. 5:12 offers another and perhaps more original form of the saying. The of the evil that is present in the world (if it comes from *ho pontōs*) or is a consequence proceeds from the evil one (if *ho pontōs* comes from *ho pontōs*) or is a consequence statements, but is obviously by way of confirmation. Anything more than this either

two main lines of exegesis are a. that the baptized experience a mystical resurrection made in the form of human or animal bodies.

2. In Rom. 6:5 the baptized are in the "likeness" of Christ's death and resurrection. Much debated is whether Paul's point is that baptism is just a representation of Christ's death or whether it is a likeness that contains the original. A first view is that it is a simultaneity of reproduction of Christ's death and resurrection. A second view relates the "likeness" to our own death in baptism; we have grown together with a baptismal death that is like Christ's death, which is the type that is reflected in the death experience at baptism. A third view is that the word *homoionoma* denotes the mystical and sacramental death of the baptized with Christ; in Roman Catholic thinking Christ's death is directly present in the sacrament. A fourth view is that we are sacramentally but not mystically integrated into Christ's death as it is present in baptism. As concerns the likeness of the resurrection, there is debate as to whether this refers to mystical resurrection with Christ at baptism or to the future resurrection of the baptized. The

1. In Rom. 1:23 cultic "images" are contrasted with the glory of God; they are made in the form of human or animal bodies.

This is the meaning in Rev. 9:7.

aspect of "similarity." In the LXX it also takes on the sense of "form" (Dt. 4:12).

homoionoma. This rare word means "what is similar," "copy," "with a stress on the after).

homoiosis. This uncommon word means a. "making like or similar," b. "being like," and c. (in grammar) "comparison." In the LXX it mostly means "similarity." The only NT example is in Jms. 3:9 (cf. Gen. 1:26), where cursing those who are made in God's "likeness" is in sharp contradiction to blessing God himself. In this sense the term is an important one in the fathers. The Alexandrians distinguish between *eikon* as something in which we are created (and which thus remains after the fall), and *homoiosis* as something for which we are created (and which we are thus to strive

on the basis of law and descent, but by the power of an indestructible life.

homoioies. This word means "likeness" or "similarity." The only NT instances are in Hebrews. In 4:15 the temptation of Jesus bears a "similarity" to ours; the difference is that he does not sin. In 7:15 Christ is a priest in the "likeness" of Melchizedek, not

his high-priestly work. But this is not mere equality (cf. 9:14).

homoioo. This word means a. "to make like or equal," b. "to liken," and c. (passive) "to be like." In Matthew it usually serves to introduce parables. The introduction may be in the form of a stereotyped question (cf. 11:16; Mk. 4:30; Lk. 13:18, 20). In Mt. 6:8 Jesus tells his disciples not to "be like" the Gentiles when they pray. Heb. 2:17 tells us that in his humiliation Jesus is "made like" his brethren so as to be able to do

like," which enables his readers to continue the list in thought.

as the command to love God. In Gal. 5:21 Paul ends his list with the phrase "and the Mt. 22:39 the command to love one's neighbor is of the same importance and validity 1:13 the figure is "like" the Son of Man—a messianic designation (cf. Dan. 7:13). In fulfillment when they are "like" Christ; this will come about at the parousia. In Rev. we should not think the deity is "like" gold etc. In 1 Jn. 3:2 believers will reach "like" the Jews, who do not know God. In Acts 17:29 Paul says that as God's offspring Jn. 8:55 Jesus alone has true knowledge of God; if he were to deny this he would be it mostly means "similar." It is common in the NT, e.g., in images and parables. In common in the question "Who is like?"; presupposing a negative answer. In the papyri

corresponding to that of Christ, and b. that they share sacramentally in Christ's own resurrection. It may be noted (1) that since Paul speaks of the likeness rather than the event of Christ's death and resurrection, he can hardly be referring to a mystical relation to the historical acts, (2) that since he has in view an organic link, he can hardly be saying that our experiences are copies of Christ's, and (3) that we are thus led to the conclusion that the likeness in question is that of the death and resurrection of Christ, as they are now sacramentally present, to the historical acts, and that by means of this likeness we ourselves are thus closely linked with these saving realities.

3. In Rom. 5:14 Paul says that death holds sway even over those who did not sin like Adam, i.e., who did not copy Adam's sin.

4. In Rom. 8:3 and Phil. 2:7 Paul uses the word with reference to Christ's earthly life. In Rom. 8:3 he stresses the reality of Christ's humanity by saying that he came in the "likeness" of sinful flesh; he entered the nexus of human sin but without becoming subject to the power of sin, as would be implied if Paul had simply said "in sinful flesh." The *homotoma* denotes likeness in appearance but distinction in essence. With the body the intrinsically sinless Christ becomes the representative of sinful humanity in order that by destroying this body God might cancel human sin. The term *homotoma* is clearly an attempt to overcome the difficulty of having to say that the Christ in whom human sin is condemned is not himself a sinner. The word may well be an inadequate one, face to face with the mystery of Christ's person and work, but it is not docetic as some suppose. Christ is not just a heavenly being with an external human form; he is fully and truly human, but not a sinner. The point is similar in Phil. 2:7, where Christ, taking servant form, is born in human "likeness." The sense here is closer to that of form, but in the background are the two thoughts that he who is the full image of God becomes the image of man, and that the image means likeness rather than full identity, since Christ differs from all others by his consistent obedience (v. 8). Behind the statement lies the message of Jn. 1:14, namely, that God has entered human history. It is not implied that he has ceased to be God; even in his humanity Christ is at the same time a being of another kind. In the fathers Ignatius refers to the resurrection of believers corresponding to Christ's "likeness" (*Trallians* 9.2), and an early sacramentary calls the bread the "likeness" of Christ's body.

aphomotoo. This verb means "to copy," rarely "to compare," and in the passive "to be or become like" or "make oneself out to be like." The only NT instance is in Heb. 7:3, which says that Melchizedek "is like" the Son of God. The point may be that the Son of God is the prototype, or that the OT text is taken to be a messianic prophecy, i.e., a sign that points forward to Christ.

paromotos. This word means "similar," or "mostly alike." In Mk. 7:13 Jesus has shown how the Pharisees invalidate God's word by their tradition in the matter of corban, and he adds that they do many similar things.

paromoiizo. This verb means "to be like"; it occurs in Mt. 23:27 when Jesus tells the scribes and Pharisees that they are like whitewashed tombs.

[J. SCHNEIDER, V, 186-99]

1. The LXX prefers the compounds *exomologesthai* and *exomologestis*, which in secular Greek denote public admission or acknowledgment. On the basis of Heb. *yāda*, however, the idea of praising God is added to that of confessing sin (cf. 1 Kgs. 8:33, 35; Neh. 9:3 for the linking of the two). *homologia* may still denote the confession of sin; public confession is presupposed. In the sense of extolling or praising, the group takes its place with other terms, e.g., invoking and reciting. It carries the thought of magnifying God by confessing or rehearsing his mighty acts.

2. In later Judaism the group carries the thought of the confession of sin with penitential prayer. The great men of the past publicly acknowledged their guilt (Dan. 9:1ff; Jdt. 9:1ff, etc.). Even the ungodly Manasseh humbled himself (2 Chr. 33:12-13). Prominent in this type of confession is the concept of divine judgment, which both inspires it and is averted by it. Josephus refers to acknowledgment of the emperor in *Jewish War* 7.418; its opposite is confession of the one God (2 Macc. 7:37).

3. Philo gives evidence of philosophical influence, e.g., of Stoicism in his demand for integrity and harmony of soul. Confession of God is for him a transcendent virtue.

C. The Group in the LXX and Postbiblical Judaism.

2. Liturgies of thanksgiving also occur in the Hellenistic religions of redemption. These focus on the redeemer myth and the theme of union with the redeemer. The cultus enacts the soteriological drama. In the Hermetic corpus the idea of *logikē thysia* is an important one. It comprises the whole life of thanksgiving, but especially the hymn of thanks.

3. The OT-Near Eastern and Hellenistic-Gnostic Liturgy of Thanksgiving.

a. Biblical homology develops out of the cultus and takes the form of confession of sins and praise of God. Many psalms (e.g., 22; 30; 116) and many other passages describe how God has brought restoration, and a response is made in confession and acknowledgment. There are parallels of confession in psalms of complaint outside Israel. The persons afflicted confess their faults, invoke divine mercy, promise a song and offering, and then fulfill the vow. The song of thanksgiving (cf. Ps. 116) describes the distress, utters a prayer, and depicts the saving action. It often associates true sacrifice with thanksgiving and calls for praise from those present (cf. Jer. 33:11). Sacred words are used, but there may be a call for a new song (Pss. 33:2; 40:3).

b. The OT-Near Eastern and Hellenistic-Gnostic Liturgy of Thanksgiving.

A. The Group in Secular Greek Usage. This group is common in law and religion. The literal meaning of *homologein* is "to say the same thing." We thus get the senses a. "to agree to something" (an affirmation, a charge, etc.), b. "to confirm receipt," c. "to agree or submit to a proposal," and d. "to agree to a wish," "to promise." In a transferred sense it may denote the agreement of words and deeds, or of customs. The noun *homologia* is important in Socratic dialogue as indicating consent to what is found to be valid followed by the appropriate resolve and action; theoretical assent is not enough. In the Stoics there is a shift from the thought of actual conduct to the idea of an integrated state of life. In the papyri the word takes on the sense of a "compact" or "agreement" of a legal character. In religion we find varied use, e.g., for commitment to vows and especially for the confessing of sins.

homologēō [to confess, promise, praise], *exomologēō* [to confess, promise, praise], *anthomologēomai* [to praise, thank], *homologia* [confession], *homologoumenōs* [confessedly]

3. A third use is for "to make solemn statements of faith," "to confess something in faith." Rom. 10:9-10 (cf. Dt. 30:14) links faith and confession (cf. 2 Cor. 4:13). Confession and proclamation grow out of faith. Confession stands under eschatological responsibility (2 Cor. 4:14) and has the promise of eschatological salvation (Rom. 10:9-10). The eschatological aspect is evident in Acts 23:8. We are perhaps to take Heb. 13:15 in the same way, and also Tit. 1:16, where the words of the false teachers confess God but their works deny him. I John, too, contrasts denying and confessing. Those who deny Christ are liars and antichrists (2:22). Confessing, then, implies acceptance of a specific christological understanding. Only the spirits that affirm this understanding are from God (4:2-3). That more than intellectual understanding is at issue may be seen from 4:15. This type of *homologia* causes division (cf. 2 Jn. 7). The aim of John is to bring about decision by a firm formulation of the gospel that expresses its saving significance. I Tim. 6:13 views the witness of Jesus at his trial as confession. This good confession, ordained and confirmed by God, stands in sharp contrast to the false witness of his opponents (Mk. 14:56). It consists of his admission that he is the Son of God (cf. Mt. 16:16; Mk. 15:39). It is a model for disciples (Mt. 10:32). Such confession should be public (I Tim. 6:12), binding (6:12-13), and definitive (Mt. 10:32). It may come as the answer to a question (Mt. 16:13ff.; Jn. 1:19ff.; Acts 8:37; at baptism). The authentic confession rules out other possibilities, and even though the question is put personally the answer is given representatively (cf. the link between Peter's confession and the church in Mt. 16:13ff.). Knowledge does not

a Christian he serves the God of the fathers.

Judicial confession is also the point in Acts 24:14, where Paul acknowledges that as with God; refusal to confess him is based on the desire for human honor (5:44; 12:43). Jews expel those who publicly confess Jesus as Messiah. To confess Jesus means honor and cf. Mt. 7:23 for rejection by the eschatological witness or judge. In Jn. 9:22 the between earthly conduct and the eschatological word. Rev. 3:5 takes up the theme, Shaped by the gospel tradition, this is perhaps the most important NT use. It occurs in Lk. 12:8; Mt. 10:32. Jesus demands confession of himself, and he will confirm it to the Father as the eschatological witness. Important here is the correspondence to the Father as the eschatological witness. Important here is the correspondence between earthly conduct and the eschatological word. Rev. 3:5 takes up the theme, and cf. Mt. 7:23 for rejection by the eschatological witness or judge. In Jn. 9:22 the Jews expel those who publicly confess Jesus as Messiah. To confess Jesus means honor with God; refusal to confess him is based on the desire for human honor (5:44; 12:43). Judicial confession is also the point in Acts 24:14, where Paul acknowledges that as a Christian he serves the God of the fathers.

2. A second use is for "to make a statement" or "bear witness" in a legal sense. Shaped by the gospel tradition, this is perhaps the most important NT use. It occurs in Lk. 12:8; Mt. 10:32. Jesus demands confession of himself, and he will confirm it to the Father as the eschatological witness. Important here is the correspondence between earthly conduct and the eschatological word. Rev. 3:5 takes up the theme, and cf. Mt. 7:23 for rejection by the eschatological witness or judge. In Jn. 9:22 the Jews expel those who publicly confess Jesus as Messiah. To confess Jesus means honor with God; refusal to confess him is based on the desire for human honor (5:44; 12:43). Judicial confession is also the point in Acts 24:14, where Paul acknowledges that as a Christian he serves the God of the fathers.

1. A first use of this verb is for "to assure," "to promise," "to admit," or "to concede." In Mt. 14:7 (cf. Acts 7:17; Heb. 6:13) it binds the speaker to his word. The use is Hellenistic, but in Jn. 1:20 there is a distinctive Christian note. In John solemn declarations belong to the circle of witness to Christ (1:7, 15, 19). Similarly in Heb. 11:13 the idea of a solemn declaration of faith is added to that of admission or confirmation. Similarly, admission of sin in 1 Jn. 1:9 (cf. the opposite in 1:8) carries with it the idea of confession.

D. The Group in the NT.

1. *homologein*.

True confession is the work of God and belongs to the immaterial sphere. *homologein* can also denote both God's declarations in Scripture and human promises to God. Other meanings are confession of sin and agreement or affirmation, as well as engagement or contract in the secular sense.

4. The praise of God plays a role in apocalyptic. In En. 61:9ff. it will accompany God's righteous judgment. Such praise may be a sign of human transformation (71:11-12).

Christ. The third member adopts the concept of correspondence as a warning, but the members are oriented to the eschatological promise and the last two to the attitude of judgment. In 2 Tim. 2:11ff. it is Christ himself who is the witness. The first two important in 1 Tim. 6:12; Heb. 12:1; Rev. 1:5, for, like Christ, they hear the commitment and will speak for or against those who make the confession at the last form. The hymn in 2 Tim. 2:11ff. recalls Mt. 10:32-33; the Christ who summons us to confession himself makes confession and is faithful. The concept of witnesses follows the content of Timothy's confession, echoing both its legal and its cultic reference seems to be to a gathering for ordination, and it may be that the verse which expresses commitment, but with a fixed *homologia* in view. In 1 Tim. 6:12-13 the praise connected with the various predicates of Christ. In Hebrews, too, the word baptismal confession of faith to which the hearers are committed, or to a liturgy of broad. In Heb. 3:1; 4:14; 10:23, however, the reference is to the ecclesiastical or praise of God (9:12-13). At issue here is an act of sharing, so that the use is very tance, commitment, and obedience. It is thus an occasion for thanksgiving and for form of confession in the community. As a response in 2 Cor. 9:13 it implies acceptance of confession in the community. This word denotes a free act of confession or a liturgical *homologia*. This word denotes a free act of confession of the gospel or a liturgical

19:18). According to Jms. 5:16 it is also a custom in times of sickness. Baptist public confession of sin is integral to conversion (cf. Mk. 1:5; Mt. 3:6; Acts 4:5:23 as praise of God, Rom. 14:11 relates it to the eschatological confession of sins before God's judgment throne. The two go closely together. From the time of the *IV. exomologesthai* *tas hamartias*. While Phil. 2:11 construes the confession of Is.

reject it (1 Cor. 1:19-20). wisdom is not that of the law or tradition, but of the gospel; this is why the scribes accept eschatological wisdom (or, in Lk. 10:23-24, a blessing of eyewitnesses). This combines praise of God, disclosure of the authority of the Son, and a summons to of jubilation refers to a rejoicing in the Spirit (Mt. 11:25). The threefold division here in Lk. 2:29ff.). As many OT Psalms begin with praise (111:1; 138:1), so Jesus' cry a summons to rejoicing; also the angels' song in Lk. 2:14 and the blessing of Simeon time (cf. the songs of Rev. 4:8, 11; 5:9ff.; 12:10ff., which pledge final victory and are the Christian confession, which is to God's glory, broadens out into that of the last Rom. 15:7ff. recalls the Psalms, and cf. Rom. 14:11 and Phil. 2:11 (Is. 45:23), where use." The NT adopts especially the cultic sense "to confess," "to extol." Paul's use in 2. *exomologesthai* also has such senses as "to admit," "to confess," and "to promote." The NT uses *exomologesthai* in many meanings in secular Greek, e.g., "to agree," "to admit," "to express thanks." In Lk. 2:38 (on an OT model) Anna's thanksgiving combines acknowledgment, obedience, and proclamation.

III. *anthonologesthai* and *exomologesthai* to theō.

believed on in the world. Christ is vindicated in the Spirit, seen by angels, preached among the nations, and only in 1 Tim. 3:16, which says that the mystery of the faith is "confessedly great." *II. homologoumenos*. This adverb means "by common consent." It occurs in the NT necessarily include confession (Mt. 10:19; Jn. 12:42), and present confession does not rule out future denial (Peter). But confession means taking sides, and confession of Christ means confession of the risen and exalted Lord (set side by side with the one God in 1 Cor. 8:6). Proclamation and teaching are forms of confessing and witnessing. They start from an event in history, which they proclaim and interpret, they carry with them a commitment and a claim, and they integrate those who accept them into eschatological fellowship with God.

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2. *The Most Important Books of Dreams*. In spite of recent findings, knowledge of the field is far from complete. In Babylonian texts it is hard to differentiate dreams and omens. From Egypt we have a hieratic book and various demotic texts. Greek books date from the time of Socrates but the first to come down in full is that of Artemidorus. The later book of Synesius takes a platonic turn. The Byzantine book of Achmet derives from Arabian sources. Other books are apocryphal.

1. *The Problem*. Belief in the significance of dreams is common in antiquity (as it still is today), but not without criticism. Distinction is made between significant dreams and others. A problem is whether some dreams might be caused by deceiving powers or by purely physical causes (wine etc.). Dietary rules are established. Aristotle and Cicero are mostly critical. Cicero argues that it is unworthy of deity to use dreams for revelation, that interpretation is uncertain, and that there are too many dreams to prove by observation that they come true.

A. The Dream in Antiquity.

1. *Dreams and Their Interpretation*.

Used only in the nominative and accusative, and of uncertain etymology, *onar* means "dream." It does not occur in the LXX, which mostly uses *enypnon*. In the NT only Matthew and Luke mention dreams, and Luke (in Acts) has *horama* (16:9-10; 18:9), and *horasis* and *enypnon* (2:17).

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5. *Clement of Alexandria*. Clement uses *homologein* in the various senses "to agree," "to concede," "to promise," "to confess," and *homologia* in the senses "agreement," "assent," "acceptance." He offers an exposition of the Lord's sayings about confession in *Stromateis* 4.9.70ff.

4. *homologoumenos*. Diog. 5.4 uses this term in the sense "admittedly."

3. *homologesis, exomologesis*. These words, denoting confession and praise of God, do not occur in the NT but are found in Hermas *Similitudes* 9.28.7 and 2.5.

2. *exomologesthai to theō* or *tas hamartias*. *exomologesthai to theō* finds a place in the liturgy (1 Clem. 52:1ff., which extols the resurrection, 61.3, where it takes a christological form; Hermas *Mandates* 10, which argues that the sorrowful cannot give God thanks). *exomologesthai tas hamartias* is recommended (cf. 1 Clem. 50-51, where it is closely related to praise; 2 Clem. 8.1ff., which says it will come too late after death; Did. 4.14, where it should precede intercession; Hermas *Similitudes* 9.23.4, which may hint at formulas of remission).

1. *homologein*. This word occurs in the senses a. "to promise," "to admit," "to concede" (cf. Diog. 2.1), b. "to make legal statements," "to bear witness" (Ignatius *Smyrneans* 5.1; Hermas *Similitudes* 9.28.1ff., which presents confession as a duty of servant to master; 2 Clem. 3.1ff.; Mart. Pol. 6.1), c. "to make solemn statements of faith" (Ignatius *Smyrneans* 5.2; 7.1, where contradiction of the confession of the Lord's Supper as Christ's flesh means exclusion and death; *Polycarp* 7.1; 2 Clem. 3.2ff., which demands honoring with the whole heart and mind).

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B. The Group in the Postapostolic Writings.

last breaks it in view of God's greater faithfulness (cf. Rom. 3:3), unless the point is that Christ will be faithful to his word. The point of Jms. 2:14ff. is that confession does not release from obedience but demands it.

and corruption; nowhere is antiquity so unmasked as in its dreams. manifest a pitiless lack of concern. The total picture is one of fatalism, superstition, and sexual fulfillment. If unfavorable interpretations show a sober realism, they also not for higher things but for the trivials of daily life, e.g., money, health, safety, harmless dreams presenting life as work or depicting good fortune. But in the main the picture is one of riotous and perverted fantasy in which the dominant concern is dreams. Books of dreams enable us to construct a mosaic of their culture. We find 7. *Dream Life as a Mirror*. The people of antiquity are seen unadorned in their cobbler Micyllos and his cock.

his life in the form of a vision, or when he invents the witty dialogue between the composition. Cicero makes effective use of this, as does Lucian when he describes 6. *The Dream as a Literary Form*. The dream also becomes a form of literary may be elements of truth in the belief that dreams are significant.

trages. This is a bizarre world, although modern study of dreams shows that there to progeny (wheat to sons and barley to daughters), and fruits in husks are miscar-sleep, the chase, fishing, voyages, and heavenly phenomena. The harvest usually refers arranged system relating to such things as birth, the arts, contests, washing, food, nature of language. Keywords come under scrutiny, and Artemidorus has a well-crocodile a rapacious official, pirate, or murderer. Puns help in view of the divine and vice versa, but the reverse may be true. Animals denote characters, e.g., the experience to fit it to a given case. Pleasant dreams usually indicate pleasant things interpretations according to age, sex, health, and situation, one needs ability, wit, and interpretation, e.g., in Babylon and Greece. Since the same dream may have different a class of scholars develops that collects and studies dreams and undertakes their sought, supported by examples, interpretation is put on a more scientific basis, and are made to interpret them. These might be intuitive, but as regular patterns are interpretation is not needed. But other dreams are more obscure and various efforts 5. *The Interpretation of Dreams as a Science*. When directions are given in dreams, in the form of rapture. They are common on the approach of death.

The dead often appear in dreams, and dreams are seen as messages from the hereafter true. In Greece, too, there is a connection between dreams and the world of the dead that the sun god traverses by night, and what they experience there is unquestionably up into the suprasensory world. Thus in Egypt dreamers supposedly enter the world 4. *The Metaphysics of Dreams*. Primitive people feel that in dreams they are caught have to do with death or with the consequences of evil acts.

c. The Personal Dream. Ordinary people as well as leaders have dreams that relate to events in their lives. Such dreams are usually symbolical or allegorical. They often accessions of Hadrian and Marcus Aurelius.

successes. Critical events are intimated by dreams, e.g., the end of Nero, or the and Caesar. But dreams may be equivocal, coming to fulfillment in reverses rather than e.g., Perticles and Augustus. Generals are promised victories in dreams, e.g., Xerxes b. The Political Dream. Dreams supposedly intimate the birth of great leaders, made on the basis of dreams.

disarming of his protective goddess Minerva before his death. Votive offerings are votion. The sick are healed as they dream of the gods. Domitian dreams of the by dreams, and the gods threaten punishment for neglect or encouragement for de-temple in Hierapolis, and the cult of Sarapis in Alexandria. Directions are also given 2. The Cultic Dream. Cults and sanctuaries are set up through dreams, e.g., a 3. *The Importance of Dreams in Antiquity*.

ones of money, health, marriage, etc. Those who have corrupt dreams should seek a tiny fraction of prophecy. In practical life the concerns in dreams are the common and those that come from demons. There is an angel of dreams, and dreams constitute also distinguish between valid and invalid visions, i.e., those that come from angels dreams neither exalt nor abase. They sometimes interpret dreams psychologically, but

4. *Rabbinic Judaism*. The rabbis show some skepticism, e.g., in the saying that emperors before going over to the Romans.

chelaus, and Josephus himself, who has dreams disclosing the future destiny of the and adorns postcanononical history with dreams, e.g., those of Jaddus, Hyrcanus, Ar- 3. *Josephus*. Josephus shows considerable credulity. He adds new dreams to the OT border between dream and vision. Many visions are literary constructs.

Judas Maccabeus tells a dream to encourage his troops. In apocalyptic there is a fluid in dreams. In Esther the LXX adds a dream by Mordecai, and in 2 Macc. 15:11ff. 2. *Hagiography and Apocalyptic*. Popular religious literature evinces a strong belief

himself allegorizes biblical interpretations. Dreams of the last group are obscure and need authentic interpreters, although Philo in others through immortal souls, in yet others through the souls of the dreamers. things through them, e.g., the beauties of virtues. In some dreams God speaks directly, the emptiness of dreams, but he still thinks that God gives knowledge of heavenly 1. *Philo*. The prophetic criticism is lost to view in Hellenistic Judaism. Philo knows

III. *Dreams and Their Interpretation in Judaism*.

Words and dreams are cheap; it is better to fear God. not of rationalism, that dreams are suspect. Eccl. 5:3, 7 comes to a similar conclusion. prophets who appeal to dreams (23:25ff.). It is on the basis of the true word of God, even when accompanied by signs and wonders (Dt. 13:2ff.). Jeremiah struggles with speaks to Moses directly (Num. 12:6ff.). Revelations by dreams may be untrustworthy

3. *The Prophetic Criticism of Dreams*. Yet there is also criticism of dreams. God God pours out his Spirit (Joel 2:28).

with dreams (Num. 12:6-7). Dreams will be a feature of the age of salvation when (Gen. 28:10ff.), and revelations are sought there (1 Sam. 3:1ff.). Prophecy is linked dreams as messages from God (cf. 4:13ff.; 7:14). Dreams are associated with shrines 2. *The Dream as a Regular Means of Revelation*. Job and his friends all regard

Dreams, then, are given a distinctive stamp. God who gives dreams is the God of history from whom sanctifying power goes forth.

dreams are told because the persons concerned have a part in salvation history. The into the history of God with his people (cf. Gen. 41:1ff.; Judg. 7:13ff.). Even personal to selected people (Gen. 40:8; Dan. 2:17ff.). On these conditions dreams are integrated but God can use them if he so chooses, and he alone can give the true interpretation

(Gen. 20:6; 28:10ff.; Judg. 7:13ff.; Dan. 2:1ff.). They are not needed for revelation, the realm of the dead, which is in no sense an abode of God, but from God himself is laid on the evanescent character of dreams (cf. Ps. 73:20). They do not come from certain distinctive features. They move on a more sober, indeed a higher level. Stress

Babylonian soothsayers, even using some of their equations. Yet OT dreams have important, and it follows traditional lines. Joseph and Daniel replace the Egyptian and personal (Gen. 40:8ff.). Dreams are mostly allegorical, so that interpretation is im- are political (Gen. 37:5ff.; 1 Kgs. 3:5ff.), and those of the butler and baker are dreams. Thus Jacob's dream is cultic (Gen. 28:11ff.), those of Joseph and Solomon

1. *The Dream and History*. In the OT we again find cultic, political, and personal II. *Dreams and the Interpretation of Dreams in the OT*.

reason and wisdom. There are both expert and popular interpreters, and fixed interpretations develop; thus wheat denotes peace, barley forgiveness, a white horse good, an ass messianic salvation. Puns are common in exposition. Peculiar to Judaism is the belief that a dream has force only by interpretation. Interpretation is thus a valuable art, and dreams may be evaded by seeking a favorable interpretation (as also by reciting Scripture, prayer, almsgiving, and penitence). Attempts are made to apply dreams morally. Thus God is said to give the wicked bad dreams to lead them to repentance.

B. The Dream in the NT.

1. The Tradition. Paul's dreams in Acts 16:9-10 and 27:23-24 bear the stamp of authenticity, and we may thus accept 18:9 and 23:11 as well. Elsewhere the only dreams are in Matthew (1:20-21; 2:12; 2:13ff.; 27:19). The formula *kat' onar* shows that these are from the same hand, although some scholars think they are legendary and apologetic.

2. The Uniqueness of the NT Understanding.

a. Paucity. If the NT seldom mentions dreams, this is because it regards fewer dreams as significant. It does not rule them out, for it quotes Joel 2:28 with approval. But it resists the Hellenistic interest. Thus Paul never mentions the dreams of Acts in the epistles, and he refers only hesitantly to his visions and revelations (2 Cor. 12:1). Judge, indeed, condemns the carnal dreamings of heretics (v. 8).

b. Absence of Allegorical Dreams and Interpretations. There are no allegorical dreams in the NT. God appears, or an angel, or a messenger, or a man, and gives plain directions about what is to happen or what is to be done (cf. Acts 27:23; Mt. 1:20, etc.). There is thus no interpretation of dreams in the NT. When God speaks through dreams, he does so unambiguously.

c. Lofly Nature of NT Dream Life. On the basis of the OT, the dreams of the NT compare most favorably with those of secular antiquity. There is nothing vulgar, disgusting, sexually unnatural, or egocentric about them. They are not concerned with personal fate but with Christ and the Christian mission. They do not terrify, but by means of them God directs his people. The tension between superstition and enlightenment is resolved.

C. Dreams and Their Interpretation in the Postapostolic Period. The terms do not occur in the apostolic fathers and are rare in the Apologists. The Gnostic Acts abound in dreams and visions. Martyrs like Polycarp have dreams (Mart. Pol. 5.1-2; cf. Perpetua, Saturnus, and Cyprian). Synesius works out a system of interpretation on an eclectic philosophical basis. He advocates keeping a book of dreams and daydreams, and follows the principle that like follows like. Achmet makes use of the dreams of the OT, and traces interpretation to God, but he also draws on various sources, and his detailed suggestions are often trivial, e.g., that cutting side hairs denotes poor management of income. Thus the muddy waters of antiquity bring in a new flood of superstition. [A. OEPKE, V, 220-38]

onaton → *onos*

oneidos [disgrace, reproach], **oneidizo** [to reproach, revile], **oneidismós** [abuse, reproach]

oneidos. This word seems to come from a root meaning "to revile," and it means "disgrace," "abuse," or "object of disgrace or shame." In the LXX the fact of sin

2. *The Significance of onoma in Greek Thought.* Epic poetry shares the belief in the significance of names, although it also shares the philosophical doubt whether human names truly reflect reality. Many things have both divine and human names. Skeptical

(credit or account) of someone.
 account," or, in banking, the actual "account," e.g., when money is paid to the name of names in books or on lists, it may denote such things as "legal title," "item in an thing. In grammar e. it is used for a "noun" or "word." In the papyri f., on the basis used c. as the opposite of a thing, but also d., with the genitive, for the person or name," and "with mention of the name;" *onoma* also means b. "repute." It may be expressions are "to call by name," "to give a name," "in the name," "under the parents, and strangers must give their names when seeking hospitality. Common by 1. *Usage.* *onoma* means a. "name" of a person or thing. Names are given by B. *The Greek World and Hellenism.*

A. *Historical Background.* It is a common belief of antiquity that the name is not just a label but part of the personality of the one who bears it. Various rites are used to find names for children. New names are often given in puberty. The name carries will and power. One must know the names of gods to have dealings with them or power over them. The name conjures up the person; there is thus a desire to know it and a reluctance to give it. Possession of secret names is a safeguard of freedom.

onoma [name, person], *onomazo* [to name], *eponomazo* [to nickname], *pseudonymos* [bearing a false name]

oneidismos. This word means "insult," "abuse," "reproach." It is fairly common in the LXX. In the NT the bishop must be well thought of lest he fall into "reproach" (1 Tim. 3:7). In Heb. 10:33 the readers were formerly exposed to "abuse," in 11:26 Moses prefers "abuse" for Christ's sake to the treasures of Egypt, salvation history providing the link between Moses and Christ, and in 13:13 the readers are to go outside the camp with Christ, bearing "reproach" for him as messianic bearers of the cross who have a share in their Lord's sufferings. [J. SCHNEIDER, V, 238-42]

oneidizo. This word means "to upbraid," "to revile," "to bring reproaches or complaints." In the Psalms enemies revile God, Israel, the righteous, etc. Jesus has authority to reproach in Mt. 11:20 (cf. Mk. 16:14). In his passion, however, he himself is reviled (Mk. 15:32). The disciples will be reviled too (Mt. 5:11). Yet blessing comes upon them when they are reviled in Christ's name, i.e., as Christians (1 Pet. 4:14). God's generosity is such that he gives without reproaching (Jms. 1:5). Paul in Rom. 15:3 quotes Ps. 69:9 in holding up Christ as a model of unselfishness. The word is also a variant in Mk. 15:34, where it softens the "forsaken," and in 1 Tim. 4:10, where it hardly seems to fit the context.

means that earthly life is marked by shame; so that all of us despise and are ourselves despised. Release from shame is part of divine deliverance (Is. 25:8; Joel 2:19). The wicked despise God, but he in turn heaps shame on them. Sin is a reproach to a people (Prov. 14:34), yet God may also bring reproach on the righteous as a test, and when accepted in God's name (Ps. 69:7-8) this brings joy and courage (cf. 73:23ff.). In the NT the only instance is in Lk. 1:25, in which Elizabeth rejoices that God has taken from her the "reproach" of childlessness.

philosophy suggests that human names express false notions and concepts, since they are conventional and relate only to experience. Thus the Sophists contrast the name with the work, reality, or nature. The nature is what counts; names cannot change it. Plato accepts the view that, while names are not capricious, and are undoubtedly necessary, they do not convey true knowledge and simply act as signs. Aristotle attaches importance to the thought behind the mere sound. The name is a verbal sign, but a limited one since words have to indicate more than one thing, some ideas can hardly be put into words, and words change their meanings. Linguistic research is needed, then, to serve logic. For the Stoics, language arises from the human soul, and hence words represent things according to their nature in a fusion of thing, concept, and word. Etymology has the task of showing the truth of words (*etymologia*) in their agreement with the objects they denote. By this art the Stoics take over popular religion, for they find truth and wisdom in it by etymologizing the names of the gods.

3. *The Name of God.* Originally the Pelasgians are thought not to have named their gods. The divine names come from Egypt; Homer and Hesiod play a big part in naming the gods of Greece. Strabo also mentions a tribe that sacrificed to an unnamed god. Later Greek religion, however, attaches great importance to the divine names and tries to learn about their being and nature from their names by way of etymology. Philosophy has doubts about the correspondence of name and nature. Etymology can yield only human thoughts about the gods. Yet the names are still commonly regarded as significant. Indeed, names are heaped on the gods to pay them greater honor and to be sure of gaining control over them. Stoicism thinks Zeus should be known by many names in view of his many functions and characteristics. In the Hermetic writings God is too lofty to have a name; no name fits him and all names fit him. The anonymity of deity is related to its incorporeality, for language is corporeal. Again, names differentiate distinct things, but the deity is the one and all. Celsus thinks along these lines, as do the Gnostics, and even some Christian authors.

4. *The Magic Papyrus.* The magic papyrus believe in the power and efficacy of names. Knowledge and utterance of them give power over their bearers by invocation and even mystical identification. Magicians know the right acts and times to gain this power. They use names from all possible languages; barbarian names have great force if pronounced correctly. In Egypt even the name of Yahweh is used. The name has to be the one that the deity itself has given. In invocation it is honored by many predicates. The name works by its own power, for the deity is itself the name. Christian magic papyrus mention the names of Mary, the Baptist, and the Trinity as efficacious along with Yao, Sabaoth, etc. Ambiguity has, of course, its skeptics like Lucian.

C. The OT.

1. *Lexical and Statistical Data.* The common Heb. *shem* (some 770 times in the singular and 84 in the plural) is used for the names of gods, humans, and animals, also of such geographical features as rivers, mountains, and towns, then of things or times. With reference to acts it may also be used for a good or bad "reputation," and then for "memory" or "fame" after death, although there is debate as to whether it is used metonymically for the person or in the sense of "memorial" or "sign." A common expression is "for the name" (usually God), and familiar verbs used with the name (of God) are "to invoke," "to speak," "to bless," and "to prophesy."

2. *The Significance of the Name.* Israel believes in the significance of names. Thus Adam exercises dominion by naming the animals (Gen. 2:19-20). To name a city is to establish control over it (2 Sam. 12:28). Women seek the name of a man in times

details of the Hebrew and Greek words see *TDNT*, V, 261-62.) The concept "in the

D. Hellenistic Judaism.

1. *The LXX*, *onoma* occurs over 1,000 times in the LXX, mostly for *shem*. (For
 make an appeal to his name.
 prophets either name the name of God, speak only ostensibly on his commission, or
 the sense is probably "on the commission of God," but in 18:20; Jer. 14:14 false
 and one may be strong or set up a banner "in his name" (Ps. 20:5, 7). In Dt. 18:18-19
 name" of God (1 Sam. 17:45); Elijah builds an altar "in his name" (1 Kgs. 18:32),
 blessing "by" or "in the name" of God (Dt. 6:13; 10:8). David meets Goliath "in the
 it has the significance of calling "on the name" (Gen. 4:26; 12:8), or swearing or
 1 Sam. 25:9). Most commonly we find the phrase with reference to God. Cultically
 name" (cf. 1 Kgs. 21:8). More strongly it means "on the commission" (cf. Esth. 2:22;
 this is much the same as "by name" (Judg. 18:29). Elsewhere it means "under the
 5. *In the Name*. A formula that is often used is that of "in the name." Sometimes

use of the term.
 18:10; Mal. 1:11). If there is often parallelism here, there is also a more conscious
 alongside God as an acting subject or an instrument in his hand (cf. Ps. 20:1; Prov.
 for the person, and this leads to the hypostatizing of the name whereby it stands
 dishonored among the nations. Much more frequently, however, the name now stands
 common idea is that God will be gracious to Israel so that his name may not be
 name to dwell there. After the exile, the name often denotes the glory of God. A
 temple and yet also a low estimation, for God is not tied to the temple by causing his
 3:2). This is the pledge of his saving presence. It assures a high estimation for the
 is in heaven, he chooses a place for his name to dwell (Dt. 12:11; 2 Sam. 7:13; 1 Kgs.
 23:21, this means that God himself is present in revelatory action. While he himself
 indeed stand for the person (Lev. 18:21; Am. 2:7). If the name is in the angel of Ex.
 20:42), cursing (2 Kgs. 2:24), or blessing in his name (2 Sam. 6:18). The name may
 magic. Yet invocation of his name implies faith in his power, as in swearing (1 Sam.
 when properly called upon, but his name is a gift of revelation, not an instrument of
 of his name is common, but incantation is forbidden (Ex. 20:7). God promises to hear
 32:30). God reveals his name to Abraham (Gen. 17:1) and Moses (Ex. 6:2). Invocation
 4. *The Name Kahweh*. Knowing the name of God is important in the OT (Gen.

1 and Is. 7:3; 8:3.
 for more than his bearer (Gen. 12:2-3). This applies to the symbolical names in Hos.
 may give new names (Gen. 32:29). As in Abraham's case, the name may have meaning
 given (cf. Gen. 41:45; 2 Kgs. 23:34; Dan. 1:7). These express new status. God himself
 patriarchs bear witness to God's help (Gen. 29:31ff.). Second names are sometimes
 ophorous, expressing either a relation to God or a Godward wish. The names of the 12
 The name may express the whole person or a single feature. Many names are the-
 are given for such names as Eve (3:20), Cain (4:1), Noah (5:29), and cf. Babel (11:9).
 may be said of Nabal (1 Sam. 25:25) that as a man is named, so he is. Etymologies

3. *Proper Names and Meaningful Names*. Proper names establish identities. Thus it
 Ps. 69:28).
 blotted out. The names of the righteous are written in the book of life (Ex. 32:32-33;
 Names live on in children (Gen. 21:12). The names of those without children are
 over the temple, the ark, and Jerusalem. He knows Moses by name (Ex. 33:12, 17).
 (Ps. 147:4) and Israel (Is. 43:1). His name is named over Israel (Is. 63:19), and also
 of distress (Is. 4:1), i.e., to put themselves under his protection. God names the stars

"name" causes problems. The LXX uses *ek* (Esth. 8:8), *dia* without *onoma* (3:12), *epi* (1 Sam. 25:5), and *en* (25:9, *en to onomatē* is literal, but unusual in classical Greek). (For details cf. TDNT, V, 262-63.) The verb *onomazein* is rare in the LXX; *kalein* usually replaces it, perhaps because *shem* has no related verb. *eponomazein* occurs some 36 times.

2. Philo. Philo calls the name a kind of shadow accompanying the reality (On the Decalogue 82). Clear thoughts find suitable terms, as in the case of Moses, but there are no fitting expressions for obscure concepts. The LXX is praised because its renderings harmonize so well with the original that they correspond to the things denoted. Giving names is a task for the first man rather than many people, and this means that confusion is avoided. Philo allegorizes many OT names, building partly on OT ex-positions and partly on Stoic etymologizing. Words are important for Philo, but we must not spend our whole lives on them and ignore the realities. Idolatry gives false names to things, and in so doing obscures the true God (On the Decalogue 53). As regards God's name, Philo borrows from Ex. 3:14 LXX. But as "he who is" (i.e., being itself), God cannot be named (On the Life of Moses 1.75). He is the Lord God, or the God of Abraham etc., but he has no proper name. The powers of God have many names (cf. Stoicism), as does the *logos*, and these names are to be held holy. Philo warns against false swearing and also against the blasphemous heaping up of many names instead of simply praising God (On the Special Laws 2.8).

3. Josephus. The use in Josephus is more Greek than Semitic. For "in the name" he mostly has *ex* or *ep*. He is reserved about God's name; he avoids mention of "name" in his version of the third commandment, and says that God showed Moses his *pro-segoria* (not *onoma*), about which it is not permissible to say anything. God's name is dreadful. It may be invoked in crises, and coins are marked by his name (as alien temples are named for their gods). One must honor fathers because they bear the same name as God. On the other hand, part of God's Spirit rather than his name dwells in the temple. Writing for Greeks, Josephus perhaps thought they would regard it as odd to speak about God's name dwelling in the temple.

E. Later Judaism.

1. *Pseudepigrapha*. These works are not rich in statements about the name. Slavonic Enoch expounds the meanings of human names, e.g., Adam. In Ethiopian Enoch the wicked are under threat that their names will be blotted out of the book of life (108:3). The names of saints and believers are related to stars and lightnings (43). An interest is shown in the names of fallen angels (6:7 etc.). As regards God's name, seven divine names are known. God will protect Israel for his name's sake. To know God's name is to praise him, but sinners deny his name. The Son of Man is named before the Lord of spirits prior to the creation of the stars. In apocrypha, believers will overcome in God's name. Often the name seems to be the same as God himself, but in other passages it seems to be a mysterious force that is revealed by angels.

II. Rabbinic Sources.

1. *Usage*. The rabbis take over the meanings of the Hebrew term from the OT. They speak of three names: the family name, the given name, and the acquired name. When Scripture doubles a name, it points to a share in both this world and the next. "In the name" means "in virtue of," "on the basis of," or "with appeal to the name." "In the name of a teacher" is a phrase used when citing an authority. Circumcision is given "in the name of the covenant," denoting both entry into the covenant and

b. The fullness of Christ's being and work may be seen in his name. The divinely given name "Jesus" expresses his humanity and his mission (Mt. 1:21). It implies "God with us" (1:23). The exalted name he receives is that of Son (Heb. 1:4). He is also called Lord (Phil. 2:9-10), which denotes divine equality and is the name above all others. Hence Jesus is Lord of lords. Revealing the divine dominion, he is also King of kings (Rev. 19:16). The unity of nature and name may be seen in Rev. 19:13

continue in it (Jn. 17:26).
 Glorifying God's name is supremely Christ's work as a work of revelation and reconciliation. Grounded on Christ's work, the church has the promise that this work will new life in believers (1 Jn. 4:7) as the Son is present in them in the Father's love. the love of Father and Son (17:11, 12, 21). When the name is declared it awakens specific content of "Father." To be received in the name is to stand in the sphere of Jn. 17:6). Jesus discloses the obscure name of God to his disciples, giving it the name in the life and work and then again in the death and resurrection of Jesus (cf. thus expressing a specific approach and relationship. In Jn. 12:28 God glorifies his a. The name of God relates to revelation, and in this sense it is linked to "glory,"

or allusions, e.g., Mk. 11:9-10; Mt. 23:39; Acts 15:17.
 2. *Onoma as the Name of God or Jesus Christ.* In the NT the name, person, and work of God are inseparably linked to those of Christ. This applies even to OT quotations (For details cf. TDNT, V, 271.)

d. Name with Prepositions. This usage shows strong Semitic influence. Along with *epi, dia, peri, kat,* and *pros, en* is very common. It is used with various verbs and "in fulfillment of the will," "in obedience to," "in the power of," or "in the presence in such senses as "with invocation of," "with proclamation of," "on the commission," one might also add Acts 18:15.

c. Name for Person. Three examples of this are Acts 1:15; Rev. 3:4; 11:13. Perhaps b. Name as "Reputation." This occurs in Mk. 6:14 and Rev. 3:1; 1:5; Mt. 1:21, 23; Lk. 1:59, etc.
 a. Name of a Person. In the NT proper names are usually integrated into sentences (Mk. 3:16; Acts 27:1, though cf. Rev. 9:11). Hebrew influence may be seen in Lk.

I. Usage.

F. The NT.

3. *Belief and Magic.* We find many accounts of the wonder-working power of the divine name, e.g., the deliverance of Isatah, or the binding of Asmodai the demon-prince. Knowledge of the future may be gained with its help. In syncretistic magic God's name is used along with others. By linking the name "el" with angels and Israel, God has made over power to them. If official Judaism struggles against magic, the Talmud ascribes force even to the individual letters of the divine name, and Hebrew Enoch (42:2ff.) believes that divine names hold together the polar forces in the cosmos, thus insuring its harmony.

2. *The Name of God.* In the synagogue reading of the OT the divine name Yahweh is read as Adonai. Yahweh is the special name of God, his secret proper name that is mostly not to be uttered. To curse parents with this name is a capital offense. Originally used in temple worship, it is gradually replaced and becomes an ineffable name that lays itself open to magical use. Lev. 24:11, 16 is adduced in support. A technical term for it is "the name of four letters."

Doing things "in God's name" may sometimes have the force of commitment to it. Doing them "for his sake."

and Jn. 1:1. He alone knows his name in the sense that he alone knows the fullness of his relationship with God (Rev. 19:12). Jesus acts in God's name as the Christ (Jn. 10:24-25). His coming again completes his work (Mt. 23:39). His name, then, embraces the whole content of God's saving acts (1 Cor. 6:11). Justification and sanctification in his name relate not to the mere pronouncing of the name but to baptism in the sense of Rom. 6:1ff. Forgiveness is in his name (Acts 10:43; cf. 1 Jn. 1:7; 2:12). Life is given in his name, i.e., by entry into his sphere of action or the sphere of his person (Jn. 20:31). As Peter says, salvation is only in his name (Acts 4:12). Those who enter into it are to do all things and to give thanks for all things in his name (2 Th. 1:12; Col. 3:17; Eph. 5:20). His name is the hope of all peoples, although it may mean judgment as well as salvation (Jn. 3:18). The Father sends the Spirit in the name of Jesus (Jn. 14:16).

c. In Mt. 28:19 Father, Son, and Spirit come together and thus give fullness to the Father's name. Baptism in his name means entering into fellowship with the Father through the Son and coming under the operation of the Spirit. The phrase *eis (to) onoma* is difficult. It sometimes has the force of "with regard to" or "because" (cf. Mt. 10:41-42; Mk. 9:41). Gathering in Christ's name means meeting "on the basis of" Christ (Mt. 18:10; cf. Heb. 6:10). Yet this does not seem to be the sense in Mt. 28:19 (cf. Acts 8:16; 1 Cor. 1:13, 15). After the rabbinic model, the force is final rather than causal, expressing a specific end or intention, and with forensic rather than mystical implications. Without the use of *onoma*, Paul has similar phrases in 1 Cor. 1:13, 15; Rom. 6:3; Gal. 3:27, and cf. 1 Cor. 10:2. It is Semitic in origin rather than Hellenistic (e.g., charging to the account). In Acts 2:38 the *epi* with dative may denote the basis, and the *en* of Acts 10:48 is perhaps to be taken in the same way.

d. The first petition of the Lord's Prayer (Mt. 6:9) relates to the dawn of the kingdom and is thus a prayer, primarily that God will sanctify his own name in spite of all sin and opposition. The disciples of Jesus are to pray in the name of Jesus (Jn. 14:13-14), i.e., according to his will, on his commission, and with invocation of his name. Presupposed here is faith that he has come from his Father and that the Father will hear the prayer for his sake. The unity of Father and Son is shown in the fact that the Son will himself do what is asked (14:13).

e. Believing in His Name. In Jn. 2:23 believing in the name of Jesus is believing in him as the Christ, the Son of God (3:18). Belief arises through his acts of power (10:25). It confers a right relation to the Father (1:12). God commands it (1 Jn. 1:23). Believers in this name can act on his commission and in his power (Lk. 10:17). Even nondisciples find power in it (9:49). Works of mercy, too, are done in it (Mt. 18:5). It is the force in the healing of the lame man (Acts 3:6, 16). Paul drives out the spirit of soothsaying in the name (16:18). It is no magic formula but stands for Christ's presence (9:34). Adjudications are used only by demons (Mk. 5:7) and the Jewish exorcists (Acts 19:13ff.). The name has power only where there is faith and obedience (cf. Mk. 9:38-39). This power is in answer to prayer (Acts 4:30; Jms. 5:14-15).

g. The name of Jesus is the basis and theme of proclamation (Acts 8:12). Repentance is preached to the Gentiles in it (Lk. 24:47). Missionaries go out for it (3 Jn. 7). Saul persecutes it (Acts 26:9), but when converted, he proclaims it (9:27-28). He speaks on its commission (Rom. 1:5 etc.). He beseeches in it (1 Cor. 1:10).

h. Belief in the name leads to confession of it (Heb. 13:15), which is linked to suffering for it (Mk. 10:29; Jn. 15:21). The disciples are put to shame for it (Acts 5:41), and Paul and Barnabas risk their lives for it (15:26). The church at Pergamum

A. The Ass in Palestine and Judaism.
1. There are early references to the *onos* (diminutive *onarton*), or "ass," in Egypt

onos [ass, donkey], *onarton* [little donkey]

pseudonymos. This word means "bearing a false or incorrect name." The one NT instance is in 1 Tim. 6:20, where the apostle warns Timothy against a movement that gives the lie to its name, since it leads to error, not knowledge.

eponomazo. This word means "to give a second name" or "nickname." The only NT instance is in Rom. 2:17, where Paul overturns any pride associated with the mere name of Jew, since Jews and Gentiles are both under judgment and are both referred to grace.

onomazo. This word, meaning "to name," "to call by name," "to number," "to denote," and "to promise," occurs nine times in the NT. Jesus calls the 12 apostles; their name and ministry come from him (Lk. 6:13). He calls Simon "Peter" (6:14). Those who bear the name but act unworthily are to be denied table fellowship (1 Cor. 5:11). Sins are not even to be named, i.e., mentioned, by the saints (Eph. 5:3). Every family in heaven and earth is named by God (Eph. 3:14-15), for he is the common Father.

b. Jesus gives three disciples new names. These do not denote natural qualities but future promises. Thus Simon is called Peter, and James and John are Sons of Thunder. Jesus will build his church on Simon, and he gives James and John a mighty power of witness. The names of the apostles are the foundation stones of the new Jerusalem (Rev. 21:14). Note here the link with the OT community (21:12). Jesus knows his own people by name (Jn. 10:3). These names are written in heaven (Lk. 10:20; cf. Rev. 3:5; Phil. 4:3). Christ promises those who overcome that he will not blot out their names (Rev. 3:5). The names stand because Jesus confesses them. With the white stones, the victors receive a new and secret name (2:17), which expresses a new nature and inexchangeable fellowship with Christ.

3. Other References.
a. In the case of the beast, the name expresses ungodliness, for the beast usurps the names and titles of God (Rev. 13:1). What the number signifies is hard to determine. The name or number is a mark denoting the beast's sphere of power. In the case of the harlot, too, the name expresses ungodliness (17:1). Babylon violates the divine purity and majesty. The names Death, Hades, Abaddon, and Apollyon (6:8; 9:11) denote forces that are opposed to life as God's true nature. Spirits have names. The name Legion suggests not only the nature and greatness of the spirit but also the fullness of the power of Jesus.

1 Tim. 6:1).
into the new world order (cf. Is. 56:5). Unbelief is blaspheming the name (Rom. 2:24; of God and the new Jerusalem (Rev. 3:12). Investing with the new name marks entry into the new creation the victors will bear the name of the Lamb with that (Acts 2:17ff.), and it is named over believers, so that they are called Christians (11:26; reverence for the name (Rev. 11:18) and praise of it (15:4). Calling on it is salvation for the name means blessing (1 Pet. 4:14). Fulfillment for the church comes with holds fast to it (Rev. 2:13) and that at Philadelphia does not deny it (3:8). Reproach

and Palestine (cf. Gen. 12:16 and figuratively 29:14). The ass is used for riding, carrying, plowing, etc. (Num. 22:22ff.; 1 Sam. 25:18; Is. 30:24). Only in dire need is it eaten (2 Kgs. 6:25). The wild ass loves its freedom (Job 6:5). The burial of an ass is a shameful burial (Jer. 22:19). A calumny against Jews and Christians is that they worship the head of an ass.

2. In Gen. 49:11 and Zech. 9:9 the eschatological ruler who will establish peace rides on an ass, or, as the parallelism shows, a young male animal. The verse in Genesis stresses the fruitfulness of the reign, that in Zechariah its righteousness. Rabbinic exegesis relates the second redeemer to the first, i.e., Moses (cf. Ex. 4:20). Some scholars argue that he will come on an ass only if Israel has no merits, while others think that riding on an ass is for the sake of the wicked, and recalls the merit of the fathers, e.g., Abraham in Gen. 22:3.

B. The Ass in Antiquity, Hellenism, and Gnosticism. In Egypt the ass is dedicated to the god Typhon. It seems to come to Greece from Asia Minor. Ajax is compared by Homer to an ass. Dionysus and his followers ride on asses. There are accounts of sexual intercourse with asses. Epiphanius calls the Gnostics worshippers of Typhon, and the Mandaeans refer to the mystery and sacrament of the she-ass with four bones, in an attack on Christianity.

C. The Ass in the NT.

1. While Mk. 11:1ff. does not quote Zech. 9:9, as Mt. 21:2ff. and Jn. 12:15 do, it is full of allusions. Mark and Luke stress the fact that no one has yet sat on the foal that Jesus uses (cf. Num. 19:2; Dt. 21:3). Matthew mentions both ass and colt. This seems to create difficulties (even of a practical kind), and it is hard to see why both should be mentioned. Jn. 12:14ff. uses *onitron* for the colt, and expressly says that the disciples do not at first understand the incident. Surprisingly, perhaps, he relates the prophecy to the messianic event rather than the messianic character (v. 16).

2. The OT often mentions the ox and the ass together, and Jesus does the same in the saying in Lk. 13:15. In Lk. 14:5 the true reading might be "a son or an ox," but "an ass or an ox" is also attested. Some Jewish rulings allow pulling a man out of a well on the sabbath, but not an animal.

oxos [sharp, sour]

"Sour wine" is a popular drink, and "very sour wine" (vinegar) a popular seasoning. Doctors recommend sour wine for fevers, as well as for refreshment and for digestion. In Ps. 69:21 (cf. Jn. 19:29) the complaint seems to be that only a sour drink is given instead of wine. The passion story (Mk. 15:36 and par.) says that the wine of the people was offered to Jesus on the cross. Some commentators suggest that a sharp drink would produce nervous stimulation and prolong the agony, but no such effect is known, and Mk. 15:36 implies that it is given for refreshment after the cry of v. 34. Mt. 17:48-49 supports this view, although Lk. 23:36-37 finds an element of mockery when the soldiers hand Jesus sour wine. Jn. 19:28ff. attributes the initiative to the saying of Jesus: "I thirst," and traces in the incident a fulfillment of the saying in Ps. 69:21 that the innocent sufferer is given vinegar to drink. The stupefying drink in Mk. 15:22-23 and Mt. 27:34 is quite a different one. [H. W. HEIDLAND, V, 288-89]

hoplon. Originally meaning "implement," this word comes to be used for 1. "ships tackling;" "cable;" "rope;" 2. "tool;" 3. "weapon;" and 4. "troops;" or "camp." It is used figuratively for weapons of both offense and defense. In the LXX the general term often replaces more specific Hebrew words, e.g., for "spear" in Ps. 46:9. It is rare in the LXX in a figurative sense (cf. Ps. 57:4). God may use human weapons, but when he wishes he destroys these (Ps. 46:9), and lends his people his own weapons (Ps. 35:2). In Philo the figurative use predominates. The NT always has the word in the plural for "weapons." Paul, describing his work as warfare, stresses the efficacy of his weapons (siege-engines) in 2 Cor. 10:4. Moral qualities seem to be the weapons of 2 Cor. 6:7, and in Rom. 6:13 the members of believers are to be weapons of righteousness. In Rom. 13:12 (cf. 1 Th. 5:8) the nearness of the parousia does not mean inertia but arming for the conflict, not merely with what is unnatural or immoral (cf. 1 Cor. 11:13ff.), but with satanic forces. The early fathers follow the NT closely

hoplon [tool, weapon], *hoplizo* [to prepare, arm], *panoplia* [full armor], *zōnyymi* [to gird oneself], *diazonymyi* [to tie on], *perizonymyi* [to gird oneself about], *zōnē* [girdle], *thorax* [breastplate], *hypodōdē* [to put on sandals], (*hypodēma* [footwear], *sandalion* [sandle]), *thyres* [long shield], *perikēphalaia* [helmet]

1. *opiso* has such meanings as "behind," "after," "later," "again." As a noun in Phil. 3:13 it denotes "what lies behind." The reference in Jn. 6:66 is to "withdrawing" and in Lk. 9:62 to "looking back." Like the LXX, the NT uses *opiso* as a preposition with the genitive, mostly of person.
2. *opisthen* as an adverb and preposition means "behind." The NT has it seven times. As an adverb it means "from behind" in Mk. 5:27 (Mt. 9:20; Lk. 8:44) and "behind" in Rev. 4:6; 5:1. As a preposition it means "behind" in Mt. 25:23; Lk. 23:26.
3. *opiso* is theologically significant when it is combined with a genitive of person and verb of motion (though there are exceptions, e.g., Lk. 9:14; Rev. 12:15). Thus in Mk. 1:17 it binds the disciples to Jesus. In the OT "going after" God (or other gods) means obedience (or apostasy). Hence Jesus does not just ask his disciples to follow him. He demands total commitment with a view to entry into the kingdom. This means self-denial (Mk. 8:34; cf. Mt. 26:24; Lk. 9:23) in cross-bearing and self-surrender. When the call to "go after" is heard (Mk. 1:17), there can be no going back (Lk. 9:62; cf. Mk. 13:16). Discipleship means belonging exclusively to Christ. A warning is issued to avoid going after false Christs (Lk. 21:8). On the other hand, the Pharisees complain that the world has gone after Christ (Jn. 12:19). In other verses Gamaliel refers to Judas drawing people after him (Acts 5:37), Paul warns against false teachers who draw disciples after them (20:30), 1 Tim. 5:15 says that some believers go astray after Satan, Rev. 13 refers to following the beast, Jude 7 and 2 Pet. 2:10 describe licentiousness and indulgence in unnatural lust, and Paul in Phil. 3:13 says that in pressing on to what lies ahead, he forgets what lies behind, his commitment to Christ involving abandonment of all that he has previously valued.
- [H. SEESMANN, V, 289-92]

opiso [behind, later], *opisthen* [behind, from behind]

(cf. Ignatius *To Polycarp* 6.2; Clement of Alexandria *Protrepticus* 11.116.3-4), but with a moralizing rather than an eschatological thrust.

hoplizo. This word means "to prepare," e.g., provisions, meals, sacrifices, ships, lamps, or, in the case of soldiers, weapons. It then means "to prepare oneself," "to train," "to arm," and figuratively, "to arm oneself with courage." The only NT use (1 Pet. 4:1) is figurative; here the idea is that of arming oneself with a mind or thought in preparation for suffering.

panoplia

1. *Linguistic Data*. This word is used variously for the soldier's full equipment, for war material, for booty, and for the prize in contests. The only figurative use is in the biblical field.

2. *Archaeological Data*. The soldier's equipment remains much the same for centuries but with minor variations, e.g., in the size of shields or the weight of armor. The Roman legionary carries a lance or spear, a shield, javelins, helmet, and breastplate or coat of mail. In the OT we read of shields, helmets, armor, shoes, spears, bows and arrows, and slings.

3. *Religious Data*

a. Deity. Gods are often depicted as armed, e.g., with bows and arrows, clubs, nets, helmets, mail shirts, and chariots. The reference is often to such phenomena as storms and lightning. In Greece clouds are the shield and helmet of Zeus and lightning his sword. Apollo has a bow and arrows. In the OT God's breastplate is righteousness and his helmet salvation (Is. 59:17). In Ps. 35:1ff. and Is. 34:6 etc. we read of the spear, javelin, bow, and shield of God in poetic references.

b. Human Share in the Divine Equipment. The idea of invincibility because of divinely given weapons is an ancient one (cf. Odin's helmet as a cap of invisibility, or Achilles' armor, or Siegfried's sword). In the OT God protects his people with his own weapons (cf. Pss. 7:11ff.; 35:1ff.). His faithfulness is a shield and buckler (Ps. 91:4). He gives power to the javelin of Joshua (Josh. 8:18, 26). The concept is moralized in the Iranian sphere. Philo believes that God has given rational speech to humans as a protection.

c. The Community *panoplia*. The Qumran Community sees itself in a situation of conflict in which the sons of light war with the sons of darkness. The community is God's covenant people engaged in a military action in which it uses lances, spears, darts, and slings. The depiction gives new vividness to the parallel passages in Rom. 13:12 and Eph. 6:16.

4. *panoplia* in the NT

The word is used only figuratively in the NT. Luke has it in the parable of the overcomer of the strong man in 11:22. It occurs twice in the allegory of the Christian's spiritual armor in Eph. 6:10ff. Here Paul takes his verbs from military speech, and he lists six items of equipment, i.e., girdle, breastplate, shoes, shield, helmet, and sword. He has in view the actual equipment of the Roman soldier along with OT models. Since the enemy is spiritual, the whole *panoplia* of God is needed. The background is the mythological one of God giving his own equipment, but the concept is spiritualized. In an ethical context, the apostle is describing a religious and moral battle. The weapons, however, are not moral qualities but divine realities. One's whole existence depends on the outcome of this battle with the forces of evil, and one can triumph in it only in the Lord and the power of his might (v. 10).

5. *The Early Church*. Ignatius *Polycarp* 6.2 uses *panoplia* in a passage that contains

- several military terms, but here the word seems to mean "armor," and the passage is less vivid and more moralistic than Eph. 6. Clement of Alexandria has the term in *Stromateis* 2.20.109.2 in a Stoic context.
- zōnymni* (zōnyō), *diazōnymni*, *perizōnymni* (perizōnyō), *zōne*
 1. *Girdle and Girding in Graeco-Roman Antiquity*.
 1. The girdle is used in antiquity to fasten articles of clothing. In the passive the verb means "to be fastened"; the middle, "to gird oneself," "to tie on something," is common.
2. Richly decorated girdles are worn for adornment, especially by women.
 3. The girdle serves as a pocket, e.g., for money, valuables, daggers.
 4. The girdle is an item of military equipment, e.g., as a broad leather band for protection, as an apron under the armor, as a belt studded with metal, or as a sign of rank.
5. In a transferred sense the girdle is a sign of virginity among women. Loosing it can denote intercourse, and hence we have a use for marriage. The word also denotes the ocean as the girdle of the earth, and it carries a reference to the zones of the earth, the planetary spheres, and the angels of the zones. *zōnymni* may be used for an embrace in wrestling or of the ocean.
- II. Girdle and Girding in the OT and Judaism*.
1. The girdle is an article of clothing made of linen or leather. To gird up one's loins is to be ready for hasty departure (cf. Ex. 12:11) or for work (Prov. 31:17) or prophetic ministry (Jer. 1:17). Elijah wears a distinctive leather girdle (2 Kgs. 1:8; cf. 1 Kgs. 18:46).
2. Girdles are used for adornment (cf. the royal marshal in Is. 22:21, the high priest in Ex. 39:29, and the angel in Dan. 10:5). But they may also signify sorrow or disgrace, e.g., when made of sackcloth (Is. 3:24; 2 Sam. 3:31).
3. Girdles also serve as pockets (cf. Ezek. 9:2ff.).
4. Girdles serve as items of military equipment, e.g., to fasten underclothes, to distinguish officers, to protect the lower body (1 Kgs. 22:34), and to carry swords (1 Sam. 17:39).
5. Figuratively God binds Israel to himself as with a girdle. But he delivers it up to judgment in the form of Jeremiah's girdle (Jer. 13:11). The wicked are girdled by a curse (Ps. 109:19). God himself is girded with might (Ps. 65:6), and he girds the righteous with strength (Ps. 18:32) and joy (30:11). He also girds the hills with rejoicing (65:12). The messianic king will be girdled with righteousness and faithful-ness (Is. 11:5). People gird themselves for battle or for work. Judaism refers to God's girding himself with mercy, love, and grace, and to Moses' girding himself with prayer.
- III. Girdle and Girding in the NT*
1. In the NT the girdle is an article of clothing in Mt. 3:4, which tells us that the Baptist wears a leather girdle. Girding one's undergarment for work occurs in several parables (cf. Lk. 17:8; 12:37). In Lk. 12:35 disciples are to be ready for their master's unexpected return (cf. Ex. 12:11). In Jn. 13:4-5 Jesus girds himself to wash his disciples' feet. Peter fastens on his clothes in Jn. 21:7. The idea of preparing to set out is present in Acts 12:8. The contrast in Jn. 21:18 is between acting on one's own initiative and being bound and carried off by others (cf. Acts 21:11).
2. The angels wear girdles for adornment in Rev. 15:6, and Christ similarly wears a high girdle like that of the high priest in 1:13.
3. In Mk. 6:8 the disciples are to carry no money in their girdles.

4. The only use for armor is the figurative one in Eph. 6:14. The reference is probably to the breechlike apron of the Roman soldier. The truth here is neither reliability, nor subjective truthfulness, nor real fighting, nor even the gospel, but the divine reality that has come in the gospel and is put on by believers.

IV. Girdle and Girding in the Early Church. The words are uncommon in the early church. The aged Polycarp looses his girdle before execution (Mart. Pol. 13.2). Her- mas refers to the girding of abstinence (*Visions* 3.8.4), virgins (*Similitudes* 9.2), and vices (*Similitudes* 9.9.5). Clement of Alexandria cites the girdles of Jeremiah, the Baptist, and Jesus as models of humility and contentment (*Paedagogus* 2.3.38.1; 10.112.3-4; *Stromateis* 3.6.53.5). The liturgical girding of the tunic is an admonition to sexual abstinence.

thorax.

1. *Armor.* In Greece we find various forms of armor from leather doublets (with metal studs) to bronze armor conforming to the body. The Romans also use coats of mail combining lightness and strength. Armor comes into Egypt from abroad. Goliath the Philistine wears a heavy coat of mail. In Israel armor is at first a privilege of the nobility but comes into general use under Uzziah (2 Chr. 26:14).

2. *Chest, Trunk, Thorax.* In a transferred sense *thorax* is used for the part of the body covered by armor.

3. *The Metaphorical Use in the Bible.*

a. The OT. The biblical metaphor originates in Is. 59:17 with its statement that God has put on righteousness like a breastplate, i.e., that he will deploy his full moral integrity to destroy evil and bring salvation in the sense both of justice (Am. 5:7) and of help (Ps. 5:8 etc.). Why the image of armor is chosen is not clear. Possibly putting it on denotes military initiative, and if so we are to think more of offensive than defensive action.

b. The NT. Paul alludes to Is. 59:17 in 1 Th. 5:8 and Eph. 6:14. In the former the breastplate is that of faith and love (and the helmet that of hope). The emphasis here, too, is on preparing for battle rather than on defense. In Ephesians the situation is different, for offensive weapons are also named. The breastplate is now that of righteousness, and what is in view is most likely the righteousness that we have before God by faith in Christ (Rom. 3:22). Enclosed in this, we are secure against all evil assaults (8:38-39). It issues, of course, in righteousness of life, and for this reason protects against temptation.

hypodēō (hypodēma, sandalion). The verb *hypodēō* means "to furnish with foot-gear," middle "to put on sandals." In the Near East and Greece people usually go barefoot or wear sandals. Sandals are put off for worship, mourning, and fasting. Slaves tie and untie them, and carry them when not needed. Assyrian soldiers wear laced boots, the Roman legionaries wear half-boots with strong soles, and in Rome shoes of leather, often expensive, are worn. John the Baptist is not even worthy to carry or untie the sandals of the mightier one who is to come (Mt. 3:11 and par.). The disciples are not to use *hypodēmata* according to Mt. 10:10; Lk. 10:4, though Mk. 6:9 seems to permit *sandalia*, which longer journeys make necessary. If it is hard to reconcile the two accounts, the point is that full commitment demands renunciation of all nonessentials. In Eph. 6:15 shoes are a necessary part of the believer's armor. They represent a readiness to take the gospel of peace to the nations. The paradox that this message is the best way of fighting evil powers is in full keeping with the general outlook of Ephesians. Later Hermas sees the bride of Christ arrayed in white

a. *horaō*. While *akouō* is virtually the only Greek word for hearing, there are various words for seeing. The first of these is *horaō*, which means "to look," "to see," "to experience," "to perceive," "to take note," "to see to," "to take care." The range of *idein* is much the same, although, since it suggests presence, with *ima* it can also mean "to visit or meet someone."

b. *blepō* also means "to see" with a stronger emphasis on the function of the eye,

A. Usage among the Greeks.

1. The Words.

horaō, eidon, blepō, optanomai, thedomai, theōro.

horaō [to see, perceive], *eidon* [to see, perceive, visit], *blepō* [to see, watch], *optanomai* [to appear], *thedomai* [to behold], *theōro* [to view, content-plate], *avoratos* [invisible], *horatos* [visible], *horasis* [sight, vision], *horama* [vision], *optasia* [appearing], *autoptēs* [eyewitness], *epoptēs* [spectator, overseer], *epopteio* [to view, inspect], *ophthalmos* [eye, apple of the eye], *kathorao* [to see, perceive], *prooraō* [to foresee], *proeidon* [to foresee]

→ *machaira, stratiōtēs*

This word, meaning "head covering," is used in a military sense for the "helmet," which in gladiatorial conflict is medically suspect because of its pressure, and which is a prize in some contests. Earlier times know only a leather cover with metal plates (cf. 1 Sam. 17:5). Metal helmets come into Israel later (2 Chr. 26:14). Greek soldiers wear bronze helmets, as do the Romans. The helmet is slung on a strap during marches and put on for battle. The only NT use (in 1 Th. 5:8 and Eph. 6:17) is figurative. Both are based on Is. 59:17, where God, or the Messiah, is the subject. In these verses believers are the subjects, the OT indicative becomes an imperative, and salvation has a more passive sense. The eschatological thrust is strong in 1 Th. 5:8, and in Eph. 6:17, too, the final deliverance that is assured to believers encompasses their heads like a helmet, so that they may confidently commit themselves to the battle against the sinister powers that would harass them. Ignatius *Polycarp* 6.2 also compares faith to a helmet, but with reference to the human attitude rather than the divine gift.

The long shield comes in various shapes, but the reference is to the rectangular Greek shield which is almost a portable wall, which covers the whole person, and which poses the hard problem of reconciling strength and lightness. The Romans take over a later form of the long shield around 340 B. C. and retain it until the days of Constantine, who reverts to the round or oval form. The only NT use is the figurative one in Eph. 6:16. Describing faith as a shield, this verse has in view the divinely given reality (1 Cor. 13:13; 1 Th. 5:8) rather than a subjective attitude. Believers have a fellowship with God that hurts back all the attacks of the enemy (cf. 1 Jn. 5:4; 1 Pet. 5:9).

Clement of Alexandria demands that women should avoid richly embroidered shoes, and that men should go barefoot; he also compares talkative Sophists to old shoes that are weak except for the tongue (*Paedagogus* 2.7.59.3; *Stromateis* 1.2.22.5).

so that it serves as the opposite of "to be blind." It can also be used for intellectual or spiritual perception, and in the absolute for insight.

c. *optanomai* is rare and late and has the sense "to be visible," "to appear." Having a certain solemnity, it is used for visionary seeing and the apprehension of higher realities.

e. *theóreo* has primary reference to spectators at a religious festival, and thus means "to look at," "to view," with such additional senses as "to review (troops)," "to discover," "to recognize," and figuratively, "to consider," "to contemplate," "to investigate."

2. *Seeing in the Greek World and Hellenism.* The Greeks are a people of the eye, and seeing is important to them. It has strong significance in their religion, which is a religion of vision. (If *theóreo* is derived from *theós*, and first means "watching over" the god, this is even more true, but that derivation is unlikely.) Quite early there is a transition from sensory to intellectual and spiritual perception. The two are seen to be linked, but there is also a sense of the limits of sensory seeing. Mythology allows that the gods can be seen, but only in a visionary manner to a few, and then in a frightening way. Philosophy stresses the invisibility of the gods, and Plato with his world of ideas finds an antithesis between *horán* and *noein*. True reality is accessible only to the *noús*; this alone can comprehend God. Yet this comprehension is still viewed as a kind of seeing, especially in the form of *theórein*. For Aristotle seeing is the most spiritual sense, since it gives access to light. As Plato thinks that we contemplate God with the eye of the soul, so for Aristotle the true goal of life is contemplative self-giving to God, for God's own mode of being and working consists of pure *theória*.

The divine is something to be contemplated, not heard and believed. Thus philosophy transposes into an intellectual key something that is a historical reality in Greek religion. The visual is important in the mysteries as well. True bliss is to see the rites and enjoy visionary experiences. Gnosticism accepts the invisibility of God but believes that deification by *gnósis* brings the vision of God. In the Hermetic writings this comes only with death, although it may be possible in this life for a few Gnostics. Hearing the teacher is merely a preparation for ecstatic vision. In magical papyri formulas and actions are offered for forcing gods and demons to manifest themselves and thus come under control.

B. Usage and Concept in the LXX and Judaism.

I. LXX.

1. Meaning of the Terms.

a. *horáo*. With *eidón* (930 times), *horáo* (520 times) covers most of the references to seeing. The future *opsomai* is common (178 times), while the present (110) and perfect (97) are balanced. The main Hebrew original for both verbs is *ra'ah* (over 400 times for *horáo*, and 670 times for *eidón*). Figuratively water, the sea, and the earth may be said to see (Pss. 77:16; 114:3; 97:4). The dead will never again see the light (Ps. 49:19). When seeing and hearing occur together, the reference is usually to recognition or understanding (Job 13:1). Either may come first, for God has created both (Prov. 20:12). Yet seeing may be contrasted with mere hearsay (Ps. 48:8; Job 42:5). In the intransitive passive sense ("to show oneself," "to appear"), the meaning is usually "to be present" (cf. the fixed expression "to appear before God"). The thought of seeing God's face is rare (cf. Ex. 33:20), and the LXX normally has in view a spiritual encounter, though cf. Ps. 17:15. In ordinary use "seeing the face"

usually means "to visit," "to meet," or, at court, "to be granted an audience." *hordō* and *eidon* often denote spiritual perception in such senses as "to observe" (Gen. 16:4-5), "to perceive" (26:28), "to experience" (Jer. 5:12), and "to encounter" (God's works in history, Ex. 34:10). Thus "seeing God's glory" means receiving the revelation of God in his glory (Ps. 97:6; Is. 26:10). The more concrete *ophthēnai* is used in Ex. 16:10 because the glory appears in a cloud, but the cloud is only a veil, so that the verb denotes the presence itself, not the manner of the presence. The parallelism of Ex. 16:6 and 16:7 ("to know" and "to see the glory") shows that sensory perception of the glory is not the issue (cf. Is. 40:5).

b. *blepō* occurs over 130 times, 38 in Ezekiel (35 of these for geographical or architectural directions; cf. Num. 21:20; Josh. 18:14). In the main the Hebrew original is the same as for *hordō*. Ability to see is mostly in view, including ability to perceive. God is the subject in Ps. 10:11. Prophetic vision is at issue in Am. 8:2; Zech. 4:2; 5:2. c. *optanomai* is rare. It occurs in 1 Kgs. 8:8 (the poles could not be "seen from outside"). We also find the intransitive passive in Num. 14:14 (God "is seen").

d. *theōomai* occurs eight times (with a Hebrew original only in 2 Chr. 22:6; "to visit"). The sense is that of seeing with astonishment, of contemplating God's acts, and of seeing Jerusalem's future glory.

e. *theōō* occurs some 56 times, often with other verbs of seeing as alternative readings. In Daniel (13 times) the reference is usually to visionary seeing, but sense perception is the point in Josh. 8:20; Judg. 13:9-10, and "to live" is what is meant in Eccl. 7:11. Watching as a spectator is the meaning in Judg. 16:27 and Ps. 68:24. Actual seeing is less prominent in Ps. 73:3, but only in Wis. 6:12; 13:5 does the term mean "to perceive."

2. *The Significance of Seeing in OT Proclamation.* As regards the distinction between sensory and spiritual seeing, the compass of verbs of seeing is much the same in Greek and Hebrew. When God is said to see, sensory perception is not in view; there are few anthropomorphisms in the narrower sense (cf. Gen. 6:12; Ex. 12:13), for it is only poetically that the Psalms and prophets refer to God's seeing. The verbs of seeing, like those of hearing, embrace many meanings that have little to do with actual seeing, although in the main it seems that in the relationship with God and his revelation hearing is regarded as more important than seeing. The main uses are as follows.

a. Visionary Prophetic Seeing. *hordō* and *eidon* are the words for prophetic visions. Prophets are called seers, and for this term *ho horōn* is used in 2 Sam. 24:11; 2 Kgs. 17:3, etc. The OT, however, does not record visions in the case of the seers; their revelations are by word (2 Sam. 24:11). The dreams in Gen. 37:9 etc. are purely visual and need interpretation. If they are accepted as impartations of the divine will, they are not manifestations of God. The visions of Zechariah are inner perceptions. The mark of authentic visions is that in them the prophets are recipients, not authors; they cannot induce them by prayer, sacrifice, etc. There is no specific term for auditory, and *horasis* may apply to more than visual elements, possibly because seeing is more important at first, then yields to hearing as the great prophets hear God's own word but never see God himself in their visions, only creatures or creaturely processes. Ezekiel sees the glory of God but does not describe it. Dan. 7:8 mentions the Ancient of Days but again without description, for the fate of the empires is the real point of the vision. Am. 9:1 is purely introductory. If Is. 6:1 is unique, here again there is no description, and in 1 Kgs. 22:19 the real reference is to the true word of God that Micaiah is to deliver to Ahab.

b. Theophanies. Num. 12:6, 8 makes it plain that there is a difference between

2. *Josephus*. In *Josephus* the primary emphasis is on sensory seeing and the related mental perception. *blepo* and *theoreo* are less common; the former is often used figuratively for "to note," "to observe," while the latter signifies "to view" (as a witness), "to be present" (as a spectator). When directions are received in dreams, this is not a seeing of God, for God is intrinsically invisible for *Josephus*.

and not the nature of God's existence, he seems to speak of the vision of God only since the latter references are more common, and Philo says that we see only the fact that vision are counterbalanced by references to the divine invisibility and unknowability. exposition of the OT passages is inconclusive, and his references to deification and noetic world is superior to hearing, but as an agent in human development, not as a response to revelation. Does this mean that Philo has in view a vision of God? His chief of these are seeing and hearing. Seeing as perception of the senses. The significance of Seeing. Adopting Plato's dualism, Philo has a poor view of (almost always plural) has the meaning "view" or "doctrine."

b. *Theoria* is common for "perception" and also as the opposite of *praxis*, while *theorema* God. *theoreo* mostly means "to consider," "to perceive," and passive "to show." *theodoma* is used for intensive looking and occurs in relation to visions and seeing to the nous, and Philo can use *ho blepon* for Israel and *hoi blepones* for the prophets. sense perception and is seldom used of God. In a transferred sense it may be applied (with *theoreo*) may thus be used for "seeing." God. *blepo* has primary reference to spiritual perception. The words and voice of God are visible in this sense, and *hordo* *hordo* may denote sensory seeing (except in the case of God), but its main use is for future and the passive are rare, and there is *ophthēnai* of God only in OT quotations. a. Words. *hordo* (with *eidon*) is for Philo the most important verb of seeing. The

1. Philo.

II. Philo and Josephus.

vision. but again with reference more to God's revealing presence than to eschatological sustains Job after death. In Is. 60:2 there will be a future vision of the divine glory, but even if the reference is to the future the idea is probably that God's grace still 23:9 and 35:14 suggest that the point might be seeing God's grace again in this life, spiritual understanding. Job 19:26-27 raises the question of seeing God after death. in 34:29 seeing God means certainty of his grace, and in 42:5 the reference is to meaning is perception. In Job 23:9 Job sees no sign that God is taking note of him, Thus Ps. 17:15 refers to the certainty of God's proximity, while in Sir. 15:7 the c. Seeing God in a Transferred Sense. Often seeing God is in a transferred sense. of the God who reveals himself in his word. These are not, then, attenuated theophanies. 12:7; 17:1, etc. God is simply heard, and the introductory *ophthe* indicates the presence it is only by God's special grace that the rule does not apply. In instances like Gen. The same principle appears in Ex. 19:21, and cf. Gen. 32:30; Judg. 6:22ff., where to die because of the divine holiness; hence Moses is permitted only an indirect vision. softens the realism. In Ex. 33:18ff. the basic principle is that to see God directly is ham etc. In Ex. 24:10 a select group ascends the mountain and sees God, but the LXX to him, this simply means that he has manifested himself as present, as also to Abra- Moses in the bush, but Moses veils his face, and if 3:16 says that God has appeared not see God directly (Ex. 33:11). In Ex. 3:2 the angel (or God himself) appears to prophetic vision and the more direct theophany in Moses' case. Yet even Moses does

15:24 (compared to *idein* in 1:11). It means "to look over" in Mt. 22:11, is more

d. *theōmatōi*. This word occurs 22 times. It suggests a more intimate visit in Rom. present participle.

c. *optanomai*. This word occurs only in Acts 1:3 with reference to the resurrection appearances. It is used because an appearing comprising many proofs demands a

18:10 and Jn. 5:19 is *blepein* used for seeing God.

half of the statement, which also does not mention God as the object. Only in Mt.

13:12 the image of the mirror shows that the use is metaphorical even in the second

1:9, 11 it denotes full participation rather than mere sensory perception, and in 1 Cor.

It is not used for appearances of the risen Lord or for eschatological vision; in Acts

ceive" (Rom. 7:23; Col. 2:5). It is rare for visionary seeing (Acts 12:9; Rev. 1:11-12).

8:24-25; 2 Cor. 4:18; Heb. 11:1ff. Figuratively *blepo* can mean "to note," "to per-

8:38). Angels see the face of God in Mt. 18:10. Empirical seeing is the point in Rom.

God's seeing in Mt. 6:4 is a secret one. Jesus sees the Father's works in Jn. 5:19 (cf.

9). Seeing the book in Rev. 5:3-4 includes reading. Scrutiny is implied in Mt. 22:16.

ability to see as distinct from blindness (Mt. 12:22; 15:31; Mk. 8:23-24; Lk. 7:21; Jn.

b. *blepo*. This word occurs some 137 times, mostly in the present. It first denotes

"to realize," "to know," "to judge," "to mark," "to heed."

verbs mean "to perceive" in such senses as "to experience," "to note," "to establish,"

see signs may also denote resistance to the message (Mt. 12:38; Lk. 23:8). Often the

is equivalent to hearing the message in Acts 8:6 (and cf. Jn. 11:45), but the desire to

For brevity seeing alone is mentioned in, e.g., Jn. 12:40; Rom. 11:10. Seeing signs

most part seeing comes first in such cases, but hearing is first in Lk. 2:20; Jn. 5:37.

totality of perception in Mk. 4:12; Mt. 13:14-15; Acts 28:26-27; Rom. 11:8. For the

and if seeing is more highly estimated in Jn. 8:38, seeing and hearing constitute the

distinction in Phil. 1:27, 30 does not imply any antithesis between seeing and hearing,

"seeing" Christ in Jn. 3:11; 6:46; 8:38. To see means to "speak to" in Jn. 12:21. The

a broad range of meaning. God is said to "see" in Acts 7:34. *hōraō* is used for

uncommon, being replaced elsewhere by *blepo*. The two verbs *hōraō* and *eidon* have

heōraka is preferred. John uses *theōreō* instead of the present *hōraō*, which is generally

Acts, and Revelation. *eidon* is less common in John, mainly because the perfect

seeing. The former occurs some 113 times, the latter some 350 times in the Gospels,

a. *hōraō* and *eidon*. In the NT *hōraō* and *eidon* are the most common verbs of

1. *Review of the Words.*

C. Usage and Concept in the NT.

studying the law, or giving alms.

Shekinah may take place in this life through attending the temple or synagogue,

God himself is invisible, so that even angels cannot see him. Greeting the face of the

Shekinah. This is eschatological vision, but it may come in the days of the Messiah.

opposed to the idea of ecstatic vision. At most they speak of seeing the face of the

2. *Rabbinism*. The rabbis lay the stress on hearing, as the OT does. They are thus

last time.

God's glory, or face, or salvation. In Job. 1:28 God will appear to all eyes in the

seen in heavenly wonders. The eschatological vision hinted at in places is vision of

this leads up to God's word. The vision of God is not an end in itself. God's glory is

visions, so that hearing is the climax. Even when God is seen, as in Eth. En. 14:15ff.,

1. *The Pseudepigrapha*. In apocalyptic seeing is important, but angels explain the

III. *The Pseudepigrapha and Rabbinism.*

graphic than *idein* in 11:7-8, stresses the element of loving regard in 28:1, and brings out the importance of the meeting in Lk. 5:27. Attentive regard is implied in Acts 21:27. The use in John has a certain solemnity in 6:5, and the same applies in 1:14, where it denotes not just the seeing of witness but the seeing of faith. *theōmatōi* is never used in the NT for seeing God.

e. *theōrō*. This verb occurs 58 times (24 in John and 14 in Acts). In John the present *theōrōō* seems to be used instead of *horōō*. It has the original sense "to watch" in Mt. 27:55. The chief sense in Acts is "to perceive" (4:13; 17:16, etc.). In Jn. 6:19; 20:6, 12, 14 sense perception is at issue, but "to perceive or recognize" is the point in 4:19; 12:9, and "to know or experience" in 8:51, and possibly in 17:24 in an eschatological sense.

2. The Significance of Seeing in NT Proclamation.

a. General. As in the LXX, there are in the NT more instances of verbs of seeing (680) than of hearing (425), yet hearing is more important. The NT has little interest in the physiology or psychology of seeing, and since it makes no distinction between the sensory and the spiritual, it readily accepts seeing as a function in revelation. If more blind people than deaf people are healed in the Gospels (Mt. 9:27ff.; Mk. 8:22-23, etc.), this is most likely because eye afflictions are more common, not because sight is more important or Jesus wants eyewitnesses.

b. Eyewitness: Faith and Sight. Mt. 13:16 seems to commend eyewitness, but the reference to eyes and ears (cf. Lk. 11:27) does not necessarily stress sense perception. The point is rather that those who have the privilege of seeing and hearing should not fail to attain to true seeing and hearing (cf. Mt. 13:14-15). Underlying the saying is the conviction that the age of salvation has come with Jesus, and that a right decision must be made in the light of it. Lk. 1:2 bases the truth of the gospel on a tradition that goes back to eyewitnesses. Eyewitness here includes ministry of the word and thus comprises both seeing what took place and understanding its significance as revelation (cf. Jn. 20:31). It is authentic, then, only when the imperative of faith is present as well as the privilege of sight. The stress on eyewitness in 2 Pet. 1:18 is unusual, and the statements in Jn. 1:14 and 1 Jn. 1:1 include more than eyewitness, for what follows is no mere report but proclamation. The Gospels omit many details (the appearance of Jesus, scenery, etc.), for their focus is on the words (hearing) and acts (seeing) of Jesus. Word and work (hearing and seeing) constitute the full historicity and totality of the event of revelation. Hearing is primary, but seeing is a kind of hearing, for it depends on a certain kind of seeing is unbelief (Mk. 15:32), seeing, too, can and should lead to faith (Jn. 11:40). In Jn. 20:24ff., while the reference is to seeing the risen Lord, the statement in v. 29 has more general validity (cf. 1 Pet. 1:8). As the first eyewitness is oriented to proclamation, so proclamation rests on the hearing of later believers (1 Cor. 15:3; Rom. 10:16ff.). It is no longer essential that those who preach the gospel should be themselves witnesses. A contrast arises between what is seen and what is not seen (2 Cor. 4:18). What is seen is perishing, but what is not seen—and this includes not merely what is yet to come but inner renewal by the operation of the Spirit and the powers of the coming age—is eternal. Similarly the object of faith and hope in Rom. 8:24-25 is not yet seen, for otherwise faith and hope would be unnecessary. Believers have a present sonship in faith, but they are still hoping for eschatological sonship as a visible entity. In Heb. 11:1 the things not seen, qualifying the things hoped for, are future things. In incidental contrast is the visible world of v. 3, which is created, as faith perceives, by the nonvisible word of God.

c. Visionary Prophetic Seeing. Dream-revelations are rare in the NT. In Mt. 1:20 etc. Joseph is given verbal directions by the angel, so that these are not true visions. The same applies in Lk. 1:11; Acts 7:2-3; 9:10; 18:9; 23:11. God does not speak directly here, as in OT parallels, but either an angel or the Lord (Acts 9:10 etc.). There is no ecstatic element, nor are there any theophanies except in the quotation in Acts 7:2. A voice speaks in Mt. 3:17 and parallels, but only in Acts 7:31 do we have direct mention of the voice of God. Angels appear in the infancy stories (Lk. 1:11-12), but only as heralds of the divine action. In Lk. 22:43-44 the appearing of the angel simply implies that an angel comes to help Jesus, not that he has a vision of an angel. In the resurrection stories angels are seen again, this time as agents of proclamation. In 20:12 is the only angelophany in John (unless we include the thunder of 12:29). Acts 1:10 belongs to the resurrection group. The angel that comes to Cornelius in 10:3 bears a message (cf. 8:26). In 5:19-20; 12:7ff. angels bring release from prison and explanatory messages. 12:9 shows that what takes place is real even though it belongs to the suprasensory realm. In Acts 10:10ff. we are specifically told that Peter is in a trance, so that we have a parallel to the prophetic visions of the OT. Visions of future events occur in Revelation, but we learn from 1:3; 22:7, etc. that what is intended is prophecy rather than apocalyptic, and in the last analysis the word predominates (22:6; 8). Paul has ecstatic experiences, but to clear up eschatological questions he appeals to words (1 Th. 4:15) or disclosed mysteries (1 Cor. 15:51). In 2 Cor. 12:1ff. "revelations" seem to be the key term (v. 7), and the stress is again on things that Paul heard (v. 4). What the revelations are, Paul does not say, but he does not include the Damascus experience. If Paul does not mention the Spirit in this connection (cf. Rev. 1:10; 4:2), this aspect is plain in Acts 7:55 when Stephen sees heaven opened and the Son of Man standing at God's right hand. In the life of Jesus the only visionary element is in the baptism story, in which he sees the Spirit descending (Mt. 3:16) and hears the voice from heaven (3:17). We have here two sides of a common event. On the one side is the assurance that Jesus is the divine Son and Messiah; on the other the perceived imparting of the Spirit at the beginning of his ministry as such. Materially the revelation by word is primary. The transfiguration is not to be regarded as an ecstatic experience of Jesus himself. The terms used leave open what form of seeing is intended. Lk. 9:32 shows that the disciples are awake during the experience. Neither the transfiguration nor the voice is for the sake of Jesus himself, so that we might have here a shared visionary process, although a real transfiguration is not to be ruled out. The eschatological form and orientation make it unlikely that the transfiguration is an emergence of preexistent glory; the primary reference is more probably to the form that Jesus will have as Messiah—Son of Man at the parousia.

d. The Resurrection Appearances. We have accounts of resurrection appearances in Mt. 28:9-10, 16ff.; Lk. 24:13ff., 36ff., 50ff.; Jn. 20:14ff., 19ff., 24ff.; 21:1ff.; Acts 1:4ff., and cf. Paul's conversion. The appearances are all isolated, and in Acts 9:3; 22:6 Jesus seems to come from heaven. No appearance is said to have occurred during sleep, so the appearances are not dream-visions. Indeed, they do not take place by night. Again, they are always linked with revelations by word. At times the Lord's corporality is viewed more literally (Lk. 24:39-40), at times more spiritually (Lk. 24:36). In 2 Cor. 12:1 Paul does not include the Damascus experience among his visions (in spite of the *opsis* of Acts 26:19; cf. 22:17-18). If he sees the Lord according to 1 Cor. 9:1, it is because God reveals his Son to him (Gal. 1:16). In 1 Cor. 15:3ff. Paul says that Jesus "appeared" (cf. Lk. 24:34; Acts 9:17). The stress is on revelation rather than on actual seeing. Jesus shows himself, and those to whom

he does so experience his presence. The Damascus experience is for Paul similar to the prior experiences during the 40 days. The object of the appearances is the risen and exalted Lord, who is thus the basis of faith and the community. The disciples do not mistake the appearances for the parousia. Hence one should not stress the analogy of the visual element in the two cases. In the case of the parousia, the important thing is the coming rather than the seeing; the visual element in the appearances, which is stronger, is neither prophetic of eschatological events nor influenced by them.

e. Johannine Seeing. Jn. 6:62 does not refer to the ascension as such, but to the exaltation of Jesus by way of the cross. It thus has in view the spiritual perception that demands decision. When this seeing achieves its goal, it means faith and eternal life (6:40). In 16:10, 16:17, 19, however, the reference is to seeing the earthly life and then the resurrection (or parousia). Yet in view of the mention of the Spirit this seeing, too, denotes encounter through the Spirit's ministry. The world does not see Jesus because it resists the Spirit's work (14:19). When Jesus and his disciples are said to see the Father, this seeing cannot be integrated into the usual parallelism of seeing and hearing in John. There is, of course, a distinction between Jesus' seeing of the Father and the disciples' seeing of the Father, for it is Jesus himself who reveals the Father to the disciples (12:45; 14:9). Jesus reveals the Father in a unique way (12:45); hence seeing the Father involves submission to his revelation in Jesus (14:9). Both the historicity of the event and the pre- and postexistence of Jesus are involved. For John seeing is the seeing of faith; indeed, it is faith, although this does not have to mean that it is an anticipation of eschatological seeing. Its more probable significance is that for John verbs of seeing bring out the personal element in the encounter with Jesus.

f. The Vision of God. Since God is seen in the Son, Jn. 1:18 is not contesting previous theophanies but simply saying that God reveals himself exclusively through the Son. The Son has immediate access to the Father (6:46); others know God, whether through hearing or seeing, by means of the Son. The point is not that the invisible God becomes visible, but that God reveals himself. 1 Jn. 4:12 (cf. v. 20; 1 Tim. 6:16) maintains the intrinsic invisibility of God. God makes himself known through his works (Rom. 1:19-20), but supremely through the Son who is his image (Col. 1:15). At the end there will still not be direct vision but complete revelation. Future vision will differ from present possibilities (cf. the seeing of 1 Cor. 13:12 which goes hand in hand with faith), but God is not named in 1 Cor. 13:12 as the direct object of sight. Vision and sonship are related in Mt. 5:18 and (eschatologically) in 1 Jn. 3:2. Vision and sanctification also go hand in hand in these verses, so that the presupposition is full divine likeness (not deification by vision) at the consummation. In a book that is oriented to the visual Rev. 22:4 also refers to a final seeing of the face of God (and cf. the exhortation in Heb. 12:14). The NT speaks of the vision of God only with great restraint and in the light of the saving revelation of God in Christ. This promise is so unsurpassably great that it is not lightly repeated and thus rings out the more joyfully, as in 1 Jn. 3:2.

D. Usage and Concept in the Apostolic Fathers. The apostolic fathers use verbs of seeing (some 265 instances compared to 170 of hearing) in much the same way as the NT. God sees (1 Clem. 28:1), but we humans cannot see God except figuratively (Diog. 8.5-6). We may know God from his visible works (1 Clem. 60.1), and God reveals himself by way of the incarnation because we could not have stood direct vision (Barn. 5.10). Jesus will be seen at the parousia, and eschatological fellowship with him is a form of seeing (Barn. 7.9.11).

horatos, aoratos.

1. These words, meaning "visible" and "invisible," are important words in Greek philosophy as they become slogans for the sensory world and the world of ideas.

2. Both terms are very rare in the LXX. *horatos* means "handsome" in 2 Sam. 23:21 (and cf. Job 37:21; 34:26). *aoratos* is used in Gen. 1:2, and we find *aoratos* in Is. 45:3, but God is not called *aoratos*.

3. Philo has *horatos* over 70 times (often with a negative), and *aoratos* over 100 times. He adopts and extends the view of Plato. Invisible powers are at work in the cosmos. The *nois* is invisible. But so especially are God and the divine nature and spirit. Josephus uses *aoratos* for places that are not, or ought not to be, seen. The soul cannot be seen, but it moves the body. There are no direct rabbinic equivalents for the terms.

4. The NT uses *horatos* only in Col. 1:16 (with *aoratos*). *ta horata* here seems to denote the whole earthly sphere, including the stars, and other heavenly phenomena, while *ta aorata* are the heavenly powers which, while created, share God's invisibility and seek dominion in the human sphere (cf. Eph. 6:12). Elsewhere *aoratos* relates only to God. Invisibility is a divine predicate in the doxology in 1 Tim. 1:17. It is the invisible God who is seen in Heb. 11:27; faith enables Moses to accept him as the supreme reality in his demands and promises. Paul in Rom. 1:20 refers to the invisible nature of God which is manifested in his works. Creation does not make God visible, but reveals him. This is also the purpose of Christ as the image of God in 2 Cor. 4:4. 5. In the apostolic fathers God is invisible in 2 Clem. 20.5; Diog. 7.2; Ignatius *Magnesianus* 3.2. The earthly life of Jesus makes visible the preexistent Christ (Ignatius *Folycarp* 3.2). In Diog. 6.4 the invisible soul is guarded by the visible body. Ignatius *Folycarp* 2.2 makes a distinction between things phenomenal and things invisible, and Ignatius *Smyrneans* 6.1 refers to visible and invisible angelic powers.

horasis. This word means "seeing," "sight" (plural "eyes"), later "appearance," and in the biblical sphere "vision." It is common in the LXX (some 110 times, 38 in Ezekiel and 18 in Daniel) in such senses as "sight," "appearance," "vision." Philo has it over 70 times for the sense or process of "sight." He often prefers *opsis*, as does Josephus. The NT uses it twice for "appearance" in Rev. 4:3, and also for "vision" (Rev. 9:17; Acts 2:17; cf. Joel 2:28). In the apostolic fathers it means "eyesight" (2 Clem. 1.6), "spectacle" (7.6), and "vision" (Hermas *Visions* 2-4).

horama. This word means "what is to be seen," "spectacle," "appearance," "vision." The LXX uses it 43 times, often for "vision" (cf. Daniel). In the NT it occurs in Mt. 17:9 for what the disciples have seen at the transfiguration. In ten instances in Acts (9:10, 12; 10:3, 17, 19; 11:5; 12:9; 16:9-10; 18:9) it means "vision," but often with only a formal emphasis on the visionary aspect (9:10, 12, etc.). In the apostolic fathers the phrase in Hermas *Visions* 4.1.3 is reminiscent of 2 Cor. 12:1. The only other examples are in Hermas *Visions* 3.4 (twice plural; at night in 3.10.6).

optasia. This noun is an uncommon one. It occurs only four times in the LXX in the sense "appearing" (cf. Esth. 4:17; Mal. 3:2). In Lk. 1:22; 24:23 it refers to angelophanies, and the Damascus appearance is called a heavenly *optasia* in Acts 26:19. There is little emphasis on the visionary aspect in either Luke or Acts; the stress lies on the revelation by word and the demand for obedience. Paul himself does not use the term for the Damascus incident. In the apostolic fathers Mart. Pol. 5.2 records a vision of Polycarp (cf. 12.3).

autopsites. This term has the sense of "eyewitness" ("seeing for oneself"). It does not occur in the LXX but Josephus uses it. The only NT instance is in Lk. 1:2. Stylistically there are parallels for this, but materially the statement shows that for the tradition it is an inner necessity that eyewitnesses should be mentioned as normative carriers.

epoptes, epopteo. The noun has such meanings as "spectator," "observer," then "overseer." In the mysteries it denotes "one who comes to have a share in vision." The verb means "to view," "to inspect," "to consider," and in the mysteries "to have the rank of an *epoptes*." The noun occurs in the LXX to indicate that God takes note of things (cf. Esth. 5:1; 2 Macc. 3:39), but the verb is not used. Philo uses neither noun nor verb, and Josephus has only compounds. The NT uses the verb in 1 Pet. 2:12; 3:2. Gentiles take note of the conduct of Christians, and when they see their good deeds they will glorify God or be won over. There is no relation here to the use in the mysteries, nor is *epoptes* in 2 Pet. 1:16 dependent on this use, for the sense of "spectator" or "observer" is adequate enough in context; the specific element of "eyewitness" is not too strongly emphasized by the word in isolation. God is *epoptes* in 1 Clem. 59.3 and *panepoptes* in 55.6; he sees and knows all human deeds.

ophthalmos

1. This word means "apple of the eye," "eye" (mostly plural), and figuratively "what is most dear." Many phrases bring out the importance of the eye, and we also find references to seeing with the eyes of the *nous* or *kardia* (mind or heart).

2. The LXX uses the word some 700 times, often for human perception or judgment, or for divine perception (cf. Dt. 11:12). The eyes can be the seat of evil impulses (cf. Prov. 6:17; 10:10; 30:13; Job 31:1, 7).

3. Philo uses the word some 130 times, over 100 literally for "seeing" or "sight." He seldom speaks about the eyes of God and mostly uses *omma* figuratively for the mental eyes. The pseudepigrapha refer to the eyes of God, but also say that human eyes may reveal an adulterous or covetous nature. The rabbis, too, speak about evil or good eyes and refer to seeing the seducer in the eye.

4. The NT employs the word some 100 times. As the organ of sight it occurs in relation to the blind and their healing (cf. also the blinding in Acts 9:8). The eyes are heavy in Mt. 26:43, and tears are wiped off them in Rev. 7:17. The parable of the mote and the beam (or the speck and the log, Mt. 7:3ff.) is a warning against judging others. The OT rule of an eye for an eye is quoted in Mt. 5:38, but with an admonition to replace strict justice with love. The function of the eye is the basis of the image in Mt. 6:22-23, which considers the possibility that the eye might be sound or unsound, with a moral reference (cf. Test. Iss. 4:6). That the eyes may entice to sin is stated in 1 Jn. 2:16, and cf. 2 Pet. 2:14. The eye may also be a cause of offense according to Mt. 5:29. Under OT influence the eye is associated with eyewitness in Mt. 13:16; Lk. 2:30; 1 Jn. 1:1; Rev. 1:7. In connection with the resurrection appearances there is no special singling out of sight (cf. Lk. 24:16, 31; Acts 1:9); the crucial point is spiritual rather than sensory perception. God grants enlightenment to the eyes of the heart (cf. Acts 26:18; 1 Jn. 2:11; Eph. 1:18). Only rarely does the NT refer to the eyes of God (cf. 1 Pet. 3:12; Heb. 4:13).

5. In the apostolic fathers *ophthalmos* is rare except for ten references in 1 Clement. The Martyrdom of Polycarp applies "eyes of the heart" to martyrs. 1 Cor. 2:9 is quoted in 1 Clem. 34:8; 2 Clem. 11:7; Mart. Pol. 2:3. *omnata* occurs only in 1 Clem. 19.3.

ists it as a primary passion that should be completely eradicated. Others regard it as natural and necessary, although only in moderation, but Stoicism however, *orge* is recognized to be an evil, or the source of other evils. Some philosophers then develops the sense of "punishment." Apart from this legitimate form, entered to revenge or punishment. Thus it is applied to rulers who must avenge injustice. b. A second and resultant meaning is "anger" as the most striking manifestation of impulsive passion. Unlike *thymos*, a complementary term, *orge* is especially oriented to punitive nature." This is a tragic element in drama, since it inclines people to decisive acts. A demonic excess of will combines with fate to bring disaster.

A. Wrath in Classical Antiquity.

1. The Meaning of *orge*.

orge [anger, wrath], *orgizomai* [to be angry], *orgilos* [angry, quick-tempered], *parorgizo* [to make angry], *parorgismos* [anger, wrath]

[W. MICHAELIS, V, 315-82]

prooido, proidon. This word means "to see before, ahead, earlier, in advance," and hence "to provide for." The middle means "to have before one's eyes," "to have seen in advance" (cf. God's advance knowledge of human ways and deeds). Philo uses the term for foreseeing the future. This is possible for God but not for us. Josephus agrees (except in the case of the prophets), but he also uses the term for foreseeing and taking precautions against dangers. In the NT Acts 2:31 says that David as a prophet has advance knowledge of the resurrection of Jesus. Acts 2:25 quotes Ps. 16:8 to the same effect. The meaning in Acts 21:29 is "to have seen earlier." Gal. 3:8 refers to the foreseeing of Scripture. *probleptomai* has the same sense of "foreseeing" in Heb. 11:40 (with God as subject). In the apostolic fathers the sense in Ignatius *Traillians* 8.1 is that of foreseeing dangers and taking precautions against them.

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4. The only NT use of *kathorao* is in Rom. 1:20. Since the construction here rules out sense perception prior to intellectual apprehension, what seems to be meant is sense perception that is at the same time apprehension (*nooumena kathoratai*). Hence the *potentia* are not just empirical phenomena but phenomena or processes that must be considered in a way that combines sensory and intellectual perception, e.g., God's works in history. The context seems to make it plain that true perception of these is not a possibility that is naturally available to sinners (cf. v. 19); it depends on the divine action in self-revelation. This is no less necessary at the level of general revelation than special revelation.

1. This word means "to look down," then more generally "to view," and figuratively "to perceive," "to note," "to look over," "to give attention to."

2. The LXX uses *kathorao* four times and *kateidon* four times, usually for sense perception, or anthropomorphically for God's looking down from heaven (Job 10:4).

3. Philo uses *kathorao* 34 times with a greater emphasis on intellectual perception, as is shown by the objects, by the fact that God may be the subject, and by the link with *dianoia* (although not with *nous*). In Josephus, on the other hand, sense perception is mostly at issue, although we also find the transferred meaning "to perceive," "to inspect."

II. *The Wrath of the Gods in the Greek World.* Wrathful and avenging deities have a firm place in Greek religion. The Furies call for retribution when the ties of nature (e.g., blood and family) are broken. Anger may be between the gods when there are conflicting claims, but it is also directed against humans when they are arrogant, or when they neglect such duties as sacrifice, hospitality, and honoring the dead. This anger, to which one had best submit, is not just blind rage but rests on a claim. In an odd sense it confers a negative dignity on its victims by marking them out or setting them within specified limits. At first words like *cholos*, *kotos*, and *menis* are used for this divine anger, but tragedy begins to use *orge*, making a distinction between divine and human wrath. Philosophy has some difficulty with the concept of divine wrath in view of its teaching that there must be no passion in deity. Yet Plato refers to the sufferings that fall on various races because of divine anger, and later philosophers, while critical of mythological conceptions, accept the idea of divine punishments. In popular belief the divine anger has a cultic connection as attempts are made to placate it, and phenomena such as storm and pestilence, as well as deformity and sickness, are accepted as plain evidences of the wrath of the gods or of demons.

III. *The Wrath of the Gods in the Roman World.* The Romans hold much the same views about the wrath of the gods as the Greeks, and their philosophers express the same reservations. Prodiges in particular manifest the divine wrath, and it results in famine, sickness, and plague. Cultic neglect is the common cause of the anger, and expiatory rites are devised to avert disaster. Prayers may be made for the direction of divine wrath against enemies, and those who take oaths call down divine wrath on themselves in case of perjury. Wrath falls especially on the impious, and this is one reason why, superstitiously, the Romans are ready to recognize the most varied cults. Political evils such as civil war and mutiny are also regarded as manifestations of divine wrath, and conquered cities or defeated enemies are seen as its victims. Should sacrifices and other rites be ineffectual in averting divine wrath, a voluntary sacrifice of the self is the supreme mode of expiation. Divine wrath plays a very significant role in Roman history and literature. For Tacitus the fortunes of Rome are bound up with it, and in the *Iliad* divine wrath is a controlling force that leads Aeneas to Rome. Wrath and fate are two sides of the same coin. The wrath of the gods, and its appeasing, give expression to the opposition and reverses, and their overcoming, which mark the fulfillment of historical destiny. This historical reference is the distinctive factor in the Roman view.

B. Human and Divine Wrath in the OT.

I. *The Hebrew Terms.* Hebrew is rich in terms for anger. a. The most common is *'ap*, which has the basic sense of snorting; it is mostly used for divine anger (170 times), but also for human (40 times). b. Another word is *hama*, which carries the sense of "heat" or "passion," and is often used for divine (90 times) or human (25) rage. c. Used only for God's wrath is *hara* in the phrase *h'ron 'ap*. d. Another word is *'abra*, and other terms include *ka'as*, *za'am*, and *za'ap*; all these express facets of wrath such as rage, indignation, chiding, etc. (For full details cf. *JDNJ*, V, 392ff.)

II. *Human Wrath.*

I. *Against Others.* While the same terms may denote divine and human wrath, there are important material differences in the two cases. The objects of human wrath are usually individuals, groups, nations, or their rulers. The wrath of other nations is a threat to Israel (Am. 1:11), but puny in face of God's protection (Is. 7:4). Human

wrath is directed mostly against other people, and it is justified when not concerned only with self-interest (cf. 2 Sam. 12:5; Neh. 5:6). This is especially true when the cause of God is championed (cf. Moses in Ex. 16:20; Lev. 10:16; Elijah in 2 Kgs. 13:19; Elisha in Job 32:2; and Jeremiah in Jer. 6:11). Yet human anger may also be self-interested (e.g., Cain in Gen. 4:5; Esau in 27:44-45; Balak in Num. 24:10; Saul in 1 Sam. 20:30; Potiphar in Gen. 39:19).

2. *Against God.* Human anger may be directed against God when his dealings seem to be enigmatic or unjust (cf. Samuel in 1 Sam. 15:11; David in 2 Sam. 6:8; Job in 11:2-3 etc., and Jonah in Jon. 4:1ff.). The anger of the righteous at the prosperity of the wicked is finally directed against God (Ps. 37:1, 7-8; Prov. 3:31-32).

3. *Evaluation.* Proverbs measures human anger in terms of practical wisdom. It is dangerous in the light of its results (6:34; 15:1, etc.). We should wait for God to judge the wicked (24:19-20; cf. Ps. 37:7ff.). Patience is the true wisdom (Prov. 14:29), and anger is folly (14:17, 29). The wise see that human anger leads to injustice (14:17; cf. Jms. 1:20). Job's friends condemn his anger because it damages him (Job 18:4), undermines fear of God (15:4), and attacks God's justice (8:2-3). God endorses the verdict, although at much greater depth (38ff.), and Job himself repents (42:6).

III. *Divine Wrath*

1. *Linguistic Data.* In the OT terms for wrath more commonly denote divine than human anger, especially in combinations which distinguish the wrath of God by its power. Wrath is consistently linked with Yahweh, the covenant God. Later there is a tendency to loosen the tight link with God. The absolute use of "wrath" in Chronicles calls for notice. Is. 63:5 distinguishes Yahweh and the wrath of Yahweh, but the next verse shows that this is poetic personification.

2. *Objects.* Israel knows only one God, with whom she stands in a special covenant relationship. The concept of divine wrath is thus controlled by the knowledge of faith with its historical perspective of past, present, and future. Israel does not deal with an irrational, impersonal force but with the personal divine will. This gives shape and vitality to what is said about wrath. A strong sense of the distance of God keeps the involved anthropopathism within proper limits. Wrath is not the same thing as judgment, for it has to do with a process or emotion within God. Yet this emotion affects, not his intrinsic being, but only his being in relation to the world and its entities.

The divine wrath is directed against Israel. It is a recurrent factor in the wilderness wanderings, the conquest, and the subsequent history. Where it falls on individuals such as Moses, Aaron, Miriam, kings or prophets (Ex. 4:14; Dt. 9:20; Num. 12:9; 1 Sam. 15; Jer. 21:1ff.), their representative function is usually at issue. But it may also fall on the people as a whole because of individual sins (cf. Achan in Josh. 7 or David in 2 Sam. 24). For some prophets, divine wrath is a primary theme, though they do not all use the word (cf. Amos). The aim of these prophets is to shatter a false sense of security (cf. Am. 3:2; Hos. 13:9ff.; Mic. 3:11; Zeph. 2:2). In particular Jeremiah and Ezekiel are prophets of the wrath of God. Wrath is less prominent after the exile, but cf. Hag. 1:5ff.; Zech. 1:3, 12.

b. Other nations and their rulers are also subject to divine wrath. Most of the prophets proclaim this (cf. Is. 13:3ff.; Jer. 50:13, 15; Ezek. 25:14). Psalms also sing of it (cf. 2:5, 11; 110:5). When it breaks forth, it affects the whole earth (Dt. 32:22).

3. *Exercise.* Various means are used to depict God's wrath, but it always threatens the existence of those concerned. The figures used express its destructive and irresistible force. Fire is a common metaphor (cf. Jer. 15:14). The storm is another symbol (cf. Jer. 30:23). Commonly it is said to be poured out like a fluid (Hos. 5:10). At

times it is poured out like fire or burning pitch (Is. 30:33); at other times it is to be drunk (Jer. 25:15). God may vent his wrath through the nations (Is. 10:5; 13:5), but his own arm is also said to be the agent of his anger (Is. 30:30). His wrath is variously said to be kindled and stilled (Ezek. 5:13), brought or sent (2 Chr. 36:16; Job 20:23), and executed (1 Sam. 28:18). When it ends, God ceases from it (Ex. 32:12), or it is turned aside (Jer. 4:8), though the latter expression might denote only suspension. The final aim of divine wrath is total destruction in the form of historical defeat and banishment from the land. More detailed manifestations are temporary oppression, famine, plague, and drought. In its eschatological dimension it stands for the complete triumph of God. The day of God will be a day of wrath even for Israel (Am. 5:18ff.). Only by divine grace and forgiveness will some escape the judgment that will inevitably fall on the nations and on the wicked in the land (Pss. 9:16-17; 7:6, etc.). In the lives of the righteous divine wrath takes the form of various problems such as sickness, persecution, the threat of early death, and a sense of remoteness from God (Pss. 88:16; 90:7ff.; 102:8, 10-11, 23). Job is an example of the righteous undergoing an apparently inexplicable manifestation of divine wrath.

4. *Motives.* In some instances there seem to be no reasons for God's wrath. It simply comes with primal force (cf. Gen. 32:23ff.; Ex. 4:24-25). It is a death-dealing intervention when God's holiness is violated (Ex. 19:9ff.). No real explanation can be given for God's opposition to David's census (1 Sam. 24) or for the sufferings inflicted on Job or the righteous of the Psalms. It seems as though we have here an incalculable factor that borders on the arbitrary. Yet at other times the reasons for wrath are plain. The covenant God smites his people, or groups within it, when they resist his saving will and fail to make the response of trust and obedience (cf. Num. 11:1; 17:6ff.; Josh. 7:1; 1 Sam. 15, etc.). Apostasy is an obvious reason for divine wrath (Ex. 32; Num. 25, etc.). In the prophets the context of wrath is the gracious and faithful love that God displays to Israel. All her offenses are a despising of this love. Hence wrath, as wounded love, is correlative to grace. It is a jealous zeal that will not tolerate the disloyalty of the chosen people. The same zeal, however, will protect Israel when as a faithful husband God destroys the nations that oppress his people and brings his people deliverance (Zech. 1:14-15; Neh. 1:2). An attack on Israel is an attack on God himself, on the honor of God (Is. 48:9ff.). Yet God's wrath against the nations has a broader dimension. It is directed against human arrogance and wickedness in assertion of the claim of God to lordship over the cosmos. God may use Assyria as the rod of his anger against Israel, but he also turns his wrath against Assyria when she exceeds her commission (Is. 10:5ff.; Ezek. 25:15ff.; Zech. 1:15). The aim of divine wrath is the establishment of the divine rule of holiness. In this connection the whole burden of human life after the fall is in itself an expression of divine wrath (cf. Gen. 3; 4; 6-8; 11). As Job 14:1ff. vividly puts it (cf. Ps. 90:7), all human life stands under the constant operation of the wrath of God.

5. *Outbreak, Duration, and Turning Aside.* Historically, as distinct from eschatologically, God's wrath falls on individuals or peoples in the form of afflictions. Often it will flash down like lightning (Ex. 19:12; Num. 11:33; 1 Sam. 6:7). Yet God does not give free rein to wrath but is long-suffering (Ex. 34:6-7; Num. 14:18, etc.). He warns the people to repent, as the prophets bear witness. He is quick to show clemency. He can even exercise restraint in the case of Nineveh, to the disgust of Jonah (Jon. 4:2). This restraint may sometimes be for the sake of testing his people or bringing out the fullness of guilt. The question of the duration of wrath is a constant one in the exilic period and the Psalms. There is hope that it will be short (cf. Is. 54:8ff.). The

conviction arises that the day of wrath must run its course and then the time of grace will come. Yet the divine wrath against the nations will be final (Nah. 1:2). This is the reverse side of God's love for Israel. The aim of the law and the prophets is to bring the people to the conversion and obedience that will avert wrath (cf. Dt. 6:15). No rites can placate God's wrath when it falls. God himself decides its duration, and the only course is to seek the divine mercy in prayer or intercession (cf. Moses in Ex. 32:11-12; Num. 12:13; Amos in 7:2, 5; Jeremiah in 14:7ff.; and Job in 42:7-8). God hears such petitions (Num. 11; 14), but the time may come when he will not do so or may even forbid them (Jer. 7:16). The grounds of intercession are God's own faithfulness and the weakness of his creatures (Num. 14:18; Am. 7:2, 5). Job especially stresses his weakness and asks God to leave him alone (7:1ff.; 9:18ff.; 13:13ff.), not realizing that there is a special reason for the severity of his lot. Since the wrath of God manifests the divine holiness, it can cease when punishment is executed on transgressors (cf. Num. 25:1ff.; Josh. 7:1, 25-26). Expiatory offerings sometimes play a role (Num. 16:46; 2 Sam. 24:17ff.), but in the prophets the only hope for an aversion of wrath is total repentance (Jer. 4:4, 8). The exiled people will see the end of wrath when it has emptied the cup of wrath and received double for its sins (Is. 51:17, 22; 40:2).

6. *God's Wrath and His Holiness, Righteousness, and Pity.* While wrath is only once called an essential trait in God (Nah. 1:2), it is an integral part of the OT message. The wrath of God is God's onslaught in assertion of his claim to dominion. Materially, if not linguistically, it is closely linked to his holiness. It is presented as the work, not of objective fate, but of a personal will. It is God's attack on all forces that resist his holy will. It is not the same as God's justice even though it is aimed against transgressions of the divine demands. To Job it may even seem to be unjust, for there is an inscrutable element in it. Thus Job can even appeal from the God of wrath to the God of justice (16:20-21), and Jeremiah can ask for correction in just measure rather than in anger (10:24). Nevertheless, in relation to Israel wrath is no mere caprice but is the reverse side of God's faithful and zealous love. The sins of Israel bring tensions, as it were, to God as his pity restrains his wrath (Is. 54:8ff.). Confession of the divine mercy provides no reason for thinking that judgment will not fall, especially on the nations and the wicked. Yet it nourishes the belief that for God's righteous people God's anger is but for a moment and his favor for a lifetime (Ps. 30:5).

C. The Wrath of God in the LXX.

1. *Usage.* In rendering the various Hebrew terms the LXX uses *orge* and *thymos*. Etymologically *thymos* denotes the emotion and *orge* the expression, but this distinction is lost in the LXX. a. The two are often used together (cf. Dt. 9:19). b. They are used interchangeably in parallelism (cf. Hos. 13:11; Is. 34:2). c. Also interchangeable are the genitive constructions *thymos tes orges* and *orge tou thymou* (Ex. 32:12; Num. 32:14, etc.). d. We also find *thymousthai orgē* (Gen. 39:19), and more rarely *orge thymouai* (1 Sam. 11:6). e. There are many expressions with either *orge* or *thymos* but far fewer with just one of the terms (for details cf. TDNT, V, 409-10). 2. *orge*, (*thymos*), *parorgizo*, *parorgizō*, *parorgizō*, *parorgizō* and *thymodo* occur only once each ("to make angry"), but passive forms are common ("to become or be angry"). The nouns *parorgismos* and *parorgisma* ("provocation to anger") are rare.

righteous indignation. Sometimes they hypostatize anger in angelic forms. Divine even depict it in human terms, although they condemn human anger apart from

II. *Rabbinism*. The rabbis have no problem with the idea of divine wrath. They can

[E. SjöBERG and G. STÄHLIN, V, 412-16] conduct, intercession, vicarious suffering, and God's own saving advocacy. also be its instruments, as are angels. Ways to avert wrath are worship, righteous the nations and against all impenitent sinners. The objects of wrath, e.g., rulers, may Historical wrath, however, is a type of eschatological wrath. This is directed against which it is directed against individuals and nations, including Israel (with imitations). evil itself to the divine will. Where wrath breaks out, it has first a historical phase in righteous, the ignorance of the masses, the universality of sin, and the subjection of mercy and gives as reasons why wrath is held in check the small number of the detaching it to some degree from God himself. Apocalyptic tends to stress the divine tological wrath. Personification of anger serves to preserve the personal aspect while It may also denote its effects as wrathful judgment. This is especially true of escha- passion itself as an expression of God's nature and of his righteous opposition to evil. nistically tinged 4 Maccabees reckons with God's righteous wrath. *orge* denotes the that almost all these works speak uninhibitedly about God's anger. Even the Helle- c. Since the judgment on anger is predominantly negative, it is perhaps surprising

try to wisdom, although reason can also control it. human anger particularly arouses God's anger. Even by secular criteria anger is con- rulers (e.g., against Israel) is condemned. Strictly, anger is proper to God alone; anger is regarded as a passion that leads to sin and ruin. The fierce anger of pagan titable, and may even serve as an illustration of the wrath of God. Mostly, however, at transgressions of the law. The anger of pagan rulers against offenders is also jus- b. Human anger is judged in different ways. There may be righteous anger, e.g., the same Hebrew terms, and in the Gk. *orge* and *thymos* (and derivatives).

a. Later Jewish writings continue along the same lines as the OT, using some of

1. *Apocrypha and Pseudepigrapha*.

D. The Wrath of God in Later Judaism.

[O. GREYER and J. FICHTNER, V, 409-12]

Sir. 48:1. (For full details cf. TDNT, V, 411-12.)

(of not in) God's anger. A direct treatment of the revelation of God's anger occurs in 1:12. In a verse like Dt. 32:22 it offers the rendering that a fire is kindled as a result and it chooses to paraphrase (and alters the sense) in Mal. 1:4, Is. 66:14, and Zech. popathic *orge*. It sometimes replaces the wrath of God with the sin that provokes it, Hebrew refers anthropomorphically to the nose of God, the LXX prefers the anthro- reference is to "poison" of *orge* when the Hebrew means "vexation." When the brew, although it is mechanical at times, e.g., in using *thymos* when the Hebrew II. *Interpretations and Paraphrases*. In general the LXX correctly renders the He-

for God's wrath terms that are associated with the anger of the Greek gods. anger except for the verb in Jer. 3:12; Ps. 103:8. The translators perhaps avoid using *niamna* or *menima* once and the verb *meniein* five times), again with reference to human times (*cholai* once) with reference to human anger, and *menis* only four times (*me-* are not used for God's wrath in the LXX. *kotos* does not occur at all, *cholos* only five

4. (*kotos*, *cholos*, and *menis*). These words, common in secular Greek for "anger," in the Wisdom literature, and in every case but one refer only to the human attribute. 3. *orgilos* and *thymodes*. These words, meaning "angry," "wrathful," occur mostly

a. Linguistic. The NT never uses *menis* and *cholos* for God's wrath but only *orge* and *thymos*, and the latter only in Rom. 2:8 and Revelation. The linking of *orge* with *ekdiktesis* (Lk. 21:22) and *dikaiokritia* (Rom. 2:5) rules out the idea of unbridled explosions of anger, and the use of words like *stenochoria* as parallels shows that the stress is more on the effects than on the emotion.

I. Differentiation from the World Around.

II. Divine Wrath.

does not advance true righteousness. forbearance that, like God's, is more ready to forgive than to yield to anger, for angry at times, but if they are, they must be careful not to sin. Jms. 1:19 teaches a in divine service (1 Tim. 2:8; Tit. 1:7). Eph. 4:26 allows that even believers might be neither to be angry nor to provoke to anger (Col. 3:8; Eph. 6:4). Anger is out of place of judgment (Rom. 12:19). God's wrath is the response to it (Col. 3:6, 8). We are (Eph. 4:26-27). If it leads to revenge, it is an infringement of the divine prerogative from it is to give place to God (Rom. 12:19); to yield to it is to give place to the devil takes a similar view. Anger is one of the sins of Col. 3:8 and Eph. 4:31. To refrain and that Jesus perhaps has in mind in Mt. 5:22, where it is a first step to murder. Paul is a human prototype in Mt. 2:16. It is anger of this sort that James describes in 1:20, against God, and it comes to full focus in the anger of the devil in Rev. 12:17. Herod So, too, is the anger of the Gentiles in Rev. 11:18. Such anger is finally directed the elder brother is wrong in Lk. 15:28. So is the anger of Jesus' hearers in Lk. 4:28.

2. *Negative Appraisal.* Elsewhere in the NT human anger is a fault. The anger of indignation that is the fruit of the true repentance in 2 Cor. 7:11. 13:5). The divinely provoked anger of Israel is good in Rom. 10:19, and so is the think love and wrath are intrinsically compatible in us as they are in God (cf. 1 Cor. seen in Jesus himself (Mk. 3:5) or in Paul (Acts 17:16). Nevertheless, it does not toward human anger. It accepts a holy anger that hates what God hates and that is Acts 19:28). Since the NT takes divine wrath seriously, it cannot be wholly negative the NT only for human anger, although *thymos* is preferred for sudden rage (Lk. 4:28; 1. *Relative Justification.* Apart from *orge* itself, words of the stem *org-* are used in

I. Human Wrath.

E. Human and Divine Wrath in the NT.

[O. PROCKSCH, V, 418]

own time he regards the Romans as the instrument of divine *dike*. the law. The criterion of *orge* is *dike*, so that he sometimes uses *dike* instead. In his *IV. Josephus.* Josephus uses *orge* for divine and human anger, and he also uses *cholos*, *menima* and *menis* but not *thymos*. He relates divine wrath to violations of [E. StöBERG and G. STÄHLIN, V, 417-18]

references as a divine accommodation to the capacities of the hearers. that anger is ascribed to God rather than being a divine reality, and he explains biblical God's anger as chiding, and finds its outworking in earthly events, but he suggests influence he views anger as a passion that should be suppressed. He speaks about *III. Philo.* Philo recognizes a righteous anger at sin and sinners, but under Stoic although with a greater emphasis on justice. [E. StöBERG, V, 416-17]

weaken, however, the terror of his wrath. The day of judgment is a day of wrath, and merciful to the penitent. Indeed, he still gives good gifts to sinners. This does not tines his merciful care for the world. Punishing the wicked, he is kind to the righteous anger is never divorced from God's essential righteousness. Even in anger God con-

b. Material. The message of the Baptist, Jesus, Paul, and Revelation includes wrath as well as mercy. Hence the NT does not stand opposed to the OT in an antithesis of love and wrath. Love and wrath are present in both. If, however, human arrogance is the occasion of divine wrath (cf. Rom. 2:4ff.), it does not cause eternal hostility between God and humanity, for God's love stands alongside and above his wrath. Hence God's wrath is never depicted in the NT as an emotional or irrational outburst. A theological concept outweighs the psychological concept.

2. Wrath in the NT View of God.

a. Wrath is an inalienable element in the NT view of God. It is a fearful thing to fall into his hands (Heb. 10:31). He can destroy both body and soul in hell (Lk. 12:5; cf. Jms. 4:12).

b. *orge* might sometimes seem to be present almost as an independently operating force (cf. Paul's use of *orge* without a qualifying *ton theou*). Yet the NT finds no place for transcendent embodiments (as distinct from instruments), refers to the coming of wrath only as to the coming of the last things, and rejects the fatalism that would be implied if *orge* were an automatic principle. Paul's use of *orge* corresponds to his use of *charis*; he takes it for granted that God's *orge* is in view.

c. Is *orge* an emotion, however, or is it a punishment? In most instances it undoubtedly denotes the divine work of judgment, yet God's serious displeasure at evil is also implied (cf. Rom. 1:18; Rev. 6:16; Heb. 3:11).

d. In the NT, as in the OT, love and wrath are not mutually exclusive in God. It is by wrath that the greatness of mercy is measured, and by mercy the greatness of wrath. Where love is confronted by ungodly resistance, it has the form of wrath (cf. Mk. 3:5; Mt. 18:34). Those who accept mercy are freed from wrath, those who despise mercy remain under it (Lk. 2:34; Mt. 3:12; Mk. 4:12). The two malefactors who are crucified with Jesus vividly illustrate this truth (Lk. 23:39ff.).

e. What is the relation of God's *orge* to his *makrothymia* (patience)? On the one side *makrothymia* is an instrument of mercy that gives sinners space for repentance (cf. Rom. 2:4; Rev. 2:21; 2 Pet. 3:9); it thus serves the manifestation of the riches of glory in the vessels of mercy. On the other hand, when it is despised, it is an instrument of wrath that confirms the power of God in the destruction of the vessels of wrath. The revelation of wrath is the indispensable foil of that of mercy, as in Rom. 1:17-18; 3:23.

f. The NT sees that God's wrath is directed against human *adikia*, yet its message is that of the triumph of divine *dikaiosyne* over human *adikia*. If, then, human wickedness serves God's righteousness, is God unjust to inflict wrath (Rom. 3:5)? Indeed, can there be any justice at all in God's wrath when God himself abandons humanity to the chaos of wickedness (Rom. 1:18ff.)? Paul's first answer is that those who realize that they are sinners deserving nothing at God's hands are fully aware that God's wrath is his just judgment of the world. Only impious thinking can reason otherwise (3:7-8). His second answer is that God's wrath and righteousness are united in a humanly inconceivable way. It is precisely because God has to be wrathful against all of us that he grants righteousness from faith to faith and in this very way vindicates his righteous judgment (3:26). The vicarious work of Christ is God's solution to the apparent tension or dilemma.

3. The Revelation of Divine Wrath.

a. In Jesus and His Message. Although direct references are infrequent (Mk. 1:43; 3:5; Mt. 9:30; Jn. 11:33, 38), wrath is an integral characteristic of Jesus himself. His anger displays his humanity and yet its objects point to his deity. He is angry at forces

(e) The anticipation of eschatological wrath means that there is a present state of wrath (Jn. 3:36). This does not eliminate the eschatological element, but it raises the question whether wrath will finally be eternal. Greek thinking accepts this, the OT seems to question it in Jer. 3:12, and Judaism is uncertain. In the NT many passages support an eternal duration (Mt. 3:12; 18:34; Rev. 14:10), although the reference is

law, like the gospel, is a gift of love. The law, when violated, brings wrath, but this is the reaction of spurned love, for the so that in the present time both righteousness and wrath are manifested (Rom. 1:17-18). (d) Faith sees a period of wrath and a period of grace, but these overlap in Christ, by exercising retribution ourselves (12:19).

(c) Wrath is delayed in the NT; God is slow to wrath. There are parallels for this thought in the Greek world, the OT, and the rabbis. As noted already, the delay has a double function (Rom. 9:22; cf. 2:4). We should not anticipate God's delayed wrath by exercising retribution ourselves (12:19).

(b) Yet there is also a historical wrath that is already present. Jesus himself is present as the holy judge. He portrays the historical outworking of wrath in Lk. 13:2ff. Paul discerns an operation of wrath in Rom. 1:18ff. Related to the operation of righteousness, this is bound up with Christ, whose coming means both grace and judgment. In the light of the gospel the wrath of God may be seen in the world's sinfulness. This temporal manifestation points ahead to the full and final manifestation, so that one must preach both present and future wrath (2:8) as well as present and future justification. The two aspects go together in Rom. 2:5ff.; 3:5; 4:15; 13:4-5; 1 Th. 2:16. In Rom. 3:7 present wrath is in view but the term *ktimomai* confers an eschatological quality.

(a) Accompanying words and images (e.g., such words as coming and day, and such images as fire and cup) give *orge* an eschatological thrust. The NT opens with the Baptist's message of coming wrath and liberation from it (Mt. 3:7ff.). Jesus seldom uses the terms *orge* and *orgizomai* but he finds a place for eschatological *orge* in the last day of wrath, and this is the setting of the drama of wrath at the end of the NT in Revelation (cf. the great day of wrath in 6:17).

b. Historical and Eschatological Outworking. Like such concepts as kingdom and salvation, *orge* can have both an eschatological and a historical reference.

despise his vicarious self-offering. that comes under human judgment will finally exercise divine judgment on those who picture. So does Rev. 6:16 when it refers to the wrath of the Lamb. The same Lamb 19:27), and casts into the furnace of fire (Mt. 13:42). Rev. 19:15 offers a similar last judgment (Ps. 2:12) who denies evildoers (Mt. 7:23), destroys enemies (Lk. By word and act Jesus manifests God's eschatological wrath. He is the Lord of the logical judge who can cut off from fellowship (Mt. 21:12) and cast into Hades (11:23). the fruits of repentance (Mk. 11:14; cf. Lk. 13:7). This is the wrath of the eschatological judge who also displays his wrath against those who withhold (Mt. 11:20ff.) and at the merchants who desecrate the temple (Mt. 21:12ff.). (Mk. 18:34). Terrible, too, is Jesus' anger at the cities which reject the call to con- parable against the wicked servant who is so freely forgiven but then refuses to forgive with merciless hostility (Mk. 3:5-6). Especially severe is the wrath shown in the whose love encounters only a legalistic hate that wants law, not love, and thus reacts unbelieving (Jn. 11:33). His angry sorrow at the Pharisees is that of the merciful Lord wicked and hypocritical (Jn. 8:44; Mt. 12:34), the disobedient (Mk. 1:43), and the that oppose God, e.g., Satan (Mt. 4:10), demons (Mk. 1:25), leprosy (Mk. 1:41), the

to the punishment rather than the wrath. God's wrath is undoubtedly lasting as his holy resistance to everything unholy (Rev. 20:10, 14; 21:8). Eternity of wrath, however, is definitely not meant in 1 Th. 2:16 (cf. Rom. 9-11), where the *eis telos* might mean "forever" in the sense of "eternally" but has here a weaker rhetorical sense, and may even mean up to the dawn of the last time.

4. *Divine Wrath in NT Imagery.*

a. In the parables of Jesus we find the human images of the wrathful king (Mt. 18:34) and judge (Mt. 25; Lk. 13:6ff.).

b. For those smitten by divine wrath we find the image of vessels into whom it is poured (Rom. 9:22). A family image is also used in Eph. 2:3 with its reference to children of wrath. In both cases there are opposites, i.e., vessels of mercy and children of God by adoption.

c. For wrath itself we find the image of (a) fire, which unites judgment, torment, and the fires of hell; (b) flood, which as in the OT carries the thought of the water that both saves and destroys (cf. the baptism of John); (c) the cup or vial, which carries the double thought of punishment and stupefaction (Rev. 14:8ff.), and which is accompanied by the image of the winepress (14:19-20); and (d) the capital (Rom. 2:5) that is stored up in heaven and will be paid back at the last judgment (cf. the opposite treasure in Mt. 19:31).

5. *The Objects and Instruments of Wrath.*

a. Objects. In the NT wrath is not of the essence of God but always has objects. God is wrathful with Israel (Mt. 3:7; Lk. 21:23; 1 Th. 2:16). He is wrathful with all sinful humanity (Eph. 2:3) and all nations (Rev. 11:18; 14:8; 18:3). He is wrathful with the mighty and the rich (Rev. 6:15ff.). He is wrathful with the whole earth (especially Babylon) because of its worship of antichrist (Rev. 14:8ff.; 16:1, 19). He is wrathful with the demonic world which opposes its own wrath to God's (cf. Rev. 12:17).

b. Instruments. God uses demonic forces as instruments of his wrath (Rev. 11-12). These forces bring disasters, but dualism is avoided by their subordination to God. Even in opposition to God, the devil unwittingly and unwillingly serves him (1 Cor. 2:8). Like the great powers of the OT, even as an instrument he is also an object (i.e., a vessel in the twofold sense). Political power also serves as a tool of divine wrath (Rom. 13:4). Like the devil, it can do so even when it is itself ungodly and thus becomes subject to the very wrath which it executes (cf. Rev. 13).

c. The Christian. All are under the wrath of God (Rom. 3:23). Christians, however, are liberated from it (1 Th. 1:10). In retrospect they thus see that they were not destined for wrath but prepared as vessels of mercy (Rom. 9:23).

6. *The Causes and Effects of Wrath.*

a. Causes. The root cause of wrath is despising God. The world stands under wrath because it disregards his revelation in creation and transgresses his will in ungodliness and wickedness (Rom. 1:18ff.). *orge* is God's displeasure at false worship (cf. Paul in Acts 17:16 and Jesus in Jn. 2:15ff.) and evil (Rom. 12:19). Sin, apostasy, and hatred of God are the reasons for wrath (Rom. 5:8, 10). Apostasy stirs up God's wrath especially in its form as worship of the beast (Rev. 14). But alongside despising of the law, despising of God's holy love and forbearance is a decisive cause of *orge* (Lk. 14:16ff.; Rom. 2:4). A rejection of Jesus is answered by rejection in divine wrath (1 Th. 2:14ff.). Despising of God may also take the form of a lack of love or compassion (Mk. 3:5; Mt. 18:23ff.) which easily takes the form of judging others (Rom. 2:5). Despising of God's love and lack of love for others, at root the same, are both

reasons for wrath. Behind all other causes lies the will of God as the truly normative basis. Thus Rom. 9:22 and 1 Th. 5:9 hint at an ordination to wrath. The law is given in order to set sinners unequivocally under wrath (Rom. 3:19). The divine will does not mean human excupation. Divine ordination and human guilt are no less inextricably interwoven than devilish temptation and human transgression (Eph. 2:2-3).

b. Causes and Effects. The most serious causes of divine wrath are also its effects, so that the great acts of wrath are occasions of new wrath. If sin and unbelief are causes of wrath, they are also its effects (Rom. 1; 9:22). Sin and punishment converge, for God repays like with like. The acts of sinners fall on their own heads. c. Effects. Like the OT, the NT sees the working of divine wrath in death (Rom. 1:18ff.). Eschatological wrath brings destruction (Rom. 9:22), as is typified in the overthrow of Jerusalem (Lk. 21:23). Destruction is not annihilation but eternal torment (Rev. 14:10-11; 20:10). The most proper outworking of wrath, however, is further sin (Rom. 1-2). The moral chaos of the race is an effect of divine wrath, not in a causal nexus, but by God's answering of the threefold human "exchange" by a threefold "handing over" (1:23ff.).

7. Liberation from Wrath

a. General. Andquity at large seeks escape or deliverance from divine wrath. b. Conversion and Baptism. The Baptist offers repentance and baptism as a means of deliverance by a figurative anticipation of judgment. This is no automatic process but depends on an authentic conversion that finds demonstration in fruits (Mt. 3:8ff.). It is thus a valid way of escape from judgment.

c. Jesus the Deliverer. The apostolic message finds in Jesus the one who delivers his followers from coming wrath (1 Th. 1:10; Rom. 5:9), since in him they have already a present and future salvation that grants assurance that they are not destined for wrath (1 Th. 5:9-10). Jesus delivers from wrath because, justified and reconciled in him, they are no longer enemies or under condemnation (Rom. 5:9-10; 8:1). He brings this about by tasting the cup of wrath for them (cf. Mk. 14:36; Lk. 22:43-44). His acceptance of baptism, the sign of judgment, points in this direction. He takes away God's wrath from others by bearing it himself, for even as he voluntarily comes under wrath the good pleasure of the Father rests upon him in view of his righteousness and self-sacrificial obedience. His vicarious work solves the tension between divine wrath and divine love. If, however, deliverance from eternal wrath is in Christ, then everything depends on one's response to him. To reject him is to abide under wrath; to receive him is to be free. We must either "fear future wrath or love present grace" (Ignatius *Ephesians* 11.1). In faith in Christ the eschatological gift of freedom from wrath is a present reality. Water baptism is an anticipatory judgment. As a type of outpoured wrath, it saves from wrath as in it we receive a portion in Christ who bore and cancelled wrath (cf. Rom. 6:2ff.). Deliverance from wrath by grace is not, of course, a possession on which we can count irrespective of our own conduct (cf. Mt. 18:23ff.). Yet the final testimony of the NT is not to the fiery lake of wrath but to the wellspring of mercy in Christ.

→ *hagios, thymos, krino, makrothymia*

[G. STÄHLIN, V, 419-47]

oregōmati [to reach out, strive], **ōrexis** [desire, longing]

oregō means "to reach out," "to reach for." It is used figuratively for 1. intellectual or spiritual striving, either generally, e.g., for fellowship, or philosophically, e.g., rational or irrational aspiration, or, in Philo, homesickness for the world of ideas; and 2. physical craving, e.g., for nourishment.

The group occurs only four times in the NT and only twice in formal analogy to the philosophical use. Thus in Heb. 11:16 faith desires a better country; it is oriented, not to nature or the *logos* as in philosophy, but to the promise (11:8, 17). A total attitude is at issue, for those who turn aside from the promise crave after money instead of the truth of God. In Rom. 1:27 Paul uses *ōrexis* for the sexual impulse. This is not to be dualistically disparaged as such. It becomes corrupt only because the truth of God is perverted (vv. 24-25). In the justified, it integrates itself into the service of God to which the body is dedicated. Faith, then, has a decisive bearing on physical needs too. [H. W. HEIDLAND, V, 447-48]

orthos [straight, upright], **diorthisis** [straightening, correction], **epanorthosis** [restoration, correction], **orthopodēō** [to stand erect, not to waver]

orthos.

a. This word first means "upright," "standing." b. It then means "moving in a straight line." c. A next sense is "right," "correct," "true." d. We then find the meaning "stretched," "taut." The LXX offers examples of a. in Mic. 2:3 (figurative), b. in Jer. 38:9, and c. in Prov. 8:6 etc. In the NT Paul in Acts 14:10 tells the cripple to stand up "straight" on his feet. Heb. 12:13 quotes Prov. 4:26 but changes the idea from that of right conduct to that of moving "straight" toward the goal in an eschatological rather than a more purely ethical sense. With their eyes fixed on Jesus, believers pursue paths that lead straight to the goal.

diorthisis. This word, which originally means "straightening," is variously used for "correction," "arrangement," "setting up" states, and "settlement" (debts or taxes). Heb. 9:10 argues that the OT cultus, which can have only temporary and external effects, is set up only until the time of the true order (*diorthisis*). When this comes, the cultus finds its own fulfillment in the dawning age of consummation.

epanorthosis. This word means "restoration," "reestablishment," "correction," "reformation." It occurs in the NT in the sequence in 2 Tim. 3:16. Scripture is given for teaching and reproof, then for *epanorthosis*, and finally for instruction. Placed as it is, the word seems to mean "amendment," i.e., the restoration that means salvation (v. 15) and that only God can give.

orthopodēō. This word means "to stand erect," "not to waver or tumble." First found in the NT, it is used negatively in Gal. 2:14 to describe the conduct of Peter and the followers of James at Antioch. Denying freedom from the law, they do not walk firmly according to the truth of the gospel, i.e., in obedience to the reality of the salvation accomplished in Christ. Like the rest of the group, the word deals with the

proortzo. This rare and late word has in the NT the sense "to foreordain." It is parallel to "to foreknow" in Rom. 8:29. God has ordained everything in salvation history with Christ as the goal. Hence Herod, Pilate, and the Gentiles can only do what God has predetermined (Acts 4:28). Herein lies the hidden wisdom of God (1 Cor. 2:7). Divine sonship in Christ is the goal of God's ordaining (Eph. 1:5). Our assurance of inheritance rests on it (1:11). [K. L. SCHMIDT, V, 452-56]

apodortzo. This rare double compound means "to define more exactly" in Aristotle. It might bear this sense in Jude 18-19 if the sense is that false teachers engage in endless definition. But the more likely meaning is that they cause divisions in antithesis to the true task of edification (v. 20). Thus in 2 Pet. 2:1 the heretics introduce destructive teachings, and often the NT castigates the spirit of contention or division (Gal. 5:20; 1 Tim. 4:1ff.).

aphortzo. This compound means "to separate," "to sever." It is used in the NT for the divine separation for service (Rom. 1:1; Gal. 1:15) which goes hand in hand with the divine calling. By divine commission the Son of Man will separate the good and the bad (Mt. 25:32; cf. the angels in 13:49). Believers, then, must already separate themselves as a people of salvation (2 Cor. 6:17; cf. Is. 52:11). The Holy Spirit demands separation for special tasks (Acts 13:2). In Acts 19:9 Paul and his followers separate themselves from the synagogue, but Peter wrongly reverses the process by separating himself from Gentile believers (Gal. 2:12). The world for its part retaliates by excluding and reviling the followers of Christ (Lk. 6:22). In the OT separation for God and the separation of the unclean (e.g., lepers) are important models for NT separation for service or separation from the world.

hortzo. This word (from *horos*, "boundary") means "to limit" and then figuratively "to fix," "to appoint." Time as well as space can be limited. A literal use occurs in the LXX (cf. Num. 34:6; Josh. 13:27). We find limitation of time in Heb. 4:7 and of time and space in Acts 17:26-27. Elsewhere the sense is "to appoint" or "determine" (cf. Lk. 22:22; Acts 2:23; 10:42; 11:29; 17:31). In Rom. 1:4 Jesus is instituted the Son of God in power. Whether the reference here is to a declaration or an appointment is not a matter of great urgency, since a divine declaration is also a divine appointment. In the light of Acts 10:42 and 17:31 what Christ is now declared or appointed to be is to be equated with what he already is from all eternity by divine ordination (hence the addition of a *pro-* in some readings of Rom. 1:4). Apart from Acts 11:29, the *hortzo* passages in the NT are all emphatically christological; they relate to the person and work of Jesus Christ.

hortzo [to limit, appoint], **aphortzo** [to separate], **apodortzo** [to divide], **proortzo** [to foreordain]

orthotomēō → *tēmnō*

new relationship to God and the implied conduct. It has in view the eschatological determination of the human situation. [H. PREISKER, V, 449-51]

horkos. This word means a. "oath" (usually taken by the gods, who are invoked as witnesses) and b. the god that punishes false swearing and perjury. In the papyri we find oaths by rulers, and later by relics and the Trinity. Oaths steadily increase in intensity and compass.

A. The Oath in the Greek World and Judaism.

1. *The Greek World*. Oaths are primarily self-cursing should one not be speaking the truth. Higher beings, usually deities, are invoked as witnesses and guarantors. Oaths may be simple or highly complex. In public life the formulas and deities are fixed by law. When Greece comes under the Roman empire, oaths are also sworn by the genius of the emperor. Judges give force to their sentences by oaths. Penalties for perjury are often included in oaths. The weakening of oaths leads to their multiplication but also to attempts at reform; the movement to abolish oaths, however, does not prevail.

2. *Judaism*. The OT has two words for the oath, the one having the basic sense of "seven" (perhaps because seven animals are offered when oaths are taken; cf. Gen. 21:31 with 15:10 and Jer. 34:18), the other literally meaning "cursing." The two may be used together (cf. Num. 5:21). The law lays down that the oath must be taken by God (Dt. 6:13). It is thus a solemn confession of God. False swearing and swearing by other gods are forbidden (Ex. 20:7; Jer. 5:7). Self-cursing adds force to oaths, and penalties may be mentioned (Is. 65:15; Jer. 29:22). God himself may swear by himself (Num. 14:21ff.). He backs his will and word with his oath. Divine cursings and blessings are highly significant (Num. 14:21ff.). God's relation to his people is a solemn marriage by oath (Hos. 1:ff.), which he upholds in spite of Israel's apostasy. Oaths of witness do not occur in the OT but there is an oath of purification which the accused take when there are no witnesses to their innocence (Ex. 22:8ff.). Trespass offerings are demanded when ill-considered oaths are sworn (Lev. 5:44ff.). Perjurers are left to divine retribution, though Talmudic law prescribes penalties. The prophets complain about a growing laxity in relation to oaths (Jer. 5:2; Zech. 5:3-4; Mal. 3:5). In the Damascus Document only judges may demand the oath of cursing to unmask a thief. The Mishnah mentions various kinds of oaths, e.g., the oaths of witness and deposition, and the judicial oath. It imposes the penalty of scourging for intentional perjury.

B. The Oath in the NT.

1. In Jms. 5:12 *horkos* is the object of *omyō*. The final member of the statement shows that James has in view an absolute prohibition of oaths.
2. Twice *horkos* appears in OT quotations. In Lk. 1:73 God has given Abraham a sworn promise which is now being fulfilled in Christ. In Acts 2:30 Peter sees in Christ's resurrection a fulfillment of the sworn promise to David (Ps. 132:11). Mt. 5:33 refers to the demand of the law that oaths should be taken only by God.
3. In Heb. 6:16-17 the definitive nature of an oath is invoked in order to show that the purpose of God will not change.
4. Mt. 14:7 and 26:72 link statement and oath by the expressions "promise" and "deny" "with an oath." Mk. 6:26 brings out the serious consequences of oaths highly taken.

<i>horkos</i> [oath], <i>horkizo</i> [to adjure], <i>horkōmosia</i> [confirmation by oath], <i>enorkizo</i> [to adjure, invoke], <i>exorkizo</i> [to charge under oath], (<i>exorkistes</i> [exorcist]), <i>epiorchos</i> [perjured], <i>epiorkeō</i> [to commit perjury]
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1. From a root meaning "flowing," *hormē* has various senses denoting the start of a rapid movement. The verb *hormāo* means "to set in rapid motion," "to impel," and intransitively "to go out," "to storm out," "to originate." Psychologically the words find common use for impulses, strivings, inclinations, longings, or even demonic impulses. The strivings may be good, but in Stoicism they may also be contrary to reason or nature.

A. Extrabiblical Usage.
hormē, hormēma, hormāo.

hormē [impulse], *hormēma* [violent rush], *hormāo* [to set out, rush head-long], *aphormē* [impulse, occasion]

epiorkeō. This word means "to be a perjurer," i.e., "to commit perjury," "to break a vow." It occurs in the NT in Mt. 5:33. Formerly false swearing was forbidden, but now there is to be no swearing at all. The Didache seems to reverse this by simply forbidding perjury (2.3). [J. SCHNEIDER, V, 457-67] → *omyfo*

epiorkos. This word means "perjured." The one NT instance is in 1 Tim. 1:8ff., which states that the law is good but is not given for the justified but for sinners, among whom are perjurers.

exorkizō (exorkistēs). This word has such senses as "to put on oath," "to invoke," and "to deny upon oath." The *exorkistēs* is one who expels demons by magical formulas; it is used in the NT only in Acts 19:13. In Mt. 26:63 the high priest adjures Jesus by the living God to tell the truth about his messianic claim, and Jesus answers with a simple affirmation. Some exegetes take his reply to amount to a declaration on oath, others construe it as no more than a declaration, others see in it an evasion, and a few even find in it a rejection of the oath. The most likely interpretation is that Jesus makes a simple declaration which at the most involves tension, but not contradiction, with Mt. 5:33ff. In the post-NT period baptism is regarded as a kind of exorcism (cf. Justin *Dialogue* 30: 85).

enorkizō. This word means "to adjure someone by something" and "to invoke in petition." In the NT it occurs only in 1 Th. 5:27, where Paul adjures his readers by the Lord to read the letter to all the brethren.

of a better covenant.

horkōmosia. This rare word means "confirmation by oath." It occurs in the NT only in Heb. 7:20-21, 28. Contrasting the imperfect priesthood of the OT with the perfect priesthood of Christ, these verses make the point that the former is instituted by the law but the latter by the divine oath of Ps. 110:4, which makes Jesus the surety of Jesus has force only when spoken in faith and on his commission.

try to cast out demons by adjuring them in the name of Jesus. Using the name as a magical formula, however, has the opposite effect to what they desire, for the name of his power, but to no avail, since Jesus is the Son of God. In Acts 19:13 the exorcists by something." In Mk. 5:7 the demoniac adjures Jesus by God in an effort to rob him of his power, "to cause someone to swear" and "to adjure someone

2. Philo is fond of the concept. *hormé* distinguishes beings with souls, and is good so long as it is under the control of the *logos*, e.g., as a striving for piety, virtue, or immortality.

B. The Word Group in the OT. There is little psychological use of the group in the LXX. Its original sense comes out best when it is used for flowing water (Prov. 21:1) or other forms of movement (often violent). (For details cf. *TDNT*, V, 469-70.) Even where the LXX uses the group for emotion, it denotes a power of violent effort which goes beyond the conscious will. It is thus used sometimes to describe divine intervention in a way which accords well with the OT concept of God.

C. The Word Group in the NT. Like the LXX, the NT does not put the group to psychological use. In *Mk.* 5:13 and parallels it describes the senseless flight of the swine into the water under the grip of demonic impulsion. In Acts 7:57; 19:29 it is apply used in relation to mob action. In Acts 14:5 a stroke is planned but no subject is given. In its one NT occurrence in Rev. 18:21 *horméma* obviously bears a connection to the wrath of God but its immediate reference is to the storm against Babylon or to the city's violent fall. Behind *Jms.* 3:4 stands neither the pressure on the rudder nor the purpose of the helmsman but an element of caprice. The images of the bit and the rudder are common ones in antiquity (cf. Philo) and often bear an optimistic sense. In James the point seems to be the more realistic one that as the horse cannot resist the bit or the ship the rudder, so we humans are helpless against the *hormé* or caprice of that little but powerful member, the tongue.

D. The Postapostolic Period. *hormé* and *hormán* are rare in the first Christian writings outside the NT. We find the sense of caprice in *Diog.* 4.5 and that of striving in *Iustin Apology* 58.3; *Dialogue* 8.3. The verb occurs for "to derive from" in *Athenagoras Supplication* 2.2.

aphormé. This word has such various senses as "start," "origin," "cause," "stimulus," "impulse," "undertaking," "pretext," "possibility," "inclination," "opportunity," and even "aversion." Its use in the LXX in *Ezek.* 5:7 alters the sense by establishing a connection of the people with the Gentiles. It is added in elucidation in *Prov.* 9:9. In the NT it occurs only in Paul except for an alternative reading in *Lk.* 11:54, where it has a derogatory sense. In *2 Cor.* 5:12 the term has the neutral sense of "cause" or "occasion," but in *11:12* it has more of the sense of "pretext": Paul hopes by his conduct to counter the deceptive pretexes that his opponents seek against him. What he probably has in view is that he is blamed for not claiming support, but would be no less blamed, i.e., accused of avarice, were he to claim it. In *Gal.* 5:13 the flesh (*sarx*) seeks a pretext, or starting point, or opportunity, in Christian freedom, as does the enemy in widowhood in *1 Tim.* 5:14, and sin in the law in *Rom.* 7:8, 11. It may be noted that the things that offer occasion are themselves good but they may be turned to evil. In *1 Tim.* 5:14 remarriage is recommended because it offers some safeguard, but in *Rom.* 7:8ff. the law is used by God to unmask the true nature of sin inasmuch as sin is incited by it to open resistance against God. This does not mean that the law instigates sin any more than that God's prohibition in Eden instigates the disobedience of Adam and Eve, or Christ's coming instigates the sin of his rejection. It simply means that the flesh, or sin, or the devil uses the good gifts of God as deceitful occasions for leading people astray. Yet God is in no sense defeated thereby, for in his inscrutable counsel his good gifts serve in this way to unmask sin by offering

1. The LXX almost always uses *oros* for Heb. *har*, which also means either a single mountain or a range. In 2 Sam. 1:6, 21 the MT and LXX vacillate between the singular and the plural for Mt. Gilboa.

2. There are many references to hills in the OT. Later the hills are denuded of trees (earlier cf. Josh. 17:18). We thus read mainly of pastures (Ps. 147:8). The hills are suitable for beacons (Is. 13:2). Messengers can be seen on them from afar (Is. 52:7). They offer extensive views (Dt. 34:1ff.). Voices carry across them (2 Sam. 2:25-26). But they hamper travel (2 Kgs. 19:23). Lonely (1 Sam. 23:14), they are a shameful place to die (Ps. Sol. 2:26) but also a refuge (Judg. 6:2).

3. In prophecy and poetry mountains display God's power. God establishes them (Ps. 65:6), weighs them (Is. 40:12), crushes them (41:15), turns them (Job 9:5), and levels them (Is. 40:4). They tremble before him (Judg. 5:5), are consumed by him (Dt. 32:22), and melt before him (Mic. 1:4). The mountain may also symbolize political power (Jer. 51:25; Dan. 2:44). In Eth. En. 18:13 etc. the fallen angels are burning mountains, and in 52:2, 6-7 iron and gold mountains represent the power of

B. The Mountain in the OT and Judaism.

1. As striking natural phenomena, mountains have always been honored as gods or as abodes of the gods. Gods of light and life are connected with their peaks, those of darkness and death with the inner parts of mountains or with mountain woods or deserts. A common mythological concept is that of the primal mountain.

2. In the Near East mountains are often figures for power. To the Babylonians mountains are remote and inaccessible, and there are eastern and western mountains on which the arch of heaven rests (cf. the two pure and two dark mountains of the Mandaeans). Various references are made to the mountains where gods were born, to the mountain of assembly where they meet, to the mountain of winds whose top reaches the heavens and whose base is in the sea, etc.

3. The Greeks praise their wooded mountains as an adornment of their land. They derive from them a sense of power and associate them (especially Olympus) with the gods. Soaring up to heaven, Olympus symbolizes natural and ethical perfection.

4. In Asia Minor worship of the great mother is linked to a mountain. The mother of nature is sensed in the storm and experienced in ecstatic dancing in the woods by night. The mountain belongs here to the darker side of life (cf. Cybele's link with mountain caves).

5. In Syria and Palestine divine honors are paid to mountains as such, and cultic worship takes place on them. Mountains are also abodes and places of assembly for the gods. Here, too, they are used as symbols of power.

A. The Mountain in Antiquity.

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5. In Syria and Palestine divine honors are paid to mountains as such, and cultic worship takes place on them. Mountains are also abodes and places of assembly for the gods. Here, too, they are used as symbols of power.

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7. In prophecy and poetry mountains display God's power. God establishes them (Ps. 65:6), weighs them (Is. 40:12), crushes them (41:15), turns them (Job 9:5), and levels them (Is. 40:4). They tremble before him (Judg. 5:5), are consumed by him (Dt. 32:22), and melt before him (Mic. 1:4). The mountain may also symbolize political power (Jer. 51:25; Dan. 2:44). In Eth. En. 18:13 etc. the fallen angels are burning mountains, and in 52:2, 6-7 iron and gold mountains represent the power of

8. There are many references to hills in the OT. Later the hills are denuded of trees (earlier cf. Josh. 17:18). We thus read mainly of pastures (Ps. 147:8). The hills are suitable for beacons (Is. 13:2). Messengers can be seen on them from afar (Is. 52:7). They offer extensive views (Dt. 34:1ff.). Voices carry across them (2 Sam. 2:25-26). But they hamper travel (2 Kgs. 19:23). Lonely (1 Sam. 23:14), they are a shameful place to die (Ps. Sol. 2:26) but also a refuge (Judg. 6:2).

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iron and gold. In rabbinic writings the evil impulse is presented as a great mountain that the righteous must overcome, and 'mountain' is used as a title of honor for eminent people. Authoritative sayings are also compared to mountains.

4. Topographical changes are expected in visions of the last time. The mountains will drip with wine (Am. 9:12). They will be levelled for the returning exiles (Is. 40:4). At the end the Mount of Olives will disappear (Zech. 14:4) and Mt. Zion will be higher than all other hills (Mic. 4:1).

5. The OT associates mountains with God's proximity. Isaac is to be offered on a mountain (Gen. 22:2). Moses prays on a hill (Ex. 17:9-10). Blessings and curses are issued from the two mountains (Dt. 11:29). Elijah prays on Carmel (1 Kgs. 18:42). Circumcision takes place on a hill (Josh. 5:3), the ark is set on a hill (1 Sam. 7:1), and Samuel sacrifices on a high place (9:12ff.). David captures Jerusalem, and Solomon builds a temple on a projecting height. Zion then becomes the sign of God's presence and the only legitimate place of sacrifice. Yet God is not specifically a mountain God (1 Kgs. 10:23, 28-29), and Sinai and Zion are not holy places as such. Zion is the hill that God has chosen. Prophecies are uttered from mountains (Balaam in Num. 23:7, and cf. 1 Sam. 10:5), but the great writing prophets have no particular mountain connections.

6. There is little mountain mythology in the OT. Poetic allusions or echoes may perhaps be found in Gen. 49:26; Pss. 68:15; 48:2; Zech. 6:1. Is. 14:12ff. and Ezek. 28:11ff. make ironical use of the myth of a mount of the gods in songs that mock the downfall of pagan rulers. The pseudopigrapha take up mythical themes more strongly, e.g., in equating paradise and the mount of God (Eth. En. 24-25). The reason why mythological imagery is less important in the OT is not that it opposes a spiritual to a sensory depiction but that its concern is with the God who acts in history.

C. The Mountain in the NT.

1. In the NT, too, the *oros* is either the single mountain (Jn. 4:20-21) or the range (Mk. 5:11). The plural denotes a range in Mt. 18:12; Mk. 13:14, etc.

2. Many sayings reflect Palestinian geography, e.g., the city on a hill (Mt. 5:14), the sheep left on the hills (18:12), the faith that moves mountains (Mk. 11:23), the cry to the mountains to give cover (Lk. 23:30), and the warning to flee to the mountains (Mk. 13:14). Mountains named are Gerizim (Jn. 4:20-21) and Olives (Lk. 19:37), and cf. the hill on which Nazareth lay (Lk. 4:29).

3. Jesus often goes up into mountains (Mt. 5:1; Mk. 3:13; Mt. 15:29, etc.). He prays in the mountains, perhaps for solitude (Mk. 6:46; 1:35). He teaches on a mountain in Mt. 5:1ff., possibly because the voice carries well there, possibly to make the crowds decide whether to follow him, possibly to gain the effect of withdrawal from everyday surroundings, possibly to offer a parallel to the giving of the law on Sinai.

4. Traditionally the transfiguration takes place on Mt. Tabor. The name is not important for the NT authors, and it is not so likely that Jesus would go to Tabor from Caesarea Philippi. The mention of a high mountain perhaps suggests that Jesus uses the evocative significance of the mountain to attune the disciples to the world of God. The mount of temptation (Mt. 4:8) cannot be pinpointed with accuracy. Surveying all the kingdoms of the world is represented as looking out from a high mountain; Luke simply says that "the devil took him up." There is a parallel in Rev. 21:10 (cf. Ezek. 40:2), where looking out from a high mountain symbolizes the surveying of eschatological events in the Spirit.

5. The NT contains some important eschatological sayings about mountains. Lk.

and others. Toward the end of the OT, the term is thus used for the quiet in the land and covenant obligations. What counts here is dutiful acceptance of the relations to God includes some who are ungodly, it comes to characterize those who are ready to fulfill obedience to God. Originally this covers the whole people, but since the people or "devout." In its primary human reference it denotes those who are pledged to 2. LXX. In the LXX *hosios* is plainly distinct from words like "righteous," "pure,"

c. A third reference is to "pure" or "sanctified" things applied to God himself. i.e., "pious" or "devout." A narrower use is for initiates. Only rarely is the term b. A second reference is to persons who feel awe before the gods and eternal laws, to both divine and human law. disposition. When combined with *dikaiois*, what is indicated is that which corresponds matter whether they are based on divine precept, natural law, ancient custom, or inner "lawful," or "dutiful," i.e., good from the standpoint of morality and religion, no a. A first reference of these terms is to actions that are regarded as "sacred,"

1. Greek Usage.
hosios, hosios.

hosios [holy, devout], *hosios* [devoutly], *anosios* [impious], *hosioies* [holiness]

1. This word means "bereaved," "without parents or children," "orphaned," "orphan." In the LXX it is usually associated with "widow" (Is. 1:17). Occasionally it has the figurative sense of "abandoned," "deprived." 2. The word occurs twice in the NT. Jms. 1:27, echoing the OT, calls for the protection of widows and orphans (cf. Ex. 22:21). This is in accord with the teaching and legal practice of Judaism, and similar exhortations occur in Barn. 20.2; Hermas *Mandates* 8.10, etc. The second NT instance is in Jn. 14:18, where the use is figurative. Jesus will not leave his disciples "orphaned," i.e., "abandoned" or "unprotected." [H. SEESMANN, V, 487-88]

orphanos [orphan]

3:4-5 gives wider range to Is. 40:3ff. The image in Rev. 8:8 is that of destructive power. The shaking of the mountains in Rev. 6:14 announces the shaking of heaven and earth. The mountains and islands disappear in 16:20, and then heaven and earth perish at the climax in 20:11. The islands are places of security for the Gentiles and the mountains are symbols of power. The point, then, is the shaking and then the destruction of pagan power and security. No new mountain replaces the old ones in Revelation, just as there is no new temple or altar in the new world where God dwells among us (Rev. 21:3). Revelation also uses *oros* for the seven hills on which the woman is seated. These are probably not the seven hills of Rome in any specific sense, since Babylon represents secular power and culture in a more general way, and the number seven denotes this totality. The world (cf. 1 Jn. 2:16) is enthroned on all the world powers, the hills, and antichrist, the beast, has the nature of these powers (17:11). → *Sinai, Sion*

[W. FORSTER, V, 475-87]

who are faithful to the law, who oppose Hellenization, and who will finally take up the struggle for freedom in the Maccabean revolt, but then withdraw when this struggle loses its religious emphasis.

3. *The NT. hōsios* occurs only eight times in the NT (five in quotations), and once as an adverb in 1 Th. 2:10. It is common (with *anosios*) in the Pastorals. It is obviously not a leading concept in the church's vocabulary, nor do believers use it for themselves. a. In quotations (Dt. 32:4; Ps. 145:17), Rev. 15:4 and 16:5 use it of God. God is righteous and holy in vindicating persecuted believers and judging malefactors.

b. *hōsios* occurs three times in quotations in Acts. In 2:27 and 13:35 (quoting Ps. 16 and Is. 55:3) it refers to Christ; he is "the holy one of God" and the "holy" blessings of David are promised to him. Jesus is also called *hōsios* in Heb. 7:26. In mind and conduct he perfectly fulfils the divine requirements, and therefore he does not need to make an offering for himself, as the OT priests do.

c. The group mostly has a human reference in the NT, four times with *dikaïos*. Paul in 1 Th. 2:10 has satisfied divine and human law by his "holy" and righteous conduct in his apostolic work. Bishops must be upright and "holy" if they are to do their work properly (Tit. 1:8). Hands that are lifted up to God in prayer should be "holy," thus symbolizing freedom from ungodly thought or action.

4. *hōsios* and *anosios* occur in the apostolic fathers only in 1 and 2 Clement.

anosios. This word refers 1. to "impious" acts that transgress ancient laws and reject sacred obligations. "Ungodly" might fit the context of 1 Tim. 1:9, but "devoid of piety" is obviously meant in 2 Tim. 3:2 (cf. the sequence).

hōsios. This word denotes personal "piety," whether toward God or parents, as a disposition that has regard for eternal ordinances. In the NT it occurs twice in the phrase "in holiness and righteousness." In Lk. 1:75 it refers to the life of believers in the age of salvation, and in Eph. 4:24 to the new nature that results from regeneration. [F. Havuck, V, 489-93]

osmē [smell, fragrance]

A. The Meaning outside the NT.

1. The meaning of this word is "smell," either good, bad, or neutral. In antiquity it is thought that the scent of water can give new growth to a withered tree (cf. Job 14:9). Odors are regarded as exhalations of mist and air that have the power to give either life or death.

2. Along these lines divine savors play an important role in theophanies. An inscription speaks about a defiled boy giving off sweet scents that give life to flowers growing out of his grave. A tree with a sweet smell will give life to the righteous (Gk. En. 25:4, 6).

3. The OT refers to the sweet savor of sacrifice that causes God to be favorably disposed to worshippers (Gen. 8:21). Lack of savor is a sign of rejection (Lev. 26:31). In offerings to idols (cf. Ezek. 6:13) there is perhaps some thought that the scent gives power to the gods. Tob. 8:2-3 reflects the notion that scents can serve as a safeguard against hostile forces. Wisdom gives off a scent, i.e., vitality for righteous living (Sir.

comes into use. Heaven is the cause and prototype of all being and may be equated experience. The phrase "heaven and earth" is common, and "under heaven" also or brass). An effort is made later to understand heaven in terms of thought and

2. *The Cosmological Sense.* In Homer heaven is a solid vault or half-globe (of iron god Uranos.

symbolical, or figurative link. Up to a later period we find representations of the one heaven, but it is given both a natural and a divine reference, with a realistic, the perfect or the absolute (cf. also Aristotle, the Stoics, and the Gnostics). There is be called the abode of the gods, or in Plato's use of heaven for both the cosmos and notion of the cosmic egg, in Homer's view of a solid heaven on pillars which can yet firmament or as that which embraces all things. This duality is already present in the

A. Greek Usage.

ouranos.

ouranos [heaven], *ouranos* [heavenly], *epouranos* [heavenly], *ouranos* [from heaven]

osphys, meaning "hip," is common in the LXX, e.g., in the phrase "to gird up one's loins," for travel, work, battle, etc. (used of the Messiah in Is. 11:5). Under OT or LXX influence it occurs eight times in the NT. In relation to the Baptist in Mk. 1:6 and Mt. 3:4, a comparison with Elijah is suggested. In Lk. 12:35ff. the thought is that of vigilant readiness. Eph. 6:14 applies Is. 11:5 to the waiting believer in a figurative sense. Also figurative is 1 Pet. 1:13 with its admonition to be ready and watchful. Another OT usage stands behind Heb. 7:5, 10; Acts 2:30 (cf. Gen. 35:11; 2 Chr. 6:9; Ps. 132:11), namely, that for descent. "Prior to his birth" is thus the point in Heb. 7:10.

[H. SESESMANN, V, 496-97]

osphys [hip, loins]

1. The literal sense occurs in Jn. 12:3.
 2. A figurative use of the idea that the scent of sacrifice is pleasing to God occurs in Eph. 5:2. The combination with love suggests that God's pleasure is in the loving and vicarious self-offering of Jesus. Paul also calls the gift of the Philippians a fragrant offering in Phil. 4:18. As a demonstration of love, it is a pleasing sacrifice to God.
 3. The idea of scents dispensing life and death occurs in 2 Cor. 2:14ff. The knowledge of God in Christ gives life to the apostle. Carrying the savor of Christ, he brings life (in the power of God) to those who believe, but judgment to those who do not. On the one hand, then, we have life from life, but on the other, for those who do not find freedom from the power of death at work in them, death from death.

[G. DELLING, V, 493-95]

B. The NT.

24:15), and the righteous are summoned to give out a sweet savor in praise of God (39:14).

with the universe or cosmos. For Plato it is the starting point for the contemplation of being and for absolute knowledge.

3. *The Mythological Sense.*

a. The God Uranos. Uranos is a god of pre-Homeric religion. He is emasculated and overthrown by his son Cronos, who is then replaced by Zeus, but depictions of Uranos continue into the period of the empire.

b. The Abode of the Gods. Heaven in this sense is Olympus; the Olympians are dwellers in heaven. The lord of heaven is the lord of the universe (Zeus). Prayer is made to heaven, oaths are taken by heaven, and crimes can reach to heaven.

c. Orphic Writings. These integrate heaven and earth (cf. the cosmic egg, of which heaven is the upper shell). Initiates recapture this unity by becoming divine. Heaven is also presented as the mantle of the world.

d. The Magic Papyri. Heaven is important in these papyri, e.g., in invocations.

4. *Gnosticism.* In the Hermetic writings heaven is divided into seven "cycles." It is created by the demiurge and serves as his dwelling. It lies above ether, air, and earth. The heavenly god is a bad god; mysteries are shut up in heaven, necessarily rules there, and its inhabitants have demonic souls. Light brings liberation from it. The upward journey leads through the heavenly spheres. In general, heaven is a sign of dualism; the view of it is profoundly pessimistic.

5. *Philo.* Philo combines Plato, Stoicism, and the OT. Heaven and earth for him are God's votive offering. Heaven, which is noncorporeal, represents the cosmos, although it has a material counterpart. The heavenly man is the prototype of the earthly, but man himself is a heaven with starlike natures. Heaven for Philo is a sign of cosmic unity and helps to effect it. [H. TRAUER, V, 497-502]

B. The OT.

1. *Heaven in Ancient Israel.* The Hebrew term for heaven is *šamayim* (a plural word of obscure etymology). It is first depicted as something fixed, with windows, pillars, and foundations. It is largely equivalent to "firmament." Above it is the heavenly ocean which can bless with rain or destroy with flood. Heaven can also denote the atmosphere, but is not limited to this sense. Heavenly spheres are sometimes suggested (cf. the "ends" of heaven), but the phrase "heaven of heaven" is largely hyperbolic. "Days of heaven" is a phrase that denotes lasting duration (Dt. 11:21). The cosmos consists of heaven, earth, and the lower waters (Ex. 20:4), but often only heaven and earth are mentioned. Only fragments of mythical ideas occur. In poetic imagery heaven is a tent (Is. 40:22), or a stretched out scroll (34:4). It has chambers for snow, hail, wind, and water (Job 37:9; 38:22, 37). It is also a place of signs and calendar references. In general it is presented on the basis of simple observation.

2. *God and Heaven.* God created heaven (Gen. 1:1). He dwells in it, although he also dwells in the sanctuary, the ark, etc. Possibly the twofold dwelling reflects Near Eastern ideas of temples of dwelling and temples of manifestation. While the ark, e.g., is a place of temporary presence, heaven is the real abode of God. Yet the OT presentation is complex. The belief that God is the God of heaven is undoubtedly ancient, as is the concept of the heavenly court and the heavenly host (1 Kgs. 22:19ff.; Job 1:6ff.). There may be some influence here of the Canaanite pantheon, but the depiction is fluid, for the heavenly host may consist of spirits (1 Kgs. 22:19), but it may also be the heavenly army (Josh. 5:14), or simply the stars (Gen. 2:1). The cult of the host of heaven is sternly resisted (2 Kgs. 17:6; cf. Jer. 7:18). Because God dwells in heaven, hands are lifted up to heaven in oaths (Dt. 32:4) or prayer (Ex. 737

comprehensiveness of the universe and of God's dominion over it. 1 Kgs. 8:27) reflects the idea of a plurality of heavens but it is used to suggest the in 2 and 3 Maccabees, Wisdom, etc. The phrase "heaven of heavens" (Dt. 10:14; 2:10; Dt. 32:43). The only prose use is in 2 Chr. 28:9, but it becomes more common and follows Hebrew usage. It occurs mostly in the Psalms or similar pieces (cf. 1 Sam. 2. *The Plural ouranos*: The LXX has the plural 51 times. It is alien to secular Greek

divine transcendence. of the substitution of heaven for the name of God, or the point may be to protect the adding *ouranos* (cf. Ps. 91:1; Is. 14:13; Job 22:26). There may be anticipations here c. At times the belief that God the Creator is linked with heaven is the reason for 8:21; 24:18, 21; 38:14).

b. Another reason for adding *ouranos* may be to give greater concreteness (cf. Is. a. *ouranos* is used 667 times in the LXX, sometimes in additions. These may be designed to give greater vividness (cf. Josh. 8:21; Ex. 9:29; Dt. 9:15; Job 7:9, etc.).

1. Additions.

1. The LXX.

C. The LXX and Judaism.

[G. VON RAD, V, 502-09]

(Dan. 4:23) is heaven substituted for the name of God, though cf. Ps. 73:9; Job 20:27. salvation comes from heaven, the central point is that it comes to earth. Only once circle of soteriology. But heaven is never of primary interest in the OT; even when and earth will be created according to 65:17. Thus heaven itself is drawn into the (cf. Am. 8:9; Jer. 4:23ff.). A cosmic collapse is foreseen in Is. 51:6, and a new heaven that come up from below (v. 17). Since heaven is also created, it, too, may be shaken Son of Man is one that comes down from heaven in contrast to the earthly empires kingdom of God is already prepared in heaven. In Dan. 7:13ff. the kingdom of the (2:1ff.) refers to a roll that is preexistent in heaven. In the visions of Zechariah the 89:2). There is a model of the earthly tabernacle in heaven (Ex. 25:9, 40), and Ezekiel of God's word being fixed in heaven (Ps. 119:89) has a more general application (cf. present. The isolated idea of rapture (2 Kgs. 2:11) relates to this concept. The thought of blessing, the setting of life, and the place where God's planned salvation is already 3. *Heaven as the Place of Salvation*. As the dwelling of God, heaven is the source for the world.

who in historical omnipotence controls the destinies of empires and works out his plan with his mighty works on earth. The "God of heaven" of the later period is the God transcendence (5:2). In the main, however, the OT links God's dwelling in heaven he cannot see (Job 22:13). Ecclesiastes warns against foolish talk in view of the divine down (Is. 63:19). Elliphaz accuses Job of thinking that thick clouds cover him so that in clouds (Lam. 3:44), and prayer is made that he will rend the heavens and come on high, he rules on earth (Ps. 113:5-6). In times of affliction he seems to be wrapped dominion (Dt. 4:39), but heaven itself cannot contain him (1 Kgs. 8:27). Enthroned scendence, but his message has to do with the revealed God. Earth is God's sphere of manifestation. Ezekiel depicts the throne-carriage coming forth from heavenly tran- 12:5, 11; 14:23-24; 26:2). In cultic practice, of course, the main concern is with the dwell there, the name representing God's turning to Israel in self-revelation (cf. Dt. (4:36), and if God dwells in the sanctuary, it is as he sets his name and causes it to that in the Sinai revelation God really speaks from heaven, not from the mountain 9:29), and God is asked to look down from heaven (Dt. 26:15). Deuteronomy explains

d. Heaven and earth are given a new relation by Christ's saving work. This is expressed by the "in heaven and on earth" of Eph. 1:10 and Col. 1:16, 20. With "all things," this phrase denotes absolute comprehensiveness and yet also makes "all things" more concrete. Heavenly things are probably to be equated with the "invisible" things of Col. 1:16. The universe in this total sense is strictly related to Christ. Its very being is grounded in him through whom the work of reconciliation and peace is done. The formula serves as a basis for the idea of the body in Col. 1:18. Everything in heaven and on earth is integrated as a body whose head is Christ (Eph. 1:10, 21-22). In 1 Cor. 8:5-6 the many gods in heaven and on earth may be called lords but they have no reality. What is real is defined only by the one God and the one Lord. In Eph. 3:15

comes, he will gather his elect from the ends of earth to the ends of heaven—an intentional paradox designed to indicate universal gathering.

c. With earth, heaven stands under God's lordship. God is Lord of heaven and earth (Mt. 11:25; cf. Gen. 24:3). He is so not merely as Creator (cf. Rev. 17:24) but as Father, i.e., as God of the covenant. With Is. 66:1, Mt. 5:34 and Acts 7:49 describe heaven and earth as the absolute sphere of God's dominion. When the Son of Man

God on heaven and earth is the background to the true message of the NT, i.e., the intimation of what is enduring and unshakable (Heb. 12:27).

b. Heaven will pass away as well as earth (Mk. 13:31; Rev. 21:1; Heb. 12:26). Both are kept for destruction (2 Pet. 3:7), and they flee before God in terror (Rev. 20:11). The law is valid so long as the first heaven and earth remain (Mt. 5:18), but the word of Jesus will remain even when these perish (Mk. 13:31). The judgment of God will pass away as well as earth (Mk. 13:31; Rev. 21:1; Heb. 12:26).

a. With earth, heaven was created by God (Acts 4:24; Rev. 10:6; cf. Acts 17:24). The creation of a new heaven and earth is promised (Rev. 21:1). Sin has disrupted the old creation, but the new creation is already prepared in God's saving purpose (2 Pet. 3:13; cf. Rom. 8:21ff.).

I. Heaven and Earth.

and creation (cf. Is. 55:9).

D. The NT *ouranos* occurs 284 times (94 in the plural) in the NT. It is most common in Matthew (84 times) and Revelation (54). It is chiefly used in Matthew in the formulas "Father in heaven" and "kingdom of heaven" (plural in both instances). The plural usage of the NT derives mainly from Jewish sources, although Hellenistic Gnosticism might have had some influence on Eph. 1:10; 4:10; 6:9; Col. 1:16, 20, and just possibly Heb. 4:14; 7:26; 9:23. NT usage in general reflects on the one side the ancient view of heaven as a vault and on the other side the belief that heaven is the divine sphere from which God comes down. These ideas go together, for the relation to God involves the cosmological sense, and the cosmological sense the relation to God. The cosmos is "heaven and earth," with heaven as the controlling part. The integration of the two is God's work. Their relationship symbolizes that of Creator

and creation (cf. Is. 55:9).

c. Judaism expects a new creation in the last time in the form either of a transfiguration or of a complete destruction and replacement of the old creation.

b. Another development in Judaism is the widespread use of heaven instead of God. A vivid description of the heaven of heavens with the Ancient of Days, the seraphim, angels, etc. in a house of crystal stones with living fire running between them.

a. Judaism engages in speculation about heaven which leads to the idea of various heavens. These are usually seven in number, each with its own name and all loved by God. Other texts, however, speak of two, three, five, or ten heavens. En. 71:5ff. offers

II. Judaism.

Jesus go up as far as the sky, which is here the margin of the heaven that receives and (v. 34). One reading of Lk. 24:51 intimates ascent. In Acts 1:10-11 the disciples see

c. In Acts 2:32ff. raising up and exalting at God's right hand imply ascension Christ is lord over believers and the ruler who sees and knows all things. Christ is lord over believers and the ruler who sees and knows all things.

b. Since Jesus comes from heaven, it is natural to refer to Christ as the lord or master in heaven (Col. 4:1). This is not so much a reference to location as to rule. coming means eschatological manifestation. Lord descends from heaven, the dead in Christ will rise (1 Th. 4:16). There will be a manifestation of what is concealed in heaven (2 Th. 1:7). In this concealment lies the *politeuma* of believers as they await their Savior from heaven (Phil. 3:20). Christ's

a. Jesus Christ is awaited from heaven (1 Th. 1:10). He will come with the clouds of heaven (Mt. 14:62; 24:30); the expression implies apotheosis. His sign will be visible in heaven. Session at God's right hand is linked with coming from heaven (Mk. 14:62). In 1 Th. 1:10 Christ's raising from the dead is related to his coming from heaven (cf. 1 Cor. 15:23, 47). His resurrection is the basis of the parousia. When the

3. Heaven and Jesus Christ

expresses his absolute and inviolable lordship. here denotes government. The point is not that heaven is God's location but that it

c. God's throne is in heaven, or is heaven itself (Heb. 8:1; Mt. 5:34). "Throne" saving work. God's kingdom sets heaven in motion (Mt. 3:2) and breaks in from it.

as that which comes down from heaven. Heaven, then, carries a reference to God's and while heaven obviously relates to God, it may also help to define God's lordship phrase "kingdom of heaven." Yet the NT shows no fear of using the name of God, b. "Heaven" is sometimes thought to be used as a substitute for God, e.g., in the

The "from" of Lk. 11:13 shows that God acts from heaven. heaven" denotes God's freedom from restriction; he knows, sees, and can do all things.

mostly have statements of Jesus about his Father. Parallel sayings show that "in humanity. Father is not just a substitute for God. Where "in heaven" is not added we etc.) and Mark (11:25) has the same thrust but with more stress on the approach to initiates his saving work in heaven. "Father in heaven" in Matthew (5:16, 45; 6:1, 9, is not just divine transcendence but divine dominion. God rules from heaven and affinity of God to heaven but not vice versa, for heaven is God's work. What is implied a. God is called the "God of heaven" only in Rev. 11:13; 16:11. This denotes an

2. God in Heaven

"against," not "up to heaven." heaven and earth, although here heaven probably stands for God. The *eis* means there is thus a unity of earth and heaven. In Lk. 15:18, 21 "heaven and you" represent yet only in the eschatological community in which God's will is already done and Heb. 8:1, 4). To be sure, what is decided on earth is ratified in heaven (Mt. 16:19), heaven is superior because God's will is done there and his throne is set there (cf. (already) in heaven. Earth is taken up to heaven, or heaven descends to earth, yet finds expression in the petition of Mt. 6:10 that God's will be done on earth as it is entirely exercises autonomy. The unity of heaven and earth that Christ's work effects risen Christ has all *exousia* in heaven and on earth; in virtue of his saving work, no means signs and wonders in heaven above and on earth beneath. In Mt. 28:18 the and under the sea, praises the Lamb. In Acts 2:17-18 the outpouring of the Spirit and on earth who can open the book, and in 5:13 all creation, in heaven, on earth, the God who is the Father of Jesus Christ. In Rev. 5:3 Christ is the only one in heaven all families in heaven and on earth derive not merely from God the Creator but from

conceals him. Heaven also stands for God's sovereignty that has still to be consummated on earth (2:35; 3:21). The determinative factor is that heaven is seen from the standpoint of the right hand of God (1 Pet. 3:22; Mk. 16:19). In Acts 3:21 heaven receives Christ in virtue of its concealing function. In Eph. 4:9-10, however, the picture differs. Christ ascends above the heavens, shattering the isolation imposed by evil forces. The ascent is Christ's triumphal procession through the subjugated zones of heaven. A similar thought is present in Rom. 10:6-7. In Jn. 3:13 only he who comes from heaven can mount up to it. God's saving will characterizes the heaven from which Jesus comes and to which he returns. The divine will and plan are "heavenly things" (3:12). The incarnation does not interrupt fellowship with the Father, for heaven is open to the Son (1:51), and he has his true existence there (15:16, 19; 1 Jn. 4:6). Coming from heaven, he is the true bread from heaven (6:41, 50-51). Only God can give this bread; it is uniquely the bread of God that gives life to the world (v. 33). Hebrews refers to Christ's session at God's right hand in heaven (8:1) and also to his passing through the heavens (4:14), or into heaven as the innermost sanctuary (9:24). Where heaven is the innermost sanctuary, it is thought of eschatologically as the perfect tent not made with hands. It is here in the presence of God that he has offered his once-for-all sacrifice of himself. Before God's face there are no more types or shadows but fulfillment. God is both high above heaven and yet also in heaven. In Col. 3:1 heaven is where Christ is, but only in the sense that this defines the purpose rather than the nature of heaven, i.e., to denote the right hand of God. In 1 Cor. 15:47 Christ is the second man from heaven in contrast to Adam as the first man from earth. Behind the phrase lies the idea of the primal man that is also found in Philo (with Platonic links). But Paul's use is different, for he stresses *sonna*, and his man from heaven belongs to the eschatological present understood as the last time. He thus selects the phrase more from the standpoint of exaltation, i.e., the victory over death, than from that of eternity. The Christ who rose in the *sonna*, and is awaited from heaven, is the Christ who has come already in the incarnation. He is the initiator of the aeon of resurrection.

4. *Heaven Opened.* At the baptism of Jesus opened heaven corresponds to eschatological expectation. God is at hand in him (cf. Mt. 3:16). In Jn. 1:51 heaven is always open to Jesus. He is Bethel, the gate of heaven on earth. Opened heaven enables faith to see his glory (cf. Acts 7:56). Christ's messianic work is the basis of the opening of heaven. Hence the vision of open heaven in Rev. 19:11 is the revelation of Jesus Christ (1:1). Heaven is here a temple into which a door is opened (4:1). Peter receives his vision, too, from this opened heaven (Acts 10:11, 16; 11:5).

5. *Heaven as the Starting Point of the Event of Revelation.* God's revelations come from heaven. The voice at the baptism (Mk. 1:11) is God's authoritative voice initiating the eschatological aeon. The same applies to Jn. 12:28 and cf. Mk. 9:7; Rev. 10:4, 8; 11:12, etc., although in Revelation the voices are probably those of angels speaking with divine authority. Heb. 12:25 is perhaps referring to God's speaking from heaven. Like the voice, the Spirit also comes from heaven (Mk. 1:10; cf. Jn. 1:32). He is sent from heaven in 1 Pet. 1:12 (cf. Acts 2:2). Heaven denotes origin and authority. John's baptism is from heaven; hence its validity (Mk. 11:30). Not to acknowledge this baptism is to render futile the seeking of a sign from heaven (Mk. 8:11). The light from heaven in Acts 9:3 is a light from the Lord that leads to faith and knowledge. Jn. 3:27 says that we can receive only what is given from heaven; the reference is to the exclusiveness of God's saving lordship (cf. 6:65; 19:11). All giving is from the dominion of the Father of Jesus and beyond human control or influence. In Rom. 1:18

ouranos. This word means "heavenly" with reference either to the sky or to the abode of the gods or to the gods themselves. With the latter reference, it has the sense of "divine." The immortal gods (especially Zeus) are heavenly beings. With the former reference, the word is used for the sun, the stars, the course of the stars, the pole, etc. Plato also connects the term with his ideas. In Gnosticism heavenly beings are heaven marks the incarnation.

E. The Apostolic Fathers. The use in the apostolic fathers is much the same as that of the NT (and the LXX in 1 Clement). 1 Clement usually quotes in the singular but itself has the plural. There are OT and even Stoic echoes in what it says about God's creating and sustaining the heavens. Barnabas has OT quotations and touches on the ascension. In *Hermas Visions* 1.1.4 heaven opens and closes for the vision. Its unattainable height plays a role in *Mandates* 11.18. Did. 8.2 has the singular in the Lord's Prayer, and in 16.6 the opening of heaven is an apocalyptic sign. In *Mart.* Pol. 9.1 Polycarp hears a voice from heaven, and in 14.1 he prays toward heaven. Gnostic influences may be seen in 2 Clem. 1.16.3. Diog. 5.9 says that while Christians live on earth they are citizens of heaven. God sends down his truth and Logos, the Creator of the heavens, from heaven (7.2). In Ignatius *Smyrnaeus* 11.2 the work of believers is to be perfect on earth and in heaven, and in *Ephesians* 19.2 a star in

ministering angels.

9. *Heaven in the Plural*. Paul speaks of a rapture to the third heaven in 2 Cor. 12:2 (cf. v. 3) but says nothing specific about the three heavens. The things he hears are *arria*: they may not and cannot be uttered. The heavens of Hebrews are filled with

vault of heaven that shakes its powers (Mt. 24:29; Mk. 13:25).

from it are apocalyptic signs (Mk. 13:25). The final catastrophe is a collapse of the it but not the signs of the times (Lk. 12:56). Birds fly in it (Mt. 6:26). Stars falling denotes the height of human arrogance (Mt. 11:23). Hypocrites interpret the signs in signifies his ruling presence. Oaths and prayers are directed to it, i.e., to God. It also eyes to heaven (Mk. 6:41; Jn. 17:1; Acts 1:11). The sky hides God's throne but also 8. *Heaven as the Firmament*. This is the meaning when Jesus and others lift up their Heaven is defined here in terms of the perfect service of God.

will is done in heaven, it is summoned to rejoice with those who overcome (12:12). heaven means that he can no longer stand in God's presence (Rev. 12:10). Since God's seems to be to the firmament (though cf. Lk. 10:18; Rev. 12:7ff.). Satan's fall from If evil powers also seem to live in heaven (1 Cor. 8:5; Acts 7:42), the reference here Rev. 10:1 etc. sees them there. Their heavenly origin denotes their divine authority. (Mt. 18:10). They come from it and return to it (Mt. 28:2; Lk. 2:15). The divine in

7. *Heaven and the Angels*. Heaven is the sphere of angels and is served by them 3:12; 21:2, 10; cf. Heb. 12:22, 25).

The new Jerusalem is also present in heaven in the same reality and concealment (Rev. are with God or Christ, with whom believers already are, although incomprehensibly. (1 Pet. 1:4), reward (Mt. 5:12), and treasure (6:20). Being in heaven, these blessings in the new aeon, e.g., citizenship (Phil. 3:20), dwelling (2 Cor. 5:1), inheritance Christ comes and to which he returns, heaven is a focus for present and future blessings

6. *Heaven and the Blessings of Salvation*. As God's throne and the place from which the withholding of rain and fruitfulness (Lk. 4:25; Jms. 5:18; Rev. 11:6). hailstones from heaven (Rev. 16:21). Closed heaven may also be a form of wrath, i.e., OT figures are used to depict wrath concretely, e.g., fire from heaven (Lk. 9:54), or God's wrath is also revealed from heaven in and with the revelation of righteousness.

intermediaries furnished with bodies. Philo speaks of the heavenly man by participation in whom we all dwell in heaven. "Heavenly" for him denotes divine origin; he can thus speak of heavenly virtue, insight, word, message, etc. For Josephus the word is imprecise. Pagan gods are heavenly, but so is the theme of philosophy. The LXX hardly uses the term, though there are a few instances in the pseudepigrapha. God opens the heavenly gates in 3 Macc. 6:18, and his host is heavenly in 4 Macc. 4:11. God is the heavenly Lord in 1 Esdr. 6:14. His children are heavenly in 2 Macc. 7:34, but in the sense that they have entered the heavenly sphere. The main NT use is in the phrase "you or my heavenly Father" (Mt. 5:48; 6:14; 15:13; 18:35). What is stressed here is the Father's openness and power as he effects the saving transition of the aeons. In Lk. 2:13 the host is heavenly; it consists of servants of God proclaiming from heaven God's saving work in the Savior's birth. Paul's vision in Acts 26:19 is heavenly; the vision is from the Lord and displays his resurrection power. In the apostolic fathers the only instance is in Mart. Pol. 22.3, which calls Christ's kingdom heavenly (cf. Diog. 10.2).

epouranos. *ep-* in this word means "at" or "in" rather than "upon." The term is used for the gods who dwell in heaven and come from it. It also has the sense of belonging to heaven. The divine word is said to be *epouranos*, and so is God, according to the Hermetic writings. *epourania* are heavenly things. The term is rare in the LXX, but Philo uses it. In the NT it occurs both as an adjective and as a noun. Ephesians has the phrase "in the heavens" in 1:3, 20; 2:6; 3:10; 6:12. In some instances the meaning is much the same as "in the heavens;" God's throne, government, and right hand belong here; this is the world of God and Christ. Yet in 4:10 Christ is exalted above the heavenly world and reigns over it. This world is filled with spiritual forces that constitute and dominate it. Christians share in Christ's rule over it (2:6), and in Christ they have blessings in it (1:3). They can withstand its forces as they follow Christ in his march through it (4:9-10). Through them God's mystery is disclosed to it (3:10). The phrase "in the heavens" brings out the cosmic significance of the event of revelation. In Hebrews the word is given its stamp by the idea of the heavenly sanctuary which the heavenly high priest enters to do his work (8:5; 9:23). The heavenly things are the truly real and eschatologically future things (8:2; 10:1). They stand for the consummation, and are not set in antithesis but simply in comparison (8:5; 9:23). Their essence lies in God's presence, from and to which alone there is reality (9:24). The inheritance is heavenly in virtue of its origin and goal (3:1). The heavenly gift (6:4) is eschatological salvation. The country (11:16) and Jerusalem (12:22) are heavenly because they are the final aim. The broad canvas of 12:22ff. also includes innumerable angels, the festal gathering, the firstborn enrolled in heaven, God the Judge, and Jesus the Mediator. In 2 Tim. 4:18 the kingdom of Christ is called heavenly with an emphasis on its consummation. In Phil. 2:6ff. "every knee" of Is. 45:23 is said to apply to heaven, earth, and under the earth. Heavenly powers, too, will recognize Christ's lordship, whether angels or hostile forces. In 1 Cor. 15:40 heavenly bodies exceed earthly bodies in glory. In vv. 48-49 the meaning is that as we have borne the image of the earthly one, so we shall bear the image of the heavenly one, i.e., we shall have membership in the risen Christ. In In. 3:12 the heavenly things embrace the descent and return of the Son of Man (vv. 13ff.) as these are grounded in the love of God and effected by the obedience of Jesus. They express the divine secret of revelation in the Son. In the apostolic fathers the plural noun occurs only in

in Ps. 94:9. The NT avoids such expressions except when quoting the OT answering of prayer. That the thought is seen to be anthropomorphic emerges plainly

futile ears of idols are ridiculed (Ps. 135:17), the emphasis is on God's hearing and

d. The OT often refers to God's ears (e.g., Num. 14:28; 1 Sam. 8:21). Since the sacred character by smearing with the sacrificial blood (Ex. 29:20).

In priestly consecration the ears are important organs of priestly action and receive a standing and faith (Is. 48:6ff.). Deaf ears will be opened in the messianic age (35:5).

and yet be deaf (Is. 6:9-10). God himself decides whether to open the ear for under-

use. The greatest thing we can hear is God's word as it comes to and through the prophet (Is. 22:14). Yet more than natural hearing is needed for this; the ear may hear

c. God has created the ear (Ps. 94:9), and we are thus responsible for its proper itself a subject in its critical activity (Job 12:11).

20:2). The righteous stop their ears from hearing bloodshed (Is. 33:15). The ear is

17:14; Dt. 31:11). When something important is revealed, the ear is uncovered (1 Sam. but a concrete process (Gen. 20:8). The written word is meant to be heard (cf. Ex. (Gen. 23:10). Being heard, the spoken word is not just the expression of a thought

noted. "Before the ears" for "in the presence" is a phrase that shows its importance b. The ear also denotes the function of hearing. By its statements and orders are

35:4). Ears are adorned with pendants and rings. The ears of perpetual slaves are bored (Ex. 21:6).

a. The "ear" (Heb. *'āzīq*) is first the natural "ear" both human and animal (Gen. 2. *The OT*

use for "handle" as well as "ear" may be found in the papyri.

The Greeks, however, lay less stress on the ears of deity than Near Eastern lands. The votive ears may be ears cured of deafness or they may denote the hearing of requests.

communications. Depictions of the ears of the gods may imply a request for hearing. Other or close the ears. The ear has a place in revelation as the organ for divine commu-

movement of air is thought to have a role in the hearing process, but the will can open e.g., to bring to the ear, to strike the ear, to lend one's ears, to stop one's ears. The vessels. It is common later for the human or animal "ear." It occurs in various phrases,

1. *Greek Usage*. In Homer this word means the "ear" and also the "handle" of A. Outside the NT.

ous [ear], *ōtion* [outer ear], *ōtation* [outer ear], *enōtizōmai* [to hear]

Ourias → *Thamar*

the firmament. sky but it also shines forth from the Revealer. Pouring forth from him, it pierces

22:25. The two NT instances are both in Acts. In 14:17 rain comes down from heaven

LXX has it only in 4 Macc. 4:10. Philo uses it once in allegorical exposition of Ex. *ouranōthen*. This word means "from heaven" in the various senses of heaven. The

61.2 and for Jesus in Mart. Pol. 14.3, both times with "eternal." Ignatius for "heavenly spirits" (*Smyrneans* 6.1). The term is used for God in 1 Clem.

epourdutos heavenly

3. *Philo and Josephus:*

a. Philo follows the OT pattern as regards the creation and use of the ear, but also attempts a natural explanation of hearing and a teleology of the ear along the lines of Greek philosophy. Greek influence may also be seen in his concern lest things heard by the ear should have a disruptive effect, in his giving precedence to the eye over the ear, and in his theory that the soul really hears rather than the physical organ.

b. Josephus, too, adopts the Greek differentiation of the soul from the body, and he thus offers a different presentation of the scene in Ex. 17:14 (*Amiquities* 3.59-60); cf. also Dt. 21:11 (*Amiquities* 4.210). The prophetic word comes through the souls of the prophets rather than their eyes or ears.

4. *The Rabbis.* The ear is of basic significance for the rabbis. God speaks into the ears of the prophets as we shout into the ears of neighbors. He has to incline to our weak ears. Human ears should be attuned to the law. Those who expound the law must bend their ears to it so that their hearers will hear aright. When God's voice sounds forth, it is not mystical but is heard with the actual ear; however, this rarely occurs. God judges the ear; hence one should not listen to unprofitable talk.

B. The NT.

1. *The Synoptic Gospels and Acts.*

a. Like the OT, the NT thinks of hearing in terms of the physical ear. Jesus heals real ears in Mk. 7:33; Lk. 22:50-51.

b. It is to the ear that Jesus speaks his message. He seeks to strike the real ears of hearers in their specific time and situation. His message is "today" an eschatological event (Lk. 4:21). The warning is given to hearers that they should have ears to hear (Mt. 11:15; 13:43; Mk. 4:9). The point is not just good hearing but right hearing.

c. In Mk. 7:31ff. a messianic sign is given (Is. 35:5-6) with the opening of the ears of the deaf man. In this instance Jesus does not shun using popular medicine to show on what members the miracle may be expected.

d. The ears of the disciples are blessed because they hear the proclamation of the age of salvation (Mt. 13:16). Jesus himself is the mystery of this age, and what they hear from him they are to tell on the house-tops (Mt. 10:27). They must first be hearers before they can be preachers. The warning in Lk. 9:44 points to the mystery of the messianic way of suffering which only believing ears will later understand. In Lk. 1:44 the Holy Spirit has to open Elizabeth's ears to the true meaning of Mary's greeting; both women are in the sphere of the messianic event and the operation of the Spirit.

e. The true mystery of the divine rule of Jesus lies hidden in parables that some people hear only with the natural ear (Mk. 4:1ff.). Faith and understanding are connected with true hearing (cf. Mk. 4:20; Mt. 13:23; Lk. 8:15). In Lk. 4:21 the point is that the fulfillment is in the person of the one who puts it in their ears, so that it ought to penetrate their hearts as a living word. But hearing may bring hardening instead of faith (cf. the free rendering of Is. 6:9-10 in Mt. 13:11ff.; Lk. 8:10). While John (12:40) refers this prophecy to all the teaching of Jesus, the Synoptists refer it specifically to the parables. What distinguishes those who hear with faith and understanding from those who hear only with the natural ears is an awareness of the dawn of the divine lordship as it is visibly and audibly set before them in the person of him who proclaims it. The *hina* has the force of a very serious "in order that," but the *mepe* ("unless perhaps") leaves open a possibility of grace and conversion. Only God can open the ears, but the challenge to hear retains its full seriousness if the ear is to grasp this most astonishing of all messages. The disciples who do hear are like

2. Rare in the LXX, *ophelein* is used for owing money (Dt. 15:2), for owing offerings (Prov. 14:9), and for owing penalties (Job. 6:20). The sense "I ought to" gives rise to the idea of moral obligation.

Secular and sacril penalties are owed. God's goodness also makes people debtors. This common in respect of revenge or law. Transgressors are in debt to injured parties. used with the infinitive for "to be under obligation to," "to have to." The word is loans, debts, sums, or rents. The things owed may be spiritual, and the word is also

A. Outside the NT.

ophelto.

ophelto [to owe, be under obligation], *ophelto* [debt, obligation], *ophelto* [debt, obligation], *ophelto* [debt, obligation], *ophelto* [debt, obligation]

[R. HAUCK, V, 543-59]

entolizomat. This word, which means "to hear," "to listen," occurs in the NT only in Acts 2:14, where Peter asks his hearers seriously to listen to what he has to say.

otarton. This is another diminutive. It occurs in the NT in Mk. 14:47 and in 18:10 in the story of the cutting off of the (right) ear at the arrest.

otion. This diminutive means the "lobe" or "little ear." In the NT it occurs only in Mt. 26:51 (the cutting off of the ear at the arrest of Jesus). Lk. 22:50 uses *ots* and adds that it is the right ear. The healing love of Jesus stands in contrast here to the violence of a disciple who has not grasped the hour (Lk. 22:51).

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4. *Revelation*. In each of the seven letters Revelation issues the challenge of Jesus to hear what the Spirit is saying (2:7, 11, 17, 29; 3:6, 13, 22). By the Spirit the risen Lord has a message for the readers and hearers of the prophecy (1:3). In 13:9 the shortened form of the common warning gives urgency to the threat and to the call for vigilance.

3. *The Catholic Epistles*. In these epistles we have references to God's ears in OT quotations (Im. 5:4 quoting Is. 5:9 and 1 Pet. 3:12 quoting Ps. 34:15), 1 Pet. 3:12 links the assurance of being heard with calling (v. 9) and obedience (v. 8).

2. *Paul's Epistles*. In Rom. 11:8, which quotes Dt. 29:3 supported by Is. 29:10, Paul echoes Is. 6:9-10. Trying to understand why Israel does not believe, he finds a divine stupor that results in unseeing eyes and unhearing ears. In 1 Cor. 2:9 (which echoes Is. 64:3; Jer. 3:16) eye, ear, and heart must first be freed by the Spirit if they are to see the good things that God has prepared for those who love him (cf. v. 10). The ear is one of the parts of the body listed in 1 Cor. 12:16.

1. *Paul's Epistles*. In Rom. 11:8, which quotes Dt. 29:3 supported by Is. 29:10, Paul echoes Is. 6:9-10. Trying to understand why Israel does not believe, he finds a divine stupor that results in unseeing eyes and unhearing ears. In 1 Cor. 2:9 (which echoes Is. 64:3; Jer. 3:16) eye, ear, and heart must first be freed by the Spirit if they are to see the good things that God has prepared for those who love him (cf. v. 10). The ear is one of the parts of the body listed in 1 Cor. 12:16.

f. In Acts uncircumcision of the ears is connected with resistance to the work of the Holy Spirit (7:51). The stopping of the ears so as not to hear blasphemy is really a closing of the ears to the Spirit (v. 57). In Acts 28:25ff. Paul applies the saying in Is. 6:9-10 not merely to Jesus' own ministry but to the apostolic ministry. In contrast to unbelieving Jews, the Gentiles to whom he has been sent will listen.

the remnant of Isaiah, and their ears are therefore blessed (Mt. 13:16). Yet even their ears have no certainty of true hearing (Mk. 8:18). They cannot take their understanding for granted but must strive to hear responsibly.

occurs in Wis. 12:15; 4 Macc. 11:15. Only in the basic sense of owing money is there a Hebrew original. The OT thinks more in terms of obedience to the divine law than of inner obligation, but the idea develops that sin is indebtedness to God.

3. Philo follows Greek usage in speaking about inner moral obligation. This derives from the relation to God, from creation, and from law and sacred custom. Thus priests are under obligation to set aside secular things, the Gentiles owe worship to God, parents and children are under mutual obligations, physical cleanness is demanded as a sign of moral purity, and judges must be just to dispense justice.

4. Later Judaism often applies the idea of indebtedness to God, e.g., through falling into arrears in good works. Debt, then, becomes a common term for sin, and one's record with God is presented in financial terms. God will remit part of the debt in consideration of fasting, and payments can be made to offset arrears in the hope of a final balance.

B. The NT.

1. The *ophel-* group is common in the NT, and the use in Matthew is close to that of Judaism. Jesus often speaks about people being debtors to God (Mt. 6:12; 18:23ff.; Lk. 7:41; 17:10), but only in Mt. 6:12 is sin specifically equated with debt. Jesus uses the illustration of debt to explain the human situation vis-à-vis God. The debt is so great that no good deeds can offset it. We are totally dependent on the divine mercy. Remission is a matter of grace, but it imposes a corresponding obligation to forgive others. Refusal to do this brings with it the severe judgment of God. In Mt. 6:12 the readiness to remit the debts of others does not constitute a claim for divine remission but simply shows that no implacability on our part stands in the way of remission. In Mt. 23:16, 18 the oath imposes an obligation to God. Jesus uses *opheltein* with the infinitive only in Lk. 17:10 and Jn. 13:14. In general he does not refer to human obligations but speaks in direct imperatives, thus giving his demands an unconditional character.

2. In Philm. 18 the word bears the literal sense. In Jn. 19:7 the point is that he "ought" to die (cf. Mt. 26:66). In Heb. 5:3 the reference is to the priest's legal duty. In 1 Cor. 11:7, 10 Paul finds in the Jewish custom something that is grounded in creation. In Rom. 13:8 he puns on the word; we are to owe nothing but love, which places us under an infinite obligation. In Rom. 15:1 we should support the weak, and in 15:27 we should repay spiritual goods with material goods. In 2 Th. 1:3; 2:13 thanksgiving is an obligation, and various other obligations are parental duty (2 Cor. 12:14), marital love (Eph. 5:28), sanctification (1 Jn. 2:6), self-sacrifice (3:16), love (4:11), and hospitality (3 Jn. 8). In the main these obligations toward others develop out of the preceding act of God or Christ, as the sentence construction shows (Rom. 15:3; Eph. 5:28, etc.).

3. A weaker sense of obligation may be found in Acts 17:20; 1 Cor. 5:10; Heb. 5:12. *ophelle*. This word is common in the papyri for financial debts. In the NT it is used for debts in Mt. 18:32, for taxes and obligations (e.g., honor) in Rom. 13:7, and for the mutual obligations of spouses in 1 Cor. 7:3.

opheltema.

1. This word means "debt" and in a broader sense "obligation." It occurs in the LXX for "debt" in Dt. 24:10. In later Judaism it is a common term for "sin." In the NT it occurs in Mt. 6:12 for "debt" in the sense of "sin" (cf. *hamartia* in Lk. 11:4). Paul uses it in Rom. 4:4: The reward for works is "something that is due."

B. The Serpent in the OT.
1. Linguistic Data. Snakes are common in Palestine, and the OT uses various terms for them, not all of which can be translated with zoological precision. In addition to ordinary snakes we find supernatural references or allusions in Is. 14:29; Ex. 7:9-10; Job 7:12; Is. 51:9; Ps. 104:26, etc. The snake is unclean in Israel because of its veneration by other peoples; it is not, then, to be used in sacrifice. (For details cf. TDNT, V, 571-72.)

A. The Serpent in Antiquity.
1. As an Animal. As an alien animal the snake kindles similar reactions of aversion in various peoples. Its form of movement, its gliding, its stare, its sudden appearances, and its association with poison give rise to the idea that it is cunning, malicious, and hostile, although house snakes are often almost domestic pets.
2. As a Hostile Animal in Religious History. The snake as a hostile animal is often depicted in attempts to create fear, e.g., in descriptions of the underworld, or on the headband of the Egyptian king. From this it is only a step to the use of the dragon for chaos. The primal sea encompasses the earth like a serpent. In dualistic religions the serpent is a demonic animal in a narrower sense.
3. The Earthly Nature of the Serpent in Religious History. Creeping on the ground, the snake is a chthonic animal. It is dedicated to the gods of inner earth or connected with the god of ocean depths. In Greece it is associated with earth deities (Hecate, Demeter, and Kore) and with the realm of the dead. It is thus also a mantic animal which appears in dreams and gives oracles.
4. As an Animal of Life. By association with the resources of the earth the serpent can also become a symbol of fertility or a phallic symbol, thus appearing in birth stories. The sloughing off of its skin denotes rejuvenation. In places it is worshipped as divine. Egyptians keep snakes in their temples and domestic snakes are venerated. From ancient times serpents have connections with the worship of Zeus, and the serpent has an important role in Orphic cosmogony.
5. Summary. By a circular route the serpent of chaos becomes the primal serpent. This duality corresponds to that of nature, which gives life and also destroys life. Its alien character gives the serpent its preeminent role in religion. In the light of Scripture, however, the elevation of this cunning and harmful creature into a symbol of deity is a sinister indication of the intermingling of God and the devil.

ophis [snake, serpent]

ophthalmodoulia ← *doulos*; *ophthalmos* → *horáo*

ophelētes.
 1. This word first means "debtor." It has this sense in the NT in Mt. 18:24. In Jewish usage it also denotes one who is guilty of a fault (cf. Mt. 6:12; Lk. 13:4).
 2. The word then means "someone who is under an obligation." Paul owes the gospel to Greeks and barbarians (Rom. 1:14), Gentile Christians owe the mother community material support (Rom. 15:27), those who accept circumcision are debtors to the whole law (Gal. 5:3), and those who trust in Christ are no longer debtors to the flesh.
 [F. HAUCK, V, 559-66]

ophelētes debtor, someone under obligation

2. *The Nature of the Serpent.* The OT observes the serpent with some precision, noting its strange progression, its hissing, its sudden attacks, its dangerous bite and poison (Gen. 3:14; Jer. 46:22; Gen. 49:17; Num. 21:6). Protection against it is a vivid metaphor for the divine protection (Ps. 91:13). It is a cunning animal that stands under God's curse (Gen. 3:1, 14-15). It thus symbolizes malignity (Dt. 32:33). It serves God when he punishes his people (Num. 21:6). In the last days peace with the snake is one of the marks of the messianic kingdom (Is. 11:8).

[O. GREYER and W. FOERSTER, V, 571-73]

3. *Gen. 3.* The serpent has an important role in Gen. 3. The story is not a snake myth, for the serpent's role is secondary and is only that of a creature. Yet supernatural elements are used in depicting the serpent, e.g., its cunning, its knowledge of hidden things, and its hostile intentions. There are parallels elsewhere for the serpent's hostility to God and its purpose to destroy life. There is no actual parallel, however, to the biblical story of the fall, which engages in a measure of demythologizing by making the serpent so plainly a creature and asserting the sole deity of God as Creator and Lord. The tension in the story arises out of the tension in the human situation as the original harmony with God has been lost through apostasy. This apostasy is the result of a human decision, yet the impulse toward it comes from outside, and the serpent serves very well to suggest that behind the insoluble mystery of the entrance of evil into the good world of God lies the presence or activity of a force that is inimical to God. According to the sentence of Gen. 3:15 the cooperation between the serpent and humanity is turned into hostile confrontation. The reference is not simply to the natural threat of snakes but to the profounder threat presented by the power which is hostile to God and which continually presses humanity toward sin and death. Gen. 3:15 does not clearly predict an end to this conflict, but in the light of the new creation Christ may be validly seen as the serpent's conqueror.

4. *Num. 21.* The story of the brazen serpent (Num. 21:4ff.; Dt. 8:15) is theologically important. In contrast to other stories of murmuring, this story does not depict God as helping the whole people but only those who look at the symbol. The meaning is not, of course, that the looking has a quasi-magical effect, but that God has set up a sign of salvation that all can see and that can thus bring help to all who will turn to him.

[J. FICHTNER, V, 573-76]

C. The Serpent in Later Judaism.

1. The LXX.

a. Linguistic Data. The LXX uses various words for the many Hebrew terms, e.g., *ophis*, *drakon*, *aspis*, *ekgona*, *aspidon*, *basiliskos*, *kerastes*. Oddly, the rams of Jer. 50:8 become serpents (*ardkontes*) in the LXX version. (For details cf. TDNT, V, 576.)

b. Material Data. In dealing with mythological allusions the LXX sometimes takes the way of excision (Is. 51:9), sometimes leaves names like Rahab as they stand (Ps. 87:4), and sometimes makes an ethical and religious application (Job 26:13; Ps. 89:10).

2. The Apocrypha, Pseudepigrapha, and Rabbin.

a. Metaphors. In these works serpents are often used for metaphorical purposes. The rabbis allude to the cunning of serpents. Their crooked ways are compared to those of government. The serpent illustrates cunning temptation in 4 Macc. 18:8, and Gentile kings display the poison of dragons and venom of asps in Damascus Document 8:9ff.

b. Mythological Echoes. Bel and the Dragon alludes to the temple snakes of Babylon. Slavonic Enoch depicts the gates of Hades as great serpents. Hades itself is a

- e. "an irregular armed mass"
 armed troops; b. the "baggage train," c. "common soldiers," d. "mercenaries," and
 2. A second meaning is "host," "troop," "army," used especially for a, "highly
 private persons or small groups, and c. as "the mass" or "mob."
 1. *ochlos* first means "crowd," a. as a "throne," b. as "the public" as distinct from

A. Nonbiblical Usage.

ochlos [crowd, throng, common people]

← *drakon, echidna*

wisdom a serpent and oppose it to the demurge. [W. FORSTER, V, 576-82]
drakon is also equated with matter, which drags humanity down. Yet some sects call
 of evil. The *drakon* is Satan, the tempter. *Ophis* is one of the devil's names. The
 E. Gnosticism. In Gnosticism the serpent plays a varied role, mostly as a symbol

of his lifting up. The christological reference is distinctive.
 with Ps. 78:18 in mind). Jesus uses the story in Jn. 3:14-15 to bring out the significance
 3. *The Brazen Serpent*. Paul refers to the brazen serpent in 1 Cor. 10:9 (perhaps
 promise of Rom. 16:20 obviously rests on Gen. 3:15.

is probably against this that Paul is warning the community in 2 Corinthians. The
 In 1 Tim. 2:14-15 the point is the woman's receptivity to cunning arguments, and it
 deceiving of Eve by the serpent. It is unlikely that he has sexual temptation in view.
 ancient serpent," equating the *ophis* (or *drakon*) with Satan. 2 Cor. 11:3 alludes to the
 2. *The Serpent of Paradise*. Rev. 12:9 and 20:2 use the rabbinic expression "the
 to sting.

serpents. Their power to poison is thus worse than the power of the locusts (8:7ff.)
 serpents' cunning and a dove's innocence. Rev. 9:19 describes horses with tails like
 unlikely. The memorable feature in the exhortation is the unexpected combining of a
 parallels and the saying may well be proverbial. A direct reference to the fall is
 given in answer to prayer will be good. As regards Mt. 10:16 there are rabbinic
 for a stone is useless but a serpent harmful. The point of the saying is that what is
 of Satan). In Mt. 7:9-10 (cf. Lk. 11:11) the second member is sharper than the first,
 where that which is menacing in natural as well as human life belongs to the kingdom
 levelent. In Mk. 16:17-18 taking up serpents is a sign of the new aeon (cf. Lk. 10:19,
 1. *In Similitudes*. In Mt. 22:33 the serpent represents what is dangerous and ma-

D. The Serpent in the NT.

understandable.
 the prodigal use of serpents in pagan religion the rabbinic aversion to snakes is
 desert, or that a dragon is the form in which an evil spirit is manifested. In view of
 world, as in occasional statements to the effect that demons and dragons howl in the
 e. The Serpent and the Demonic. In the rabbis the serpent is close to the demonic

the brazen serpent as such, but with sincere subjection to the heavenly Father.
 d. Num. 21. One interesting comment on this story associates the healing, not with
 of Adam, refusal to bow to his rule, the desire for world dominion, and sexual desire.
 equated. Attempts are made to supply motives for the serpent's actions, e.g., jealousy
 serpent, but later the serpent is called an instrument of the devil, and then the two are
 c. The Serpent of Paradise. At first no clear relation is seen between Satan and the
 Behemoth will be food for the righteous in the messianic age.

serpent in Apoc. Abr. 31:7. In the pseudepigrapha and rabbinic works Leviathan and

Later, however, it becomes a religious term for ordinary people who irrespective of back to the OT and is at first a sociological one for the nobility or land-owning class. rabble that does not really know or keep the law. It is the *am ha'ares*. This term goes

2. *The 'am ha'ares*. The judgment of the Pharisees in 7:49 stamps this crowd as a many also believe at first but then fall away.

John has in view the common people, many of whom believe, many are opposed, and or to the many who believe because of Lazarus (12:9; cf. v. 11). In general, however, or to the masses as distinct from the rulers (7:49), or to pilgrims at the feast (12:12), references, e.g., to a Galilean crowd in 6:2 etc., or to the Jewish public in 7:11-12, 1. *The Johannine ochlos*. The word has a special sense in John. It may have different

II. *ochlos and 'am ha'ares*.

4. Only Luke uses the term as a measure (Lk. 5:29; 6:17; Acts 1:15; 6:7; 11:24, 26).

3. "People." The plural means "hosts of peoples" in Rev. 17:15.

2. "Host," "troop." This is the meaning in Mk. 14:43.

to the apostles is similar (cf. Acts 8:6; 13:45; 14:11, 19; 17:8, 13, etc.).

is induced to condemn Jesus (Mk. 15:11; cf. Lk. 23:48). The relation of the crowd the crowd comes out in Jn. 7:49. Fickle and easily swayed by propaganda, the crowd is accused of inciting the masses (Jn. 7:12; cf. Acts 24:12, 18). The rulers' scorn of although the latter have to take them into account (cf. Mk. 11:18; Mt. 21:26). Jesus c. The masses are at times distinguished from the rulers (cf. Mt. 14:5; Mk. 15:15),

prays for the people in Jn. 11:42.

from the population of Jerusalem (v. 10). He is the subject of debate in Jn. 12:43 and welcomes him in Mt. 21:1ff.; the reference here is to Galilean pilgrims as distinct away from the crowd in Mk. 7:33. The crowd argues about him (cf. Lk. 9:18). It then deals more specifically with the disciples (cf. Mk. 6:45). He heals the deaf mute b. After Jesus finishes his acts or addresses, he leaves the people (Mt. 13:36). He

It expresses joy, admiration, astonishment, and fear (Mt. 7:28; 9:8).

Sometimes it throngs him (Mk. 3:9). It is closer to him than his family (Mk. 3:31ff.). to him (Mk. 7:14) and pities it (Mk. 6:34). It wants to see his miracles (Lk. 6:19). former it usually denotes the crowd that runs to Jesus (Mt. 13:2), seeks him or goes a. Except for Rev. 7:9; 19:1, 6, *ochlos* occurs only in the Gospels and Acts. In the

1. *Crowd of People*.

I. *The Meaning*.

D. NT Usage.

C. *ochlos* as a Rabbinic Loanword. The rabbis use *ochlos* as a loanword (both Hebrew and Aramaic) for a "crowd," an "army," a "train" (of stars), and a "great number." [P. KATZ, V, 584-85]

or "camp followers," and c. "population."

2. *Apocrypha*. The word has here such customary senses as a. "crowd," b. "army" or "armed mob," and c. "great number."

later in such senses as a. "crowd," "assembly," b. "camp followers," "troops," "levy,"

I. *Canonical Books*. Almost completely absent from the older books, *ochlos* occurs

B. OT Usage.

5. A final sense is "unsettlement" or "harassment." [R. MEYER, V, 582-84]

4. As a measure *ochlos* is a "great number."

3. The word also has the sense of "people" or "population."

pagis. This word means "what fastens" or "holds fast." It is often used for a "net" or "snare," as well as for a "mousetrap." A vivid expression is "snatching at bread."

pagis [trap], *pagideno* [to entrap]

π d

This word means literally "what is appointed for buying food," then "money," then "military pay," then more generally official "salaries or wages." 1. In Lk. 3:14 the Baptist tells the soldiers to be content with their pay, putting God's command above claims that they can make good only by force. 2. In 2 Cor. 11:8 Paul uses the word for the support that is given him by the churches, thus suggesting that his work is a form of warfare, that he has a valid claim to support (even though in a venture of faith he does not assert it), and possibly that any support given can never be adequate recompense but only an "allowance." 3. In Rom. 6:23 the use of the word brings out three important points: a. that sin is a deceiver, promising subsistence but delivering death; b. that as wages are not a single payment, so death already casts its active shadow on life in an ongoing process; and c. that in contrast to the gift of life we have here a right, but a right that carries only judgment with it.

[H. W. HEIDLAND, V, 591-92]

opsonion [wages]

This is a military term for a "fortified place." It is used only in the literal sense in secular Greek, but the LXX introduces a figurative usage (2 Sam. 22:2; Prov. 10:29). Here God is the stronghold. Philo then employs the term for the bastion of vaunting human reason (*On the Confusion of Tongues* 129-30). This is close to Paul's use of the term in 2 Cor. 10:4. Like Philo, he may have the tower of Babel in view, but he certainly wishes to stress both the strength of philosophical structures and even more so the power of spiritual weapons (under God) to lay them low.

[H. W. HEIDLAND, V, 590-91]

ochyroma [stronghold, fortress]

70 the Pharisees, by their ideological and organizational superiority, take advantage of political events to subjugate the 'am ha'ares to the rabbinat. In 7:49 still contains a measure of social as well as religious contempt. This is probably because the common people, and especially Galileans, are more attracted to the message of Jesus in view of their eschatological hopes and their dislike of legalism. When Jesus disappoints these hopes his influence on the people wanes, and after the failure of major and minor revolts, and the destruction of the temple hierarchy, they fall under rabbinic control.

[R. MEYER, V, 585-90]

Figuratively the word is often used in connection with seductive women. The Trojan horse is also called "wooden *pagis*." A religious phrase is "to be caught in the net of Ate" (delusion or perdition or guilt). The LXX uses the term for snares, often figuratively (Ps. 69:22). The transferred sense stresses the crafty or destructive element (cf. Ps. 35:7). Often the suddenness of the destruction is to the fore. Later the usage is more stereotyped, e.g., for idolatry and for the "snares of the ungodly" (Jeremiah, Psalms, Proverbs). In Prov. 13:14 the reference seems to be to the divine punishment itself. The term is rare in the NT. In Lk. 21:34-35 Jesus warns his disciples to be on guard lest the last day come on them like a snare. 1 Tim. 3:7 warns bishops that bad conduct will bring them into disrepute and make them easy victims of the devil's wiles, so that they will be unfit for further service. 2 Tim. 2:25-26 shows that those who resist the Christian message are still in the snare of the devil; deluded by him, they are trapped into doing his will. The idea of gods and demons being equipped with traps and nets is ancient and widespread. The devil is not just an accuser but an active opponent who is at work to capture and destroy people. 1 Tim. 6:9 deals with the danger of the craving for wealth. This leads people into a snare. In the context of desires and destruction, this is clearly again the snare of the devil. In Rom. 11:9 (quoting Ps. 69:22), Paul uses *pagis* in connection with divine judgment. All that the people lives by and does is a snare, offense, and recompense. In the apostolic fathers Did. 2.4 uses the LXX phrase "snare of death" for a double-dealing tongue, and Barn. 19.8 uses it for the mouth in general.

pagidēō. This word occurs only in the biblical sphere and is perhaps coined by the LXX for "to lay a snare," "set a trap," "entice into a trap." The LXX uses it only in 1 Sam. 28:9 and Eccl. 9:12. Other versions of the OT have it in Ezek. 13:20-21; Is. 8:15; Prov. 6:2; 11:15. The only NT instance is in Mt. 22:15 where the Pharisees try to trap Jesus by asking him about paying taxes to Rome.

[J. SCHNEIDER, V, 593-95]

pathēma, pathētōs, pathos → *pascho*

paidēō [to train, instruct], *paidēia* [education, instruction], *paidēiēs* [teacher], *apaidēntos* [untrained, uninstructed], *paidagōgōs* [attendant, guide]

The words *paidēia* and *paidēō* relate to the upbringing of children, who need direction, teaching, instruction, and discipline. Both the way of education and the goal are indicated by *paidēia*. Other words in the group are *paidēnna*, *paidēusis*, and various compounds.

A. The Orientation of the Concept in the Greek World. The group characterizes Greek culture and has remained a basic one in the development of all Western civilization.

I. Home Education among the Greeks.

a. Up to the Sophists. *paidēia* is not known in Homeric Greece, where nobility rules; *aretē* is a divine gift, upbringing is physical, and education is simply the handing down of uses and customs according to rank. The Sophists challenge the aristocratic principle and advance the idea that culture can be acquired by teaching, thus giving the *paidēia* concept its orientation.

1. *Gods Discipline by Law and Wisdom*. Originally the biblical tradition has no pedagogic vocabulary. God is holy, and he demands holiness from his chosen people. Breaches of holiness are either punished or expiated. Since holiness has a moral dimension, moral commandments are an obligation. God helps the covenant people to keep them by way of instruction, punishment, and reward. The record of God's acts, along with law and prophecy, stamps and fashions the people. The law especially is an educative force (Ps. 119). The father is its guardian, charged to teach the younger generation (Gen. 18:19). Its purpose is to serve as a standard for growth in faith and order. Of the many words for instruction, *ysr* (with *musr*) is the one that comes closest to the idea of education. It combines the ideas of moral "tearing," correction, and culture. It carries the thought of interpersonal relations and may refer to the training of the people as well as personal upbringing. It also carries the thought of censure, admonition, and disciplinary measures. Even corporal chastisement is included (Prov. 13:24), for it keeps from worse things (33:13) and gives hope of amendment (19:18).

B. Education in the OT

3. *Religious Education*. Greek *paideia* is fundamentally anthropocentric, each person being the measure of all things (Protagoras). Plato, however, introduces a transcendent absolute, thus giving *paideia* a theological aspect. Education presupposes knowledge of the good, which is theology. Reason may control education, but the cultivation and even the salvation of the soul is finally at issue. Aristotle, too, finds a place for theology, and his successors think *paideia* sets us on an equality with the gods. The anthropocentric element remains, but *paideia* rounds out human nature and fulfils its destiny by directing its strivings to the good.

2. *The Legislator and paideia*. Education in Greece is a public affair, for the relation to the state is at issue. Hence even ideas about family education are presented as legal demands. Man is by nature ordained for *paideia*, and *paideia* serves the security of the state and individual integration into society. Laws, then, order education. *paideia* is what distinguishes humans from animals or Greeks from barbarians. Lying myths, Plato thinks, must be set aside, and virtue is of the essence of culture, which requires personal commitment. Aristotle argues that the state must impose education on all free men, although rulers will be marked by superior culture as well as riches. Law is for Aristotle the true pedagogy. Education serves a social end, i.e., integration into the political relations set up by law.

b. The Classical and Later Periods. Plato distinguishes vocational training from *paideia* but includes music and gymnastics. Parents are primarily responsible, but they need direction. Aristotle distinguishes age groups and regards reading and writing as essential. The goal of personal education is virtue, and happiness is brought by culture. In Stoicism the aim, by way of self-scrutiny, is Hellenistic cosmopolitanism. The Roman ideal of firmness of character as the goal of education has an impact here (cf. also the Spartan system). A heroic attitude to fate offers freedom in relation to worldly values and makes even the renunciation of life easy. Plutarch argues that education is only for free males. The child is like the earth, the teacher like a farmer, the teaching like the seed. Boys are in the hands of carefully screened pedagogues, who, though slaves, are private tutors giving instruction in fear of God, uprightness, self-discipline, and courage. Parents must supervise, for culture is all-important, being divine and permanent. Above all, parents must teach by example. Fate itself plays a role in *paideia* by its chastisements, but the word is not used in nonbiblical Greek for corporal punishment.

Yet it must be in love and not in anger. Fathers and mothers have a primary responsibility (1:8). Cultivation of the character of adults as well as the education of children is also at issue in Proverbs. The fear of God is the beginning of wisdom (1:7). The goal of instruction is wisdom, understanding, discipline, and integrity (1:2ff.). The law is a lamp and wisdom a light (6:23). What is sought is moral education. Poverty and shame pursue those who neglect it (13:18; 24:32). God is the ultimate source of all training. Trust in him is the content of instruction (3:11). God himself disciplines and corrects (Ps. 16:7). His absolute correction would destroy; hence the request for moderation (6:1; 38:1). This moderate chastisement is a blessing (94:12). It is that of a loving Father. It extends even to the Gentile world (94:10).

2. *God's Discipline in the Prophetic Revelation.* The prophets relate God's discipline to his historical acts rather than to teaching. As the point of the law, this discipline serves the whole people (cf. Hos. 10:12). The prophet has insight into the divine direction of events (cf. Is. 8:11), which may take very different turns (28:26). God teaches Israel by destroying Jerusalem (Zeph. 3:2, 7). Instruction is futile, however, in face of obduracy (Jer. 2:30; 5:3, etc.). Even so, God preserves his people and there is hope of renewal (Jer. 30:11; 31:18). Along similar lines, the sense of warning is present in Ezekiel (5:15; 23:48). The desert experiences are an example of divine instruction (Dt. 11:2). Since Israel is depicted as an individual, the intrinsically individual concept of education applies to it quite easily, though there is an application to righteous individuals as members of the covenant community.

3. *The Reconstruction of the Concept in the Greek Translation of the OT.* The depiction of God as Educator gives an anthropocentric turn to the theocentric character of the OT revelation. Problems of theodicy strengthen this trend, although the idea of testing preserves a more theocentric view. The notions of education and development remain on the margin in Scripture, and while the term *paideia* enables the translators of the OT to give a pedagogic interpretation of OT history, it acquires the new sense of chastisement in the process.

a. The Wisdom Literature. Here parental discipline is the setting for pedagogic thinking. The Greek term adapts itself to the original and often means "chastisement" (Prov. 29:19). Education by suffering is presupposed in Prov. 3:11-12. Yet the group also brings in cultural notions that are more characteristic of Hellenistic Judaism, e.g., that of intellectual instruction (Prov. 1:8; 4:1, 13, etc.). Wisdom is the ultimate teacher, working both through the law and through life, and comprising more than human reason. Later the thought of educative punishment is present (cf. Wisdom and Psalms of Solomon), though it is not easy to differentiate the disciplinary sufferings of the righteous from the penal sufferings of the wicked. The solution to the problem of theodicy is that a merciful God is in various ways, not always evident, the Educator of his people.

b. The Psalms. The references here are to correction by God or instruction in his will. The noun tends to have more of the Greek sense of culture, the verb more of the biblical sense of discipline. In the main the relevant verses belong to the Wisdom tradition.

c. The Prophets. More plainly than the original, the LXX here presents God's dealings as correction. The LXX assumes that the prophet's true task is to instruct the people by means of the divine wisdom he is given (cf. Ezek. 13:9; Am. 3:7). Education by God is a gracious gift to the covenant people, not a privilege of the human race as such. The Gk. *paideuein* may mean "warn," "correct," "chastise," or "educate."

not wholly solve the problem of theodicy. The pedagogic solution is an anthropocentric instances it may be simply the chastisement of love. Even this concept, however, does whom it falls should scrutinize their actions or ascribe it to neglect of the law. In some well as chastisement. In rabbinic statements chastisement presupposes guilt. Those on prosperity which will lead to final ruin. Correction may take the form of direction as influence here. Correction is a filial privilege; ungodly nations are left in temporal that sees God's education as essentially correction. The Maccabean period exerts an

3. *Discipline through Suffering in Later Jewish Theology.* The rabbis develop a view or correction. At the most parents discipline by admonition. the Greek norm of culture. He does not try to give the group its OT sense of discipline gives it a volitional as well as an intellectual slant. Yet fundamentally Josephus accepts Obedience to the law, as even outsiders see, is the basis of Jewish education. This and religion is its goal. The law offers the best combination of teaching and practice, and knows educational theory. Education for him embraces both teaching and practice, 2. *Jewish-Hellenistic Education in Josephus.* Josephus, too, raises a claim to culture of the *logos* from which all potentialities of wisdom and culture proceed.

soms. In the last resort, *paideia* means for Philo a life that is led under the direction ishable, and *paideia* marches on, constantly rejuvenated, blooming with eternal blos- under the positive laws of nations. Yet this bears healthy fruit, for the good is imper- people can attain only to the ordinary *paideia* (represented by Hagar) that brings them significance, although only with the goodness of God as the ultimate basis. Most to good gifts only by exercise in virtue. *paideia* is a well or source with saving the one king who stands behind all *paideia*. *paideia* brings salvation. The soul attains The staff of Ex. 12:11 signifies *paideia*. As a sceptre, it symbolizes the rule of God, mandament. Concern for the one God and Creator gives Jewish culture its superiority. heed to himself" (Ex. 34:12). Self-education is thus referred back to the divine com- of the divine soul. The Greek "know thyself" is seen in terms of the biblical "take the triple standpoint of love of God, of virtue, and of others. *paideia* is a divine jewel synagogue gives training in piety. It teaches educated people to choose the right from for boys, Philo thinks a suitable education should be provided for girls as well. The although *paideia* also embraces the self-education of adult life. If education is primarily, Parents are the primary educators. They give an education that ends at maturity, pours into this Greek form. *paideia* is the agent of OT revelation in the Greek world. wisdom are included. *paideia*, as a gift of God, develops the human spirit. OT content has character formation and self-fulfillment as the goal. A clear worldview and practical OT revelation. It denotes the education and culture of the individual and people. It tradition for educated people. He also uses the group to prove the superiority of the revelation and Greek culture. In it he sums up the intellectual content of the OT

C. The *paideia* Concept in Hellenistic and Rabbinic Judaism.

1. *paideia and nomos in Philo.* Philo finds in *paideia* a bridge between the OT discipline, it finds life and bliss (Sir. 24:27). With it Judaism confronts the world with a supreme claim to culture. In its of the culture of Judaism and is viewed as the book of education for Israel and the suffering, he also teaches through the law and its statutes. The law becomes the basis law and wisdom, are seen as the work of God the Teacher. If God teaches through d. The Presentation of History. Here all God's dealings, including the giving of the embrace both the law and all Israel's experiences after the exodus (cf. Hos. 5:2).

but the upbringing of children is always in the background, and the concept comes to

one that does not fit in too well with the theocentric claim of the OT that God's revelation is unconditional.

D. The *paideia* Concept in the NT.

1. *Greek and Jewish Culture in the NT.* Two verses in Acts, which have no theological significance, give evidence of Hellenistic usage. Acts 7:22 says that Moses was nurtured in all the wisdom of the Egyptians. This accords with similar biographical notices about great figures. Acts 22:3 has Paul say of himself that he was brought up in Jerusalem and educated in the law. He can thus understand the importance of this education, but as a Christian and an apostle he must dispute the claim of the Jews to be directors of the foolish and teachers of children. At issue in Romans is not just an intellectual understanding but the shaping of life according to a consistent study and application of the law. The word *paideutes* suggests practical guidance, and *apironon* denotes those who need direction.

2. *The Law as Taskmaster.* Jesus rejects the claim of the scribes and Pharisees to be educators for the world (Mt. 23:15), and Paul takes the same position, quoting Is. 52:5 and Ezek. 36:20 (Rom. 2:24). For Paul the law has only limited validity (Gal. 3:24). Its time ends with Christ. It is a *paedagogos* while we are minors. During our minority we are under it and virtually in the position of slaves. With faith, however, we achieve adult sonship and a new immediacy to the Father which is far better than dependence on even the best "pedagogue." Although Paul here associates the law with the "elemental spirits," he is not against the law. It is a taskmaster with an educational role. He thus continues to appeal to it when decisions must be made in congregational life, interpreting the OT in the light of Christ.

3. *Education by God.* In Lk. 23:16, 20 *paideuain* is twice used for "to chastise" in the passion story. This usage is not attested in the nonbiblical world, but whipping forms part of the Greek upbringing of children, and the word has this sense in popular, if not in literary, usage. Heb. 12 deals with the discipline of suffering. Suffering is disciplining by the Father in responsible love. In the light of Christ's passion, it is the guarantee of sonship and hence of divine grace and forgiveness. It is not just athletic training but association with Christ. "For *paideia*" in 12:7 hardly means that Christian "culture" is the goal. *paideia* is not the goal but the way; believers are to endure for the purpose of education. As earthly parents exercise discipline for the good of their children, so the heavenly Father disciplines believers with a view to holiness (v. 10). An *paideia* is painful at first, it brings the peaceful fruit of righteousness (v. 12). An eschatological understanding lifts this view above that of practical wisdom, for the end is participation in the eternal worship of God in heaven. The letters of Revelation teach the same message. Those whom God loves he rebukes and chastens (3:19). The two verbs here express friendly testing, censuring, chastising, and educating, not in a moralizing sense, but in terms of the divine dealings. In Tit. 2:12, too, God's loving will as Father stands behind the training. The goal is salvation (v. 11), and the word of God educates for this by summoning to renunciation of ungodliness and nourishing the hope of Christ's appearing. In 1 Cor. 11:32 Paul takes up the thought that God's chastisement of his people is not one of condemnation, since it is for the world. This chastisement is an outflowing of fatherly love. 2 Cor. 6:9 is to the same effect. The blows Paul experiences as an apostle are the *paideia kyrion* (cf. 11:23). They have a negative appearance but the reality is life, victory over death, and rejoicing.

4. *Christian Discipline in the NT.* The basic rule of Christian upbringing is stated in Eph. 6:4. The Lord himself does the educating through the parent. He uses the ordinary

empizo. 1. *Mockery in the Greek OT*. *empizo* means "to make sport with," "to dance around," "to mock," "to deceive," "to betray." It is one of many words denoting disparagement, scorn, ridicule, etc. The scorn may be justifiable and constructive, or it may be a negative expression of arrogance, aversion, or hostility. In the OT the Greek term does not always correspond exactly to the various Hebrew originals, for which various other Greek words are also used. Common ideas in the OT are Jacob's

reference is to idolatry in the form of cultic dancing and the associated licentiousness. For Corinthian believers pagan feasts offer temptations to similar idolatry.

4. *paizo in the NT*. The only NT instance is in 1 Cor. 10:7 (quoting Ex. 32:6). The people may mock enemies, dangers, and temptations (2 Kgs. 19:21).

3. *The Sense of Play, Scorn, Bravado*. In Wis. 15:12 the Gentiles treat life as a game. In Jer. 15:17 the Hebrew refers to merry-makers, but the LXX brings in the thought of an arrogance that scorns revelation. Prov. 8:30-31 and Ps. 104:26 give play a theological reference, but the group is more ironical when it denotes God's mocking of human pretension (cf. Wis. 12:26). As God himself scorns human bravado, his

with possibly a hint of frivolity.

2. *The OT and LXX*. Like the world around, the OT attests to religious dancing (Ex. 15:20; Ps. 26:6, etc.), though this may at times tend to be orgiastic (2 Sam. 6:16ff.) and can also have pagan associations (1 Kgs. 18:26). Eschatologically Jer. 31:4 promises joyful dances and Zech. 8:5 looks forward to the streets being filled with children at play. In Judg. 16:25 playing a musical instrument is perhaps meant, while children's play is the point in Gen. 21:9 (Ishmael and Isaac). Dancing is the sense in Is. 3:16,

universal role in the education of children.

1. *Greek Usage*. Homer uses the group for games and dancing. Lack of seriousness is sometimes meant, e.g., when it is asked whether Socrates is speaking in jest. Ships are seen to be playthings of the winds, and humans of fate or the gods. Mockery may be suggested, or the thought of what is frivolous or futile. Aristotle finds a valid place for play as a means of relaxation, but it is not the best use of leisure. Play has a

paizo. Deriving from *paizō*, this word means "to act as a child," e.g., "to play," "to dance," "to jest," "to mock."

paizo [to play, dance, mock], *empizo* [to mock, deceive], *empaignomē* [mocking], *empaignōs* [mocking, scorn], *empaignōtes* [mocking]

paideia → *paizō*

[G. BERTRAM, V, 596-625]

means of discipline and instruction to this end. In 2 Tim. 3:16 Scripture plays a key role; it is profitable for teaching, correction, and instruction in righteousness. This does not contradict Gal. 3:24. Taught by Christian leaders, members of the churches are to actualize righteousness under the guidance of Scripture. Timothy in 2 Tim. 2:25 is to correct those who are in error with meekness, not entering into stupid controversies that do not promote spiritual development, but exerting an educative influence that under God can bring repentance and enlightenment. In 1 Tim. 1:20, where there is no human subject, chastisement rather than destruction is the point. If the stress is more on punishment than education, the aim is amendment, and in this sense we have Christian *paideia* (cf. the edificatory discipline in Acts 5:1ff.; 13:6ff.).

mocking of his father, the scorning of idols, the contempt God brings on Jerusalem, mocking punishment, despising and derision, outwitting and overreaching, etc. (cf. for details *TDNT*, V, 630-33).

2. *Mockery in the Martyr Piety of Judaism*. In the Apocrypha a distinct vocabulary of mocking develops in connection with Jewish passion piety. The reference may be to human arrogance or to God's derisive punishments. The mockery of the wicked is a test for the righteous. It takes the form of abominations committed against the city, the temple, and the people. Actions and not just words are in view.

3. *empaizo in the NT*. The verb *empaizo* occurs in the NT only in the Synoptics. In Mt. 2:16 Herod is outwitted by the Wise Men. In Lk. 14:29 the imprudent builder exposes himself to ridicule because he cannot finish what he begins, whether through weakness, rashness, arrogance, or sheer incompetence. In predictions of the passion Jesus himself is to be mocked (Mt. 20:19; Mk. 10:34; Lk. 18:32). Spitting and scourging go along with the mocking, all at the hands of the Gentiles. The passion story itself gives accounts of the mocking (cf. Mk. 15:16ff.; Mt. 27:27ff.). The various actions, which include the scourging in Jn. 19:1ff., show plainly that the messianic claims of Jesus are being held up to derision. Something similar occurs in Mt. 26:67-68; Mk. 14:65; Lk. 22:63ff., though only Luke uses *empaizein* as a comprehensive term for this incident. In Matthew and Mark the judges themselves treat Jesus with scorn and derision, although this time as a prophet rather than a king. Luke also uses the term *empaizein* in relation to the mocking before Herod (23:11). Finally, Matthew and Mark use the verb for what takes place during the crucifixion itself (Mk. 15:31; Mt. 27:41; cf. Lk. 23:35). The chief priests, scribes, and elders mock Jesus as the pretended king who saved others and trusted in God, but who is now helpless on the cross between two malefactors. Here, as in the passion piety of Judaism, violence against the righteous is mockery. It expresses sinful arrogance against the instrument of revelation in the form of cruel contempt.

empaigmonē, empaignōs, empaitēs. While *empaizein* is in the main restricted to the passion narrative, Hebrew gives *empaignōs* a wider reference to the righteous of the OT who suffered mocking and scourging like Christ (11:36). *empaigmonē* and *empaitēs* occur in the NT only in Jude 18 and 2 Pet. 3:3. Here the scoffers, who may be Gnostic libertines, are people who are hostile to revelation and to godliness, although their scoffing may take specific forms, e.g., scoffing at delay in the parousia. Such mockers are enemies of the cross of Christ (Phil. 3:18; cf. Gal. 5:11; 6:12; 1 Cor. 1:23). This is the general reference in Jude, and the scoffers of 2 Peter fit into the same basic understanding, since the concept of mockery receives its basic NT imprint from the passion narratives. [G. BERTRAM, V, 625-36]

pais [child], *paidion* [small child], *paidarion* [small child], *teknon* [child], *teknon* [small child], *brēphos* [embryo, infant]

A. Lexical Data.
1. *brēphos*. This word has such senses as "embryo," "young," "infant," "small child."
2. *pais*. This word means "child" (usually "boy" but also "girl"), and with reference to descent "son," or to social position "servant." Another use is for a class, e.g.,

engage in intercessory processions. They also perform certain cultic actions. Thus a schools exist. Conscious or unconscious manicism is ascribed to children. Children b. The children of priests and other privileged groups serve the sacrifices. Temple protection, are present at cultic rites, and may be lifted up to kiss the household gods. a. Children have a part in the cultus from birth. They are placed under divine 5. *The Child in the Cultus*.

at the task, but with little love for the child or regard for its developing personality. out of this raw material, and with normal gifts and the right techniques can succeed for the moment and simply plays at things. Education has the task of making something marginal. The main feature of the child is immaturity or childishness. The child lives concept of the body as a prison moves in the same direction. But these thoughts are occur. Thus Orphism detects a nexus of evil that initiatory rites must overcome. The the wonder child is strong in Egypt. Ideas of universal imperfection and guilt also and cannot deceive (though mainly because of intellectual immaturity). The idea of The child has no sexual complications, has little comprehension of joy or suffering, 4. *Ethico-Religious Evaluation*. Antiquity rarely speaks of the innocence of children, there is no bar to children becoming emperors.

and perverse; the rich often amuse themselves with slave children. On the other hand, (in boyish pranks), and art gives better depictions of children. But taste is sentimental e.g., the divine child of the golden age (Vergil). Drama makes some use of children prayer are made for children, and their loss is bewailed. Poetry revives ancient motifs, 3. *The Rediscovery of the Child in Hellenism*. Parental love continues, provision and nence even in marriage.

depicts adultery, jealousy, procuring, and pederasty. Another trend is toward conti- success. Philosophers tend to shun marriage, poetry magnifies free love, and the novel regarded as unimportant. Laws are passed favoring larger families but with no great Depopulation comes with abortions and the prevention of pregnancies. Children are lie behind the exposure of children, but economic considerations are also important. 2. *Decline and Countermeasures from the Classical Period*. Cultic and genetic factors greeted with feasting. Rome takes a similar view, but with little personal feeling.

antiquity because they enhance the strength of a family and the state. Their birth is 1. *Original Positive Estimation*. Children, especially sons, are valued highly in early 1. *Antiquity*.

B. The Child from the Natural and Ethico-Religious Standpoint.

affectionate address (Jn. 13:33; 1 Jn. 2:12, 28; 3:7, 18; 4:4; 5:21). In the NT it occurs only in 6. *teknon*. This is a nursery term for a "small child." In the NT it occurs only in

and the false prophetess (Rev. 2:13). also read of "children of light" (Eph. 5:8), "wrath" (2:3), "obedience" (1 Pet. 1:14), inhabitants of Jerusalem are its "children" in Joel 2:23; Mt. 23:37; Lk. 13:34. We progeny in Mt. 3:9; Gal. 3:7; 1 Pet. 3:6; cf. Gal. 4:21ff.; 2 Jn. 1; Lk. 7:35). The

5. *teknon*. This word means "child" (or "son") in the sense of progeny (also spiritual 4. *paidarion*. This is another diminutive denoting "little boy" or "young slave."

1 Jn. 2:18). undeveloped understanding but is also used in affectionate address (cf. Jn. 21:5;

it may also denote "servant" (social position). Figuratively it carries the sense of 3. *paidion*. This word means "small child" with reference to age or descent, and

are his "children." orators or doctors (*paides rhetoron, paides asketion*). Figuratively an author's works

The community obviously agrees with the teaching of Jesus in the sayings that it transmits. It supports missionaries and their dependents (1 Cor. 9:5). Paul accepts marriage as an order of creation in spite of an ascetic inclination (1 Cor. 7). The family teaching in Eph. 6:1ff. displays a positive attitude to children and their upbringing. 1 Tim. 2:15, which does not mean that childbearing is a basis of salvation or a means of doing penance, calls the bearing (and nurture?) of children a work that promotes salvation:

I. Affirmation of the Child as a Creature of God.
III. The NT.

(although attestation of this is late).
duty owed to the child, and the children of proselytes are baptized with their parents age and must attend the great feasts as soon as possible. Circumcision is seen as a in the law. Boys, who alone must keep the law in its entirety, are taught from an early (1 Sam. 1:28). There are no child priests. Judaism lays the main stress on instruction 1:4; Dt. 4:9; 11:19; Prov. 4:1ff.). Early dedication to the sanctuary is possible but rare ings. Children attend family offerings and planned instruction is given (cf. 1 Sam. the cultic fellowship. Firstborn males belong to God and must be redeemed by offer- 3. *The Participation of the Child in Religious Exercises.* Circumcision initiates into to sensual desire.

unwillingly or by its own fault it is chained to matter. Children in any case are open and children soon yield to it. Where dualism has an influence, the soul is pure, but children are not personally responsible in the first years, but the evil impulse is present, original sin, although each person affirms Adam's deed afresh. Rabbinic argument (cf. Ps. 51:5; Gen. 3) that only God can break. Judaism develops a full doctrine of be stressed (Jer. 31:29-30; Ezek. 18:2ff.), there is a nexus of sin, guilt, and punishment b. The OT does not see children as innocent. Though individual responsibility may but the messianic child is highly estimated (Is. 7:14ff.).

(Is. 3:4; Eccl. 10:16; cf. Gen. 8:21), and they need discipline (cf. 2 Kgs. 2:23ff.), children have prophetic gifts (1 Sam. 3:1ff.). Children may be ignorant and self-willed from children (Ex. 20:12). The babbling of children glorifies God (Ps. 8:2). A few a. The OT stresses parental love (Gen. 22:2; 1 Kgs. 3:26) but demands obedience 2. *The Estimation of the Child.*

immoderation.
nations. Ascetic inclinations are rare (cf. the Essenes) except in warnings against marriages are pleasing to God. Abortion and exposure of children are pagan abomi- childless. Contraception is infamous. Intercourse is for the sake of children. Pure aspect with reference to the people. Levirate marriage provides for those who die are a gift from God (Ps. 127:3ff.). The family lives on in them. Judaism stresses this (Gen. 1:28). To be childless is a source of sorrow and vexation (Gen. 15:2). Children 1. *The Religious Evaluation of Progeny.* In the OT increase is an order of creation

II. The OT and Judaism.

Their initiation is customary. They officiate in the mystery ritual.
c. Children have a place in the mysteries too. They join in the processions of Eleusis. guarantee chastity, many Greek cults entrust priestly functions solely to children. the vestal virgins. The vestal virgins themselves are appointed as small girls. To boy at the games cuts the victors' leaves from the sacred olive. Boys and girls assist

11:1). Salvation history controls the relation, and God is more often depicted as King of divine sonship in natural terms. In the mysteries it comes by initiation, with definition as the goal. The OT applies the thought nonmythologically to the people (Hos. 1:10). The word *telosion*, which suggests a closer personal relationship. Greek religion thinks of divine sonship in connection with initiation, with del-

C. Divine Sonship.

I. Religious History. The motif of divine sonship arises mainly in connection with the word *telosion*, which suggests a closer personal relationship. Greek religion thinks of divine sonship in natural terms. In the mysteries it comes by initiation, with definition as the goal. The OT applies the thought nonmythologically to the people (Hos. 1:10). The word *telosion*, which suggests a closer personal relationship. Greek religion thinks of divine sonship in connection with initiation, with del-

3. *The Child in the Cultus.* The prayers of children are thought to be efficacious and we read of choirs of boys and choir schools, as well as of boy lectors. Infant Baptism and Communion. Infant baptism is said to be an apostolic tradition, and the delay in baptism dates only from the fourth century. For infant communion there is witness from the time of Cyprian (*On the Lapsed* 9).

2. *The Relation to the Child.* The church depicts childish innocence but does not forget the nexus of evil. Children are immature and even foolish but also fresh and friendly, so they must not be scorned. Christ is lauded as the divine child. Augustine tends to stress infant sin but is led to conversion by the prophetic voice of a child.

1. *The Child as a Creature of God.* Eschatological hopes and ascetic inclinations militate against the high view of children, but the church maintains the biblical doctrine of creation. It thus protects marriage and fights licentiousness, contraception, abortion, and the exposure of children. Clement of Alexandria offers a fine presentation which combines the best of antiquity with the Christian legacy. He sees the lack or loss of children as a heavy burden and commends marriage for the sake of the nation, the children, and the good of the world so far as it rests in our hands (cf. *Stromateis* 3.3.22ff.; 9.67.1, etc.).

IV. The Later Church

an answer to objections. The story of the blessing of the children (Mk. 10:13ff.) might well have been seen as the common participation of the whole people (1 Cor. 10:1-2), and patristic testimony. Porphy custom (cf. Jewish proselyte baptism) favor infant baptism. So do the relation-ship to circumcision (Col. 2:11), the concept of eschatological sealing (Ezek. 9:4, 6), and the exposure of children. Clement of Alexandria offers a fine presentation which combines the best of antiquity with the Christian legacy. He sees the lack or loss of children as a heavy burden and commends marriage for the sake of the nation, the children, and the good of the world so far as it rests in our hands (cf. *Stromateis* 3.3.22ff.; 9.67.1, etc.).

3. *The Child in God's Saving Counsel.* Jesus' teaching is explicable only on the assumption that children have a place in God's saving counsel. Paul's objective view of God's saving work has a similar implication (Rom. 5:18-19; 11:25). The need for faith raises a question, but faith does not effect salvation; it receives it. The transmission of the infancy stories and of the account of the blessing of children is hardly conceivable if children are excluded from God's plan (cf. also Acts 2:39).

b. Children are numbered with the community, take part in crucial events (Acts 2:15), are present at services (20:9, 12), and are under instruction (Eph. 6:1ff.). Whether children are baptized is debated. The household baptisms and contemporary custom (cf. Jewish proselyte baptism) favor infant baptism. So do the relation-ship to circumcision (Col. 2:11), the concept of eschatological sealing (Ezek. 9:4, 6), and the exposure of children. Clement of Alexandria offers a fine presentation which combines the best of antiquity with the Christian legacy. He sees the lack or loss of children as a heavy burden and commends marriage for the sake of the nation, the children, and the good of the world so far as it rests in our hands (cf. *Stromateis* 3.3.22ff.; 9.67.1, etc.).

2. *Affirmation of the Individuality of Children?* Jesus evaluates children highly (Mt. 18:2ff.; 19:13ff.). This is not because of a Hellenistic sense of their relative innocence, but because their littleness, immaturity, and need of help keep the way open for God's fatherly love.

than Father. Individualism comes to the fore later, but divine sonship is not at the heart of Jewish piety.

II. The NT

1. Jesus puts divine sonship in the center. It rests on grace, and since the original relation has been broken, there has to be reacception into it. Jesus bears God's definitive offer, not simply because he enjoys a unique divine sonship, but because he is sent for this purpose. His own sonship differs from ours, and he is never called the *teknon theou*. *teknon* either denotes descent from Abraham as a precondition of divine sonship (Mk. 3:9), or it denotes divine sonship in parables (Mk. 7:27; Mt. 21:28).

2. For Paul believers have divine sonship through Christ's work. It does not come by creation or physical descent but involves true descent from Abraham (Gal. 3:6ff.; Rom. 4). It has a universal sweep and carries with it freedom and adulthood (Gal. 3:25ff.; 4:1ff.; Rom. 8:31ff.). *tekna theoi* is used as well as *huiot*, but Christ is never *teknon*. Full sonship is still hoped for (Rom. 8:23).

3. In John only Christ is *huios*; believers are *tekna* (1:12; 11:52; 1 Jn. 3:1). Sonship means being born of God but with a reference to fellowship rather than individual deification. The thought of the people and eschatological hopes are still present (1 Jn. 11:51-52; 1 Jn. 3:2), but there is a victorious possession that drives out fear. A break with sin and love of others are demanded (1 Jn. 3:9ff.).

4. Other NT writings do not use *teknon* for believers, but James and 1 Peter relate sonship very clearly to regeneration (Jms. 1:18; 1 Pet. 1:23).
III. The Church. While the church never forgets the truth of divine sonship, it tends to be overgrown by alien naturalistic and moralistic concepts.

[A. OEPKE, V, 636-54]

paits theou [servant of God, child of God]

A. The OT

I. The Secular Use of *ebed*.

1. The Hebrew original of *paits* in the phrase *paits theou*, i.e., *ebed*, carries a stress on personal relationship and has first the sense of "slave." OT law offers some protection to slaves, for Israel itself is redeemed from bondage, slaves are part of the cultic fellowship, and they can act representatively for their masters.

2. The word then comes to be used for the "paid soldier" and even more broadly the "court official"; these are the king's servants.
3. A third use is to denote general political subjection.
4. On the basis of court usage the term is then used in polite phrases like "your humble servant."

5. A special use is for servants of the sanctuary (Josh. 9:23).

II. The Religious Use of *ebed*.

1. The term serves as an expression of humility used by the righteous before God. Different emphases in this regard are self-abasement, the implied claim on God for help, and grateful self-commitment when help is received. These elements are present in other nations too, but distinctive in the OT are the exclusiveness and totality involved in being God's servant, the gracious decision of God which makes it possible, and the historical character of the relationship. These factors give the status of the *ebed* a unique security. God himself calls Moses his servant (Num. 12:7-8; cf. Ps. 119:76).

The divine call is the basis of confidence even though enemies arise against God's

servant (Ps. 109:28).

2. In the plural the term becomes a designation for the righteous, those who seek

refuge in God (Ps. 34:22), those who love his name (Ps. 69:36), his saints (Ps. 79:2), his people (Ps. 105:25). The two poles of the concept are election and obedience.

3. In the singular "servant of God" is a term for Israel. Is. 41:8ff. seems to initiate this usage. Abased by the exile, Israel is elected, created, and gathered by God (41:8-9; 44:2, 21). The role of the people as God's servant here is the passive of reception. It

is summoned only to "convert" (44:22).

4. "Servant of God" may also be a term for distinguished figures. Among these

are the patriarchs, who stand in a gracious relationship to God and are pledges of his will to save. Then comes Moses (Ex. 14:31; Num. 12:7-8), who specifically embodies God's words and works as an active servant who enjoins the law, orders the conquest, regulates the cultus, and promises rest; to obey Moses is to obey God, for God has chosen him as his minister. Later the kings are servants of God with the special role of securing the people against its enemies. David, chosen by God, is a special instance

who is also a sign of promise in darker days (cf. 1 Kgs. 11:34; Ps. 89:3; Jer. 33:21-22). In certain circumstances even a pagan ruler may act as God's servant, e.g., Nebuchadnezzar in Jer. 27ff. Alongside the king is the prophet, the servant of God who has a unique office as God's messenger (1 Kgs. 18:36). God himself is present in such

messengers, so that the phrase "my servants the prophets" becomes almost a fixed one. The prophets warn the people and show it the true meaning of its history. The older writing prophets for the most part avoid the term "servant," probably because of its associations with the cultic and courtly piety which they castigate. Nevertheless,

it aptly denotes their function. In the prose sections of Job, God calls Job his servant even though he does not belong to Israel. Job belongs to God as his creature and in virtue of his uprightness and his refusal to renounce God with cursing when subjected

to testing.

5. A special question arises with the references to the suffering servant of the Lord

in Is. 42:1ff.; 49:1ff.; 50:4-9; 52:13-53:12. There is no reason to isolate these passages from their general context, but the problem arises how the figure of the *'ebed* is to be understood in them, whether collectively or individually. 49:3ff. seems to support an individual reference. The individual may be either a royal or a prophetic figure, and of these the latter is the more likely, for ear and tongue (50:4-5) are the organs of this servant's work, and prophets may judge and liberate as well as kings (42:1ff.). In the immediate context the author himself may well be intended; anonymity is preserved, because the important point is that the servant belongs to God, being fashioned, elected, grasped, called, and equipped by God (cf. 42:1ff.). The task of the servant is to publish justice, not perhaps in the general sense of a proclamation to the nations, but in the special sense of the restoration of Israel, which itself will put idols to shame, glorify God's name, and thus bring light and salvation to the whole world (42:1; 49:5-6). Yet this task cannot be accomplished without suffering (cf. Jeremiah), though whether this is persecution by his own people, oppression by Babylon, or a mortal(?) sickness is not clear from the text, and the depiction in 52:13-53:12 transcends biographical features and may not unjustly be seen as pointing to the true Servant of the Lord who is yet to come. Meaning is found in the suffering, for it has a vicarious character and is thus obediently accepted by the servant as divinely ordained (53:6, 10). This is not just blind obedience, nor does it relate only to the vicarious ministry effected by the suffering, for the servant of Is. 53 triumphantly believes that God will

confess him even beyond the tomb (50:7ff.), that he will receive from God his right (49:4) and his reward (53:12). This is not just a private transaction, for it will be seen by the rulers of the nations, and will thus serve to promote God's honor and to proclaim his faithfulness in the world at large.

B. The LXX Translations.

1. *Translations of 'ēbēd*. 'ēbēd occurs 807 times in the Hebrew and is translated by the *pais* group 340 times, the *doulos* group 327 times, the *oikētes* group 36 times, the *therapōn* group 46 times, and *hulos* and *hypēretēs* once each; there are no equivalents or very free renderings in 56 instances. *pais* predominates in Genesis, but *therapōn* in Exodus. In Leviticus, Numbers, and Deuteronomy various terms are used, but *pais* is to the fore again in Joshua. *doulos*, however, hardly appears at all in the Hexateuch. From Judges to 2 Kings, however, *doulos* alternates with *pais*, *doulos* being "slave" in the stricter sense and *pais* the "free servant" of the king, i.e., the soldier or official. The service of God is expressed by *doulos* even in the case of Moses or Joshua, since this is not a service into which one may freely enter. The differences between the renderings in the first group and this later group are probably due to the fact that the first group is an older translation which reflects more of the Greek sense of the nearness of God and man, while the later group uses the harsher *doulos* for the relationship with God in order the better to emphasize the divine sovereignty. After Judges to 2 Kings, the groups begin to interfuse except that *therapōn* fades from the picture. Psalms prefers the sterner *doulos*, as do the Minor Prophets, but Isaiah and Daniel opt for *pais*. Alternation occurs in Jeremiah, and the omission of any rendering at all in many cases shows that the translator(s) find it hard to decide on the proper equivalent. The same alternation occurs in Ezra and Nehemiah.

2. *The Servant of the Lord Passages in Isaiah*. The LXX of Is. 42:1 inserts Jacob and Israel into the text, showing that a collective interpretation is held. On the other hand, the LXX of 52:13-53:12 might well have an individual reference. *paidion* is used in 53:2, and in view of 9:5 this might suggest a messianic understanding (cf. the future in 52:14-15 and the recurrent use of the term *doxa* with no real original). As distinct from the Hebrew, the LXX states that divine retribution is exerted on the wicked for putting the servant to death. This is regarded as part of the servant's exaltation.

C. *pais theou* in Later Judaism.

1. *The Twofold Meaning of pais theou*.

1. *Child of God*. *pais theou* is rare in Judaism after 100 B.C. It may mean either "child" or "servant" of God; the context usually shows which. The plural *paises theou* occurs for Israel or the righteous in Wisdom. Since Wisdom also depicts the righteous in terms of suffering, the servant of God of Is. 52:13ff. has here become the child of God.

2. *Servant of God*. After 100 B.C. *pais theou* more often means "servant of God," e.g., when applied to Moses, the prophets, or the three children (Bar. 1:20; 2:20; Dan. 9:35 ☉).

II. *Persistence of the Religious Use of 'ēbēd*.

1. *Self-Designation in Prayer*. In addition to *pais*, other words such as *doulos* and *dikōnos* are used for 'ēbēd, and these alone occur when what is expressed is abasement before God in prayer.

2. *Servants of God*. This phrase is often used for Israel, the prophets, the righteous, priests, and even proselytes, parents, and angels.

leads to the avoidance of such terms as Servant of the Lord or the Elect for the examples date only from around A.D. 200. After this period opposition to Christianity uncertain, Justin's testimony in *Dialogue* 36.1 etc. is secondary, and incontestable sayings in ch. 53. As regards the suffering Messiah, the first witness is textually Israel. The rabbis apply 42:1ff. and 52:13ff. to the Messiah, including the passion remain, and the passage is taken to describe the establishment of messianic rule over the whole of 52:13-53:12 messianically. In it only weak traces of the sufferings as referring to final judgment. The Targum, which rests on older material, interprets translation also takes Is. 53 messianically, especially in the understanding of 53:9ff. of a leprous Messiah, also inferred by some rabbis, is read into 53:4. Theodotion's The translation of Is. 53:8-9 in Aquila has the servant exercise judgment, and the idea In the NT the rulers in Lk. 23:35 mockingly call Jesus the Chosen One (Is. 42:1). respect of the Servant's exaltation. The Peshitta refers Is. 53 to the future Messiah. (light of the nations), etc. It fuses the Son of Man and the Servant, although only in Messiah in language based on Is. 42:1 (the elect), 53:11 (the righteous one), 42:6 phrase from 49:6 to the work of the returning Elijah. Ethiopian Enoch describes the which applies to 42:1; 43:10; 49:6; 52:13; 53:11, is messianic. Sir. 48:10 applies a (41:8), David (43:10), Noah (49:8-9), and Moses (53:12). The third interpretation, case of 53:7-8. Individual verses are sometimes referred to other figures, e.g., Jacob second interpretation refers the sayings to Isaiah himself (49:5), although not in the upright teachers. Qumran does not clearly apply the "servant" to the community. The there are occasional references to penitent sinners or sufferers, to the prophets, or to Israel. In allusions the righteous or the prophets may be perceived, and in exegesis Is. 41:8-9; 44:1ff.; 45:4; 38:20; 49:3ff.). In the collective sense, the servant is mostly in the different passages. The first is a collective one on the basis of the Hebrew (e.g.,

2. *Palestinian Judaism*. Palestinian Judaism advances three different interpretations does not occur in Palestinian Judaism until the eleventh century A.D. the righteous (as Origen testifies in *Against Celsus* 1.55). This is an interpretation that refers 42:1ff. to Israel. It also takes Is. 53 collectively; the servant here is a type of interpretation becomes more general. Thus Hellenistic Judaism (unlike Palestinian) and *doctos* is preferred as closer to the original. On the basis of the LXX the collective sense of "child" as well as "servant." In the second century A.D. the picture changes 1. *Hellenistic Judaism*. At first *pais* is the usual word for 'aged', and it carries the diaspora, which develops independently, partly as a result of divergent LXX readings. allusions and solid exposition, and between the Palestinian tradition and that of the there has to be a uniform interpretation. One must also distinguish between mere rest of the book, nor the Servant Songs from these chapters. Nor do they think that of God" occurs 19 times in 41-53. The rabbis do not isolate these chapters from the references to Isaiah, Eliakim, and David in Is. 20:3; 22:20; 37:35, the singular "servant III. *Interpretations of the Servant of the Lord Passages in Isaiah*. Apart from the the term only in OT quotations. The form is always "my servant"; God is the speaker. Targums on Is. 42:1; 43:10; 52:13; Zech. 3:8; Ezek. 34:23-24; 37:24. The rabbis use Zech. 3:8. This usage continues only in 4 Esdr. 7:28 etc.; Syr. Bar. 70:9, and the 5. *The Messiah*. The Messiah is "my servant" in the OT in Ezek. 34:23-24; 37:24-25; title is solidly established only for Moses, next for David.

such figures as Moses, David, Noah, Abraham, Isaac, Jacob, Aaron, Elijah, etc. The 4. *As a Title of Honor*. A few instances may be found of *pais* as a title of honor for B.C. but is not common.

3. *Collective Use*. The collective use of the singular for Israel lives on after 100

Messiah, and textual alterations and tendentious reinterpretations occur in renderings of Is. 53, e.g., referring Is. 53:12 to Moses. Nevertheless, a distinctly nonmessianic interpretation of Is. 53 does not occur even though it might seem to have been natural for the rabbis to link the chapter more generally with current ideas of the atoning power of death, e.g., in the case of criminals, or the righteous, or martyrs, or children. In sum, Is. 42:1ff.; 43:10; 49:1ff.; 52:13ff. are taken messianically, the messianic understanding is constant in the case of 42:1ff. and 52:13ff. (with reference especially to judgment), and a messianic interpretation of the passion sayings of 53:1ff. fairly certainly goes back to the pre-Christian period.

D. *pais theou* in the NT. Of eight instances of this phrase, one refers to Israel (Lk. 1:54), two refer to David (Lk. 1:69; Acts 4:25), and the other five to Jesus (Mt. 12:18; Acts 3:13, 26; 4:27, 30). Lk. 1:54 has righteous Israel in view. The references to David are liturgical and are taken over from later Judaism.

1. *pais theou* as a Title of Jesus.

1. *The Provenance.* In the few instances in which Jesus is called *pais theou* we obviously have early tradition. Indeed, *pais theou* may also underlie other passages, e.g., Mk. 1:11; 9:7, where the basic quotation may well be Is. 42:1 (cf. the imparting of the Spirit, the textual vacillation between *agapetos* and *ektelegmenos*, and the version in Jn. 1:34). In Jn. 1:29, 36, too, the unusual *amnos* may go back to an original Aramaic that might mean "boy" or "servant" as well as "lamb," and if so the use of *pais theou* in the church could well originate in Aramaic-speaking circles. After the NT there are only eleven instances in three works, but these instances are all in liturgical contexts (Did. 9.2-3; 10.2-3; 1 Clem. 59.2ff.; Mart. Pol. 14.1ff.; 20.2), and in all but two cases the same liturgical formula is used. In the light of the usage in Acts 4:27, 30, this suggests that we have here an ancient title that never becomes as common as *kyrios*, *Christos*, or *huios theou*, but lives on in the eucharistic prayer, in doxology, and in confession. The provenance of the title is to be sought in the Palestinian community; the Gentile churches do not favor it (preferring *huios*) because it seems not to do full justice to the majesty of the risen and glorified Lord.

2. *The Meaning.* The reserve of the Gentile churches suggests that "servant" rather than "child" is the original meaning (cf. the juxtaposition with David in Acts 4:25, 27, 30 and Did. 9.2-3, and the references to Is. 52:13ff. in Mt. 12:18; Acts 3:13ff.).

3. *The Change in Meaning.* In Gentile churches *pais theou* signifies "child of God" from at least Mart. Pol. 14.1 and possibly from 1 Clem. 59.4. It is unlikely, however, that "son" is the meaning in Acts, and "servant" persists as the sense in Didache. If *pais* can have at times a distinguished, archaic ring, it has a lowly ring as well, and for this reason it does not commend itself to Gentile Christians.

II. *Christological Interpretation of the Isaianic Servant in the NT.*

1. *The References.* Only in Mt. 8:17; 12:18ff.; Lk. 22:37; Jn. 12:38; Acts 8:32-33; Rom. 15:21 are verses from Isaiah referred directly to Jesus, but many direct and indirect allusions fill out the picture. Thus we find obviously pre-Pauline tradition and formulas, e.g., in 1 Cor. 15:3ff.; 11:23ff.; Phil. 2:6ff.; 1 Tim. 2:6; Gal. 1:4, etc. (the *hyper* formula); Rom. 5:16, 19; 10:16; perhaps 8:32. Pre-Synoptic formulas may also be cited, e.g., Mk. 14:24; 10:45; 1:11; Lk. 2:32; Mt. 12:18ff.; Mk. 9:12. Acts also contains obvious tradition and formulas, e.g., 8:32-33; the title *ho dikaios* in 3:14; 7:52; 22:14. Primitive formulas may also be traced in 1 Pet. 2:21ff.; 3:18; 1:11; Heb. 7:27-28; 7:25. The same applies to the Johannine works, e.g., Jn. 1:29, 34, 36; 1 Jn. 2:1, 29; 3:7; Jn. 10:11, 15, 17-18; 16:32. Paul himself quotes Is. 52:15 in Rom.

15:21, but with a missionary rather than a christological slant. Matthew contributes an obvious allusion to Is. 53 in 26:54. The lack of references in James, 2 and 3 John, Jude, 2 Peter, and Revelation and the paucity of references in Paul, Hebrews, and John support the conclusion that like *pais theou* the christological interpretation of Isaiah belongs to the oldest stratum of tradition and quickly takes on fixity of form. Of the Isaiah passages only 42:1ff.; 49:6; 52:13ff. are expounded messianically, as in the case of Palestinian Judaism.

2. The Setting in the Primitive Church

a. Scripture Proof. In the primitive church the setting of the christological interpretation of the servant passages is in the proof from Scripture. The situation after the death of Jesus necessitates a proof that the crucifixion is divinely planned. Usually Is. 53 is taken to be so well known that a general reference to Scripture is enough, but the passage is quoted in Acts 8:32-33, and details of Jesus' life are found in Is. 42:1ff.; 53, along with a prophecy of the unbelief of Israel in Is. 53:7, and of the apostolic mission in Rom. 15:21.

b. Primitive Christology. Many christological predicates are based on Isaiah, e.g., *pais* itself, *hulos amnos*, *arnion*, *eklektos*, *agapetos*, and *dikaïos*, and perhaps the description of Jesus as *hilastros* (1 Jn. 2:2) and *parakletos* (2:1). Various formulas also derive from Isaiah, e.g., the *hyper* formula, (*para*/*didonai*), and the phrase *airain ten hamartian* (or *anapherein hamartias*).

c. Liturgy. The "many" (*pollon*) of the eucharistic sayings points to the servant passages (Mk. 14:24), and the liturgical formula *dia Iesou tou paidos sou* lives on with great tenacity in the eucharistic prayer and doxology. The hymn of Phil. 2:6ff. extols Jesus as the servant and draws on the Hebrew text in vv. 6-9 (cf. especially the harsh phrase *heauton ekenosen* [v. 7] as an exact rendering of Is. 53:12). The contrast between humiliation and exaltation, too, plainly reflects Is. 53. The song of Simeon in Lk. 2:29ff. takes up Is. 49:6 and applies it to Jesus.

d. Exhortation. Is. 53 plays an important role in exhortation. Jesus as the servant is a model of ministry (Mk. 10:45), unselfishness (Phil. 2:5ff.), innocent and voluntary suffering (1 Pet. 2:21ff.), and humility (1 Clem. 16.1ff.). In particular, he is an example for the martyr to follow (Ignatius *Ephesians* 10.3). No phase of early Christian life does not bear the stamp of Servant Christology.

III. Does Jesus See Himself as the Servant of Isaiah? The Gospels say so (cf. Mk. 9:12; 9:31; 10:33; 14:8; 24, 61; 15:5; Mt. 26:2; Lk. 24:7, etc.). If there are indications that the present form of some of these statements comes in part from the community, there are points in the texts that forbid their dismissal as inauthentic. Jesus is forced by the situation to expect a violent death (cf. the charges of blasphemy and sabbath-breaking, the need to seek safety in flight, and the examples of the fate of the prophets and of the Baptist). If Jesus expected a violent death, he must have reflected on its purpose, and it is natural that he should have found it in the contemporary concept of the atoning power of death. Since Is. 40ff. obviously affects his sense of mission, the references to Is. 53 fit into the framework of his ministry. Five considerations support the antiquity of the relevant sayings. First, they do not show any plain influence of the LXX. Second, the intimations of the passion and glorification are general and not colored by the actual events of the crucifixion and resurrection. Third, the sayings are firmly anchored in the context (cf. especially Mk. 8:31; 14:8; Lk. 22:37; Mk. 9:12). Fourth, the use of the passive for God's action, which is a later Jewish mode of speech, is a token of the personal style of Jesus, and it occurs in Mk. 9:31 in a saying that has an archaic ring because of its conciseness, its enigmatic character, and

its wordplay. Fifth, Is. 53 plays a role in the eucharistic sayings (Mk. 14:24), which in their form in the Gospels (as distinct from Paul in 1 Cor. 11:23ff.) are shown by many Semitic features to belong to the bedrock of the tradition. If Jesus rarely refers Is. 53 to himself, and never in the material peculiar to Matthew and Luke, this is probably because it is only in his teaching of the disciples that he declares himself to be the Servant who has the divinely ordained task of dying vicariously for the many who have come under divine judgment. It is as he goes to death willingly, innocently, and patiently in accordance with the will of God that his death has unlimited atoning power. The life that he pours out is life from God and with God.

[J. JEREMIAS, V, 677-717]

palai [earlier, long ago], *palaios* [old, ancient], *palaiotes* [aged, obsolete], *palaiōō* [to make old]

palai. This word has such senses as "earlier," "before," "once upon a time," "long since," and "for a long time." It occurs seven times in the NT, for "just before" in Mk. 15:44; 2 Cor. 12:19, much "earlier" in 2 Pet. 1:9, "long ago" in Mt. 11:21; Lk. 10:13; Heb. 1:1; Jude 4.

palaios.

1. This word means "old" with such nuances as "past," "ancient," "antiquated," and "venerable" (usually *archaios* in secular Greek); *kainos* and *neos* are antonyms. In Paul *palaios* has greater theological force than *archaios*.

2. The LXX uses *palaios* for various Hebrew terms, but unlike the verb *palaiōō*, which denotes the uselessness of worn-out things, and figuratively the transitoriness of creaturely life (cf. Ps. 32:3; Gen. 8:12; Job 21:13; Is. 65:22), it has no theological significance.

3. In the Synoptic tradition *palaios* occurs in Mk. 2:21-22 and parallels; Lk. 5:36ff.; 5:39; Mt. 13:52 in the sharp antithesis of old and new. In Mk. 2:21-22 Jesus points out the incompatibility of old and new in proverbial sayings. The meaning depends on whether the sayings refer more strictly to the question at issue or more generally to the total mission of Jesus. The latter is more likely; his message is something completely new, although the new is also a fulfillment of the old (Mt. 5:17). Lk. 5:39 seems to contradict what precedes, but in context it is a warning against overvaluing the old. Mt. 13:52 is probably to be interpreted along the lines of 5:17, since the parables in Mt. 13 all deal with the new thing that Jesus presents.

4. Paul, too, sets the old over against the new. Indeed, in 1 Cor. 5:6ff. the old heaven is evil, the reference being to the old life of sin. The antithesis of the old and the new man in Rom. 6:6; Col. 3:9; Eph. 4:22 is along similar lines. The old, crucified with Christ (Rom. 6), is incompatible with the new, and is thus to be put off and to give place to the new (Col. 3:9; Eph. 4:22). Vices mark the old man, but the new is renewed in God's image (Col. 3:5ff.). One may see here an allusion to baptism (cf. Gal. 3:27-28). The law brings no renewal, and its covenant is thus the old one (2 Cor. 3:14) which is the letter that kills. Christ has brought the new covenant of righteousness which replaces it. The old covenant, however, is still a covenant of God.

5. I John mentions the old commandment and the new but in a different way, for the old commandment here is that which Christians have already heard (cf. Jn. 13:34-35), and there is thus no antithesis between the two (1 Jn. 2:7).

1. The Hebrew original means "cunning" but in Proverbs it may also mean "prudent". Since the LXX uses the group mostly in Proverbs, it tends to take on a more

B. The LXX and Philo.

have the secret of success will use it unscrupulously. Imitation stands in the way. The negative use rests on the assumption that those who The reason why the positive aspect is poorly developed is that the sense of human *panourgos* is not magical wood but the gallows. The group is used for wily animals. use in which the sense is "capable of anything." A piece of wood befitting the 2. The limited positive use is secondary and comes only after centuries of negative there is the suggestion of a false and presumptuous self-evaluation.

A. Nonbiblical Usage.

1. The group denotes "ability," but when it expresses all-around human ability

panourgia [cunning, craftiness], *panourgos* [cunning, crafty]

panoptia → *hoplon*

panegyris means "gathering of the people," especially cultic (cf. in the LXX Hos. 2:13; 9:5). The only NT instance is in Heb. 12:22, where it is probably in apposition to "myriads of angels" and means "festal assembly." For such an assembly in the NT, cf. Rev. 4. [H. SEESMANN, V, 722]

panegyris [festal gathering]

palingenesia → *ginomai*

→ *panoptia*

pale means "wrestling," but Greek tragedy prepares for it the broader sense of "conflict," and Philo uses it figuratively for the wrestling of the ascetic. It occurs in the NT only in Eph. 6:12, which gives Christian warfare an eschatological dimension as part of the great final battle that has begun and is intensifying. Christian wrestling is with demonic forces, and the reward is deliverance in the judgment (cf. also 1 Th. 5:8; Rom. 6:13; 13:12). [H. GREYVEN, V, 721]

pale [wrestling, conflict]

[H. SEESMANN, V, 717-20]

We thus have here an antithesis similar to that of Jesus and Paul. the new covenant, has declared the old to be outdated, so that it is ready to disappear. is theologically significant only in Heb. 8:13, which argues that God, by setting up in the LXX, it occurs in the NT in Heb. 1:11 (quoting Ps. 102:25) and Lk. 12:33, but *palaios*. This word means "to make old," "to declare to be obsolete." Important only in Rom. 7:6, where the service which consists only in observance of the written code is outmoded and must give way to service in the power of the Spirit. *palaios*. This rare word means "aged" or "what is dated." It occurs in the NT

palaios aged, obsolete

positive sense. Fear of God confers practical wisdom and this implies the ability to do things successfully. The *huidos panourgos* is a model of obedience in Prov. 13:1. Strach follows the same pattern. *panourgia* is good if based on wisdom, otherwise not. Philo once uses *panourgia* for what might be "skill," but even here the sense is bad, as the context shows (*Allegorical Interpretation of Laws* 2.106-07). Humans may have *panourgia*, but their use of it has evil results. One may see from Gen. 3 that it has a satanic background, and it comes at the head of Philo's list of vices (*On the Sacrifices of Abel and Cain* 32).

C. The NT and Early Church.

1. The NT uses the group negatively. "Cunning" is the meaning in Lk. 20:23, 2 Cor. 12:16, and probably 2 Cor. 4:2. In the quotation in 1 Cor. 3:19 Paul differs from the LXX, perhaps on the basis of the Hebrew, or by recollection of Job 5:12. The NT thus follows the usual sense, but with a suggestion of satanic *panourgia* and with a feeling that the group has a self-righteous ring.

2. In *Hermas Visions* 3.3.1 *Hermas* is called *panourgos* in a warning against ulterior motives.

panotokrator → *kratōs*

parta [from, beside, before, etc.]

A. With the Genitive (Ablative).

1. Spatially the sense in such cases is "out of," "from beside," "from." 2. The word then denotes authorship: "from." In this sense it comes a. after verbs of asking, demanding, etc. (cf. Mt. 20:20), or verbs of taking, receiving, or buying (cf. Mt. 18:19; Mk. 12:2; Eph. 6:8). Another use b. is with verbs in the passive to denote the doer or logical subject (cf. Lk. 1:45; Jn. 1:6). We also find it c. in movements that stress the starting point or actions that stress the doer (cf. Mt. 14:43; Lk. 2:1; 8:49). Important here are the coming of the Son from the Father (Jn. 6:46) and the procession of the Spirit (15:26). We then find it d. in various prepositional expressions, e.g., Rom. 11:37, where the covenant is willed by God, Mk. 5:26, where the reference is to what the woman has, and Mk. 3:21, where the relatives of Jesus (or perhaps even the disciples) are indicated.

B. With the Dative (Locative).

1. Spatially, *parta* in such constructions is used a. with things for "beside," or "by" (cf. Jn. 19:25), and b. with persons to denote proximity, as in Lk. 9:47, being at home or in a household (1 Cor. 16:2; Lk. 19:7), and presence, fellowship, or sphere of influence (Jn. 14:17, 23; 1 Cor. 7:24).

2. Forensically *parta* is used for appearance "before" a judge (2 Pet. 2:11).

3. Figuratively the term indicates presence with someone who makes an evaluation (Rom. 2:13), or favor with someone (God in Lk. 1:30, men in 2:52), or a quality (cf. God's omnipotence in Mt. 19:26, his impartiality in Rom. 2:11, human faith in Mt. 8:10), or inner relationship (Mt. 21:25).

C. With the Accusative.

1. Spatially *parta* in such constructions means a. "toward" (Mt. 15:10) and b. "beside," "by" (Lk. 7:38; Mt. 13:1) or "along," "by" (Mt. 4:18).

parabasis. This word means "striding to and fro," "stepping over," "transgressing." (cf. in the LXX Ps. 101:3). In the NT it denotes sin in relation to the law. In Rom. 2:23 the Jew dishonors God by transgressing the law, and in 4:15 the law brings wrath because there is transgression only where there is law. Between Adam and Moses there is sin but no *parabasis* because the law is not yet given. In Gal. 3:19 the law is given to show that evil deeds are transgressions of God's will. In 1 Tim. 2:14 Eve is deceived first and becomes a transgressor by violating God's prohibition.

(or beyond) are guilty of transgression. 2 Jn. 9 the reading *parabaino* is explanatory. Those who do not abide but go ahead God's commandment. Even observance of human tradition may be transgression if the relief the battle of Jesus against Pharisaic piety. Transgression is sin where it is against apostolic office has incurred guilt. In Mt. 15:2-3 the double use brings into sharp sion of the law. In Acts 1:25 the use suggests that Judas by withdrawing from his 5. The word is rare in the NT, where sin is a demonic force and not just transgress-

(On the Special Laws 3.30.61). violation of the laws of marriage, i.e., by remarriage after divorce and by adultery 4. Philo stresses the penalty for transgressing laws. In two instances he refers to divine law and commandments or harming the state (the political order). 3. Josephus follows the usage of the LXX either with reference to breaking the Various Hebrew words are used which denote aberration, rebellion, apostasy, etc. gressing God's word (Num. 14:41) or covenant (Josh. 7:11) and turning aside from 66:24 God calls backsliders *hot parabebekotes en emol*. Other expressions are trans-

nances, e.g., Ex. 32:8; "turning aside from the right way" (cf. also Dt. 9:12). In Is. 2. The LXX applies the term to the violation of God's commandments and ordi- contracts, wills, etc., or breaking one's word. A religious use parallels the legal use, original spatial sense is rare and the most common use is for disregarding statutes, (transitive), and c. "to pass over," "let slip" (transitive). In the papyri the 1. This verb means a. "to go beside" (intransitive), b. "to overstep," "transgress" *parabaino*.

parabaino [to transgress], *parabasis* [transgression], *parabais* [trans- gressor], *aparabatos* [unchangeable], *hyperbaino* [to transgress]

2. Comparatively, *para* expresses a. preference ("before"; cf. Lk. 13:2), compar- ison ("more than," "than"; cf. Lk. 3:13; 1 Cor. 3:11 [with "other"]), and exclusion ("except," "in place of"; cf. Rom. 1:25, where idolatry does not lie alongside true worship but takes its place). 3. Denoting difference, *para* means a. "by so much" (cf. Lk. 5:7) and "less" (2 Cor. 11:24). 4. Adversatively the sense is "without regard for," "in spite of," "against"; cf. Heb. 11:11; Rom. 1:26 (contrary to nature); 11:24 (by divine intervention); 4:18 (against hope); Acts 18:13 (contrary to the law). 5. Causally, the meaning is "because of," "on account of," as in 1 Cor. 12:15-16, where one member cannot say it is not of the body because it is not another member [E. H. RIESENFIELD, V, 727-36]

para from, beside, before

In Heb. 2:2 every transgression of the law carries a due penalty, and in 9:15 Christ's death serves to remit the transgressions committed under the old covenant, i.e., the acts of disobedience against God's law that have brought Israel into guilt against God.

parabasis. In secular Greek this word usually means a "companion" or "helper" and only rarely a "transgressor." In military usage it denotes the warrior who stands in a chariot beside the charioteer or the foot soldier set among the cavalry to seize and mount horses whose riders have fallen. The papyri, Josephus, and Philo do not use the term. In the NT Paul uses it for a transgressor of God's commands. Thus in Rom. 2:25, 27 Gentiles may rightly accuse Jews of being themselves transgressors, and in Gal. 2:18, refuting the suggestion that Christ is made an agent of sin, Paul argues that by setting up the law again he would make himself a transgressor, for transgression arises only under the dominion of law. Jms. 2:9 shows that respecting persons is transgression of the law, and 2:11 makes the point that even by breaking a single commandment one becomes a transgressor of the law.

aparabatos.

1. This rare word usually means "unchangeable," "immutable" (cf. the stars).
2. In law it thus comes to mean "valid," "unalterable," "inviolable."
3. In the NT Heb. 7:24 says that Christ has an eternal and imperishable priesthood, not just in the sense that it cannot be transferred to anyone else, but in the sense of "unchangeable."

hyperbaino.

1. This word means "to step over," "to exceed a limit," "to transgress," and "to overlook." In the papyri we find it for a share that "falls" to someone. Another expression is "to pass over in speech," i.e., to be silent.
2. The LXX uses the word for crossing a threshold (1 Sam. 5:5), climbing over palisades (4 Macc. 3:12), leaping over a wall (2 Sam. 22:30), stepping over a boundary (Job 24:2), passing in a race (2 Sam. 18:23). It also means "to surpass" (3 Macc. 6:24). A theological sense is "to overlook" (Job 9:11), and even "to forgive" (Mic. 7:18).
3. Philo uses the word frequently for "to disregard" and "to cross the limits" (e.g., of selfishness, of truth, or of nature).
4. The only NT instance is in 1 Th. 4:6. If the word has no object here, the sense is "to sin," but if it goes with "his brother" like "wrong," then it means "to overreach," "to betray." The latter is more likely in the general context.

[J. SCHNEIDER, V, 736-44]

parabole [comparison, parable]

A. Secular Greek.

1. This word has the following senses: "setting beside," "standing beside," "aberration," and "division." In rhetoric it means "similitude," "parable."
2. Rhetoric distinguishes between the comparison, the metaphor, the metaphor which has passed into common use, the simile, the allegory, and the parable. The latter compares two things from different fields in order to elucidate the unfamiliar by means of the familiar.
3. Epic poetry makes great use of similitudes because of their illustrative power

(10:16), the parable is a similitude which uses evident truth from a known field (nature or human life) to convey new truth in an unknown (the kingdom, the nature and action of God). In the stricter sense parables are more developed similes or metaphors (Mt.

2. *Definition and Form of NT Parables.* More than a metaphor (Mt. 16:6) or simile (10:16), the parable in the usual sense. In Hebrews it is a "type" or "counterpart" a parable combined with a comparison, a proverbial saying, or, in most instances, as that of *mashal-parabole* in the OT and the rabbis. In the Gospels the *parabole* is while *paroinia* occurs three times in John and once in 2 Peter. The use is the same.

C. The NT.

1. *Usage.* In the NT *parabole* occurs 45 times in the Gospels and twice in Hebrews, 1. Usage. In the NT *parabole* occurs 45 times in the Gospels and twice in Hebrews, to elucidate, but they have also an oracular quality.

Some parables have two climaxes, which causes complications. The parables are meant context, as in the NT. The point of comparison may be stated in the final sentence. parables are rare. A short introductory formula marks off the parable from the general The aim is usually to establish or explain a statement, often polemically. Eschatological. The rabbis use the term *mashal* impartially for pure or mixed similitudes and allegories. may have the form of short sayings or they may be longer fables, allegories, or stories. 3. The Palestinian rabbis use parables that are close to those of the Gospels. They

2. In apocalyptic, similitudes are means of giving eschatological instruction. Earthly events clarify heavenly events. Visions of heavenly and future mysteries (judgment, resurrection, abodes of the blessed, etc.) are also parables.

3. The Palestinian rabbis use parables that are close to those of the Gospels. They events clarify heavenly events. Visions of heavenly and future mysteries (judgment, resurrection, abodes of the blessed, etc.) are also parables. 2. In apocalyptic, similitudes are means of giving eschatological instruction. Earthly events clarify heavenly events. Visions of heavenly and future mysteries (judgment, resurrection, abodes of the blessed, etc.) are also parables. 1. In the LXX *parabole* is mostly a rendering of *mashal*, which indicates likeness. At first the *mashal* is a proverb (1 Sam. 10:12); we find it in the phrase "to become a proverb or byword" (Is. 14:4). In Wisdom writings it is the wise saying and comprises examples from life, rules of prudence and courtesy, vocational advice, moral admonitions, and religious directions. Many proverbs use the comparative "as" (Prov. 25:11ff.; 26:18-19). Comparison is also made by juxtaposition (15:16; 16:8). But parallelism is predominant. Since sages love veiled expressions, *parabole* and *ainigma* ("riddle") are often synonymous. In Ps. 78:2 the *mashal* is a didactic poem that seeks to solve the riddle of the people's history. Another form of *mashal* is the developed comparison or similitude (cf. 2 Sam. 12:1ff.; Judg. 9:8ff.). The prophets find parables helpful, either constructing them (Is. 28:23ff.) or receiving them in visions (Am. 7:8). The best known is the parable of the vineyard in Is. 5. The OT parable in this sense is a complete story whose meaning is hidden and may be either discerned independently or disclosed by the prophet. In Ezekiel the *mashal* is a word of divine revelation (Ezek. 17:2; 24:3); another word is needed to interpret it (17:11ff.; 24:6ff.). In Ps. 49:4 the psalmist speaks as a prophet who has received from God a word that explains the strange prosperity of the wicked. Parabolic actions are also performed by the prophets. As a rendering of *mashal*, *parabole* takes on a richer content that carries over into the NT.

B. The OT, LXX, and Later Judaism.

1. In the LXX *parabole* is mostly a rendering of *mashal*, which indicates likeness. At first the *mashal* is a proverb (1 Sam. 10:12); we find it in the phrase "to become a proverb or byword" (Is. 14:4). In Wisdom writings it is the wise saying and comprises examples from life, rules of prudence and courtesy, vocational advice, moral admonitions, and religious directions. Many proverbs use the comparative "as" (Prov. 25:11ff.; 26:18-19). Comparison is also made by juxtaposition (15:16; 16:8). But parallelism is predominant. Since sages love veiled expressions, *parabole* and *ainigma* ("riddle") are often synonymous. In Ps. 78:2 the *mashal* is a didactic poem that seeks to solve the riddle of the people's history. Another form of *mashal* is the developed comparison or similitude (cf. 2 Sam. 12:1ff.; Judg. 9:8ff.). The prophets find parables helpful, either constructing them (Is. 28:23ff.) or receiving them in visions (Am. 7:8). The best known is the parable of the vineyard in Is. 5. The OT parable in this sense is a complete story whose meaning is hidden and may be either discerned independently or disclosed by the prophet. In Ezekiel the *mashal* is a word of divine revelation (Ezek. 17:2; 24:3); another word is needed to interpret it (17:11ff.; 24:6ff.). In Ps. 49:4 the psalmist speaks as a prophet who has received from God a word that explains the strange prosperity of the wicked. Parabolic actions are also performed by the prophets. As a rendering of *mashal*, *parabole* takes on a richer content that carries over into the NT.

13:31-32; 18:12ff.). They derive their power from the obvious general truth that is used. But then many parables take the form of stories with secondary details in which a single experience constitutes the known truth (Mk. 4:3ff.). In other cases we have stories in which the truth is presented without figurative garb (Lk. 10:30ff.; 12:16ff.; 16:19ff.; 18:9ff.). Jesus takes his material from nature (Mk. 4:26ff.) or Palestinian life. He uses ordinary occurrences (the leaven), typical incidents (sowing seed), and exceptional circumstances (the workers in the vineyard). He uses stock metaphors but these do not become allegories, although some parables (Mk. 12:1ff.) are close to allegories. Current happenings might be used. While the tendency of expositors to allegorize parables was a mistake, some parables have more than one climax, and the stories are organisms, so that several points of comparison might arise (e.g., the sower and different soils). One must also avoid generalizing, for Jesus is not illustrating general truths but preaching the kingdom of God. The connecting statement, then, lies in a living context within the theme of Jesus' preaching. In form the parables are like those of the rabbis. They begin with a brief introductory formula. An (*amen*) *lego* *hymn* often gives emphasis to the point. The parables may or may not include an application and sometimes end with a question. The application may be antithetical (Lk. 12:40, 56). The final aim is to clarify but not without demanding response from the hearers.

3. *The Question of Transmission.* The fidelity of transmission seems to be very high. The parables bear the imprint of Jesus' thought and style, and are true to the Palestinian setting. Comparison of the different versions shows that there may be secondary additions, and the community may have adapted for believers some parables that were originally addressed to opponents (cf. Mt. 18:12ff.; Lk. 12:58-59). Allegory tends to invade eschatological parables (cf. Lk. 14:16 and Mt. 22:2), although allegorical features may well have been original. The question of authenticity is particularly urgent when interpretations are given (Mk. 4:13ff.; Mt. 13:36ff.). The disciples ask for these interpretations because of the oracular nature of the parables (cf. Mk. 4:34). Some exegetes believe that allegorical elements and stylistic peculiarities in the interpretations suggest a community setting.

4. *The Meaning and Purpose of the Parables in Jesus' Preaching.* Mk. 4:33-34 says that Jesus makes much use of parables because the people is slow to understand. Jesus has come at a critical hour and seeks to evoke the right response (Lk. 12:54ff.). As a prophet, he has to be clear. The parables carry their own message, but they presuppose listeners who will accompany the speaker and grasp the point of comparison. Those who do not have the spiritual power to do this, or who reject the revelation of God, will be sifted out by parables. If Jesus uses parables as an aid to understanding, they also serve as wells where there is unbelief. This raises the question of Mk. 4:11, which with its *hina* suggests that parables deliberately conceal the truth with a view to hardening and judgment. On a critical understanding, this is a later construction which ascribes the unbelief of Israel to the prior counsel of God that Jesus fulfils by using parables. On a conservative view, the saying reflects the experience of Jesus as he proclaims the actualization in himself of the divine plan of salvation but meets with the two responses of faith and unbelief; his sayings are light and salvation to disciples but darkness and judgment to the unresponsive masses who hear the same words but do not perceive their truth, and thus come under the prophecy of Is. 6:9-10.

5. *The Message of the Parables.* The parables deal with the kingdom of God, God's nature and work, and human destiny. While rabbinic parables expound the law, the parables of Jesus are mostly eschatological (although not apocalyptic). Most of Jesus'

1. The LXX does not use the noun but has the verb for military orders, summons to an assembly (1 Sam. 10:17), and official proclamations (2 Chr. 36:22).
 2. Philo uses the verb for God's commands, and also has the nouns *parangelma* and *parangelia* for precepts, legal statutes, and demands.

B. Hellenistic Jewish Usage.

A. General Greek Usage. This group has to do with "intimation" in various senses, the only one of which to occur in the NT, with much modification, is that of "order" or "direction." While *parangellein* denotes transmission of the command, *keluein* has the actual command in view.

parangello [to give orders, command], *parangelia* [order, command]

D. The Apostolic Fathers. *parabolē* occurs twice in Barnabas in allegorical interpretation of the OT (cf. 6.10 and Ex. 33:1ff., and 17.2). The word here means a saying with an allegorical sense, a mysterious intimation of the divinely ordained future. Hermas uses *parabolai* in the title of the third part. The first five *parabolai* are extended comparisons that are built on current metaphors and accompanied by partly parabolic and partly allegorical interpretations with interwoven admonitions. In 6-10 the *parabolai* are visions which impart divine revelations in figures of speech, and explanations are again given. [F. HAUCK, V, 744-61]

6. *Figurative Language in Paul, James, and Revelation.* Paul does not use the word *parabolē* but draws comparisons from human life, e.g., armor, leaven, milk, the temple, the mirror. In more extended comparisons he refers to the legal status of the married woman, to believers as a crop, to the Christian life as a contest, to the community as a bodily organism, to resurrection bodies as seed and plant. James, too, is rich in figures but uses no true parables. Revelation, after the apocalyptic manner, makes copious use of visions, allegories, and symbols, but not parables.

are incumbent on them. The love that God requires recognizes no human limits (Lk. 10:30ff.).
 humility (Lk. 18:9ff.), gratitude (Lk. 7:36ff.), and a readiness to forgive (Mt. 18:23ff.)
 10:24-25), and must shine out like a city on a hill (Mt. 5:14). Integrity (Mt. 15:10ff.),
 mandated. Disciples have no claims (Lk. 17:7ff.), share the fate of their master (Mt.
 human destiny, self-examination (Lk. 14:28ff.) and prudent action (16:1ff.) are de-
 judge (Lk. 18:1ff.), and a more than generous employer (Mt. 20:1ff.). As regards
 and action, he is like a loving father (Mt. 7:9ff.; Lk. 15:11ff.), a kind and righteous
 and the kingdom will reverse all earthly values (Lk. 16:19ff.). As regards God's nature
 fulness is required (Mt. 25:1ff.). Only doers will stand in the judgment (Mt. 7:24ff.),
 security are fools (Lk. 12:16ff.), and the unfruitful are under threat (13:6ff.). Watch-
 mandated (Mt. 6:24), the end will entail separation (13:24ff.), those who seek earthly
 kingdom will grow (4:31-32) and permeate the world (Mt. 13:33). Decision is de-
 demons must yield (3:27), an invitation to enter the kingdom is issued (2:17). The
 sudden coming (Mk. 13:28-29; Mt. 24:43-44). The old aeon has gone (Mk. 2:21-22),
 veil (Mk. 12:1ff.). As regards the kingdom, the parables stress its imminence and
 theme, but seek by veiled speech to stir the audience to find the statement behind the
 parables are interwoven into a didactic context. Some, however, are not bound to a

mediate abode of the redeemed in Lk. 23:43. Other NT terms for the intermediate state are table fellowship with Abraham (Lk. 16:23), being with the Lord (2 Cor. 5:8) or Christ (Phil. 1:23), and the heavenly kingdom (2 Tim. 4:18). In Mk. 13:27 the

C. The NT.

1. *The First, Hidden, and Last Paradise.* The term *paradisos* occurs in the NT only in Lk. 23:43; 2 Cor. 12:4; Rev. 2:7. It is not used for the garden, but the paradisaical state is implied in Rom. 3:23; 5:12; Mt. 19:8. The concealed paradise is the intermediate abode of the redeemed in Lk. 23:43. Other NT terms for the intermediate state are table fellowship with Abraham (Lk. 16:23), being with the Lord (2 Cor. 5:8) or Christ (Phil. 1:23), and the heavenly kingdom (2 Tim. 4:18). In Mk. 13:27 the same garden of God.

4. *The Identity of Paradise.* While there are references to the first paradise, the last paradise, and the intermediate paradise, these are not three entities but one and the same garden of God. merge into one another.

3. *Present Hiddenness of Paradise.* If the paradise of the first age is to return, it still exists in hidden form. It is the present home of the righteous; Sheol is the abode of the wicked. Suggested locations are on earth, on a high mountain reaching up to heaven, or in heaven. The delights of the intermediate and eschatological paradise that all the righteous will share its delights.

2. *The Last Age.* Hope develops for a final age of bliss, and this hope uses the paradise motif (Ezek. 36:35). There is indeed an expected return of the original paradise in apocalyptic, which by means of the belief in resurrection offers assurance material for embryoidery.

B. Paradise in Later Judaism.

1. *The First Age.* Statements about paradise begin with Gen. 2-3, which offers rich material for embryoidery.

2. Hebrew and Aramaic also adopt the word but use it only in the secular sense. is God's "park" and *paradisos* becomes a technical religious term.

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in 1 Tim. 1:3; the aim of the charge (v. 5) is love. What the Lord commands is the supreme authority (1 Cor. 7:10), but this authority stands behind Paul's own commands

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C. NT Usage.

1. The Synoptics use *parangellein* for "to command," but only with Jesus as subject. Thus he instructs the disciples (Mt. 10:5), commands the spirits to depart (Lk. 8:29), orders the cleansed leper (5:14), tells the crowd to be seated (Mk. 8:6). Luke shows a liking for the word.

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paradisos [paradise]

parago → *aggōgē*; *paradeigmatizō* → *deiknymi*

[D. SCHMITZ, V, 761-65]

dead will assemble in the heavenly world. The final paradise is mentioned in Rev. 2:7, for all the victor sayings have an eschatological thrust, and the fruit of the tree of life is a privilege of the last paradise (cf. Jerusalem in 22:1-2, Jerusalem being the center of the renewed earth).

2. *Paul's Rapture*. In 2 Cor. 12:4 Paul refers to his rapture to the abode of the righteous departed. He does so with great reserve, and it is not certain that paradise is the same as the third heaven of v. 3. The visions of the Lord are visions given by the Lord, not visions of Christ among the departed.

3. *Fellowship with Christ*. Jesus' answer to the prayer of the penitent thief is that he will be with him in paradise (Lk. 23:43). This is the hidden intermediate paradise, but the eschatological "today" points to the dawn of the day of salvation. Fellowship opened to the worst of penitent sinners by fellowship with the Messiah. Fellowship with Christ is the distinctive Christian characteristic of the intermediate state (cf. Acts 7:59; 2 Cor. 5:8; Phil. 1:23; 2 Tim. 4:18; Jn. 12:26; Rev. 7:9ff.). This replaces speculation about paradisaical delights.

4. *Paradise and Hades*. The NT says that Jesus enters paradise (Lk. 23:43) and offers his blood in the heavenly sanctuary (Heb. 7:26-27; cf. also Jn. 3:14; 8:28). Yet it also refers to his sojourn in *hades* and perhaps to redemptive work there (cf. Rom. 10:7; Acts 2:27; 1 Pet. 3:19-20). Both conceptions express the same assurance of faith in the unique atoning efficacy of Christ's work, but from different angles.

5. *Jesus Restores Paradise*. In Rev. 2:7 it is Jesus who gives the fruit of paradise to the victors. But the NT goes further, for Jesus has already restored paradise by his coming. Thus in Mt. 11:5 his word and work fulfil Is. 35:5-6, and in Mk. 10:2-3 he reimposes the divine will in paradise (cf. also Mk. 1:13; 7:37) and in John his offering of the symbols of paradise in the bread and water of life. The NT makes only sparing use of the term, probably because of the danger of the intrusion of fantastic ideas, as in the inauthentic saying reported by Papias.

[J. JEREMIAS, V, 765-73]

→ *hades*

paradidomi, paradosis → *didomi; paradoxos* → *dokéo; parazéō* → *zélōs; parathékē* → *tithēmi; paraitōmai* → *aitéo*

parakaléo [to exhort, comfort], *paraklesis* [exhortation, comfort]

A. Common Greek Usage.

1. These two words have a wide range of meaning, the first sense being that of "calling to" either literally or with such nuances as calling for aid, inviting, and summoning.

2. A second sense is that of "beseeching," e.g., calling on the gods in prayer, or, from a superior to an inferior, proposing.

3. A third sense is that of "exhorting" or "encouraging," and even on occasion of "winning over" for a plan.

4. The final sense is that of "comforting," mostly in the form of giving exhortation or encouragement in times of sorrow. This is not a common use.

B. Greek Judaism.

1. *Hebrew Equivalents and Their Influence*. In the LXX the words are used for 15 Hebrew terms and also occur in free renderings. Mostly, however, they are used for

naham, and this makes "comfort", the main sense, especially in bereavement (Gen. 24:67): The verb in particular also refers to the comfort that God gives his people under judgment, or individuals in temptation.

2. *The Group in the LXX with No Hebrew Original*. Where there is no Hebrew original, the sense of comfort is almost completely absent, and instead we have such senses as exhortation, encouragement, strengthening, reassuring, proposing, and inviting.

3. *The Extracanonical Writings*. Outside the biblical sphere we seldom find the special LXX use, and such meanings as asking, admonishing, beseeching, etc. predominate. Thus we find "to invite" in Philo and "to invoke" God in prayer in Josephus. Only in the Testaments of the Twelve Patriarchs and 4 Esdras is the idea of comfort more commonly present, whether with God's comfort in view or the comforting of Zion in her mourning.

C. Comfort and Comforters in Nonbiblical Antiquity.

1. *Comfort and Admonition*. The group contains an imperative element ("to admonish") that is accompanied by the indicative ("to console"). A theoretical distinction is made between them but they come together in practice. Exhortation is a form of comfort with a view to overcoming or setting aside grief.

2. *Comforters*. Antiquity works out different forms of comfort for the elderly, the dying, the bereaved, the separated, exiles, and the victims of injustice or handicaps. All have the duty of offering comfort. The dying give it in parting words, and the dead in writings in which they figure. Mourners try to console themselves in the same way as they console others. They may read works of consolation, and rational considerations have a consoling effect, as does the recounting of one's troubles.

3. *Ways and Means of Comfort*. The ways of giving comfort are personal presence, visits, letters, and consolatory writings. Professional comforters are also available. Means of comfort are philosophical teachings, religious teachings and practices, e.g., prayer and the mysteries, and such things as music, diversions, sleep, and even wine.

IV. Reasons for Comfort

1. *Epicurus*. Among reasons for comfort the Epicureans suggest that death is the absolute end, so that there is no reason to grieve for the dead. The true comfort is life itself, i.e., the remembrance that each day might be the last, and therefore the receiving and using of each hour as a gift.

2. *Common Reasons*. Among reasons for comfort commonly adduced are the recollection of past happiness, the consideration of good things still remaining, the thought of the duration of the universe but also of its corruptibility, compared to which individual suffering is petty, and the thought of the universality of death, which over-

takes great as well as small.

3. *The Thought of Immortality*. The main basis of comfort in antiquity is the idea of the immortality of the soul. The good are not dead; death is the birth of never-ending life, a returning home. On this view life itself is an exile, with the body as a prison or burden, and death a joyous liberation. One should thus dwell on the better hereafter to which the dead have gone and in which they enjoy a heavenly reward and the fellowship of the blessed gods. The mysteries especially nurture this view. In general, the gods themselves are not comforters. They fix the time of death and will not abandon those who are under their protection, but their function in antiquity is not to console, and the ancients have more fear of their envy than trust in their friendship. For all the appeals to the thought of a better hereafter, many of the state-

and Jewish.

4. *Reasons*. The reasons are partly the same as in the pagan world and partly biblical solation and blessing.

3. *Forms*. The main forms are visits and letters. Books close with words of comforters mourners.

2. *Duty*. The duty of comforting falls on close relatives, teachers, colleagues, pupils, neighbors, etc. To give comfort is a good work and a following of God, who himself die young, and to those who are conscience-stricken.

1. *Occasions*. Comfort is given to bereaved relatives, to the teachers of those who

1. *Human Comfort*

E. Human and Divine Comfort in Judaism.

the servant (Is: 61:2).

who both judge and comfort (cf. Ezek: 4ff. and 33ff.; Jer: 31:18ff.), and especially 119), Scripture (2 Macc: 5:19), wisdom (Wis: 8:9), and among humans the prophets, 4. *Mediators*. God channels his comfort through mediators, e.g., his word (Ps. knees (66:12).

scribe God's comfort. His people find consolation at his breast (66:11) and on his 3. *Metaphors*. The metaphors of the shepherd (Is: 40:1ff) and mother (66:13) de-make of ruins a *paradisos* (51:3).

that of Is. 40:1ff. The time of salvation is the time of God's comfort when he will for individuals (Ps: 23:4) and the people (Is: 54:1ff). The great promise to Israel is 2. *Comfort*. God's proper work is to comfort. He turns desolation into consolation mention it too. Such desolation is finally a divine judgment (Is: 51:19).

human comfortlessness (69:20-77:2). Lamentations (1:2-9:1-6) and Ecclesiastes (4:1).

1. *Comfortlessness*. There is no true comfort apart from God. The Psalms express 11. *Divine Comfort*

mourning be brief, for nothing can be altered and lamentation is harmful.

3. *Self-comforting*. Often comforters counsel self-consolation. Sirach advises that Wine is a particular solace in trouble (Gen: 5:29; cf. Prov: 9:16-7).

2. *Means*. Visits are customary, and bread and wine are brought (Jer: 6:5, 7). is like a king among his troops (29:25).

console the mourning (Job: 29:25). Some may do it badly (1:6-2) but a true comforter 2:11), but also those more distant (cf. 2 Sam: 10:2). It is an honor to be asked to

1. *Bearers*. Relatives and friends are called upon to give comfort in the OT (Job 1. *Human Comfort*

D. Comfort and Comfortlessness in the OT.

the forces that make life a realm of suffering [G. STÄHLIN, V, 779-88]

"classically" how little our own insights and resources can help us when we encounter noblest consolation ends in capitulation to the majesty of death. Pagan antiquity shows extinguished torch, and the flawed rose express the hopelessness of antiquity. Even the about the world to come is false. Various symbols, e.g., the broken column, the are heard when the dead are summoned up to give the information that all that is said meaningless. Early death in particular suggests the futility of birth. Cynical notes mistic principle that life is evil and death a release testifies to a hopeless sense of or cease to be. Transitoriness as a source of consolation is cold comfort. The pessi-characterizes the world of antiquity. The dead are called blessed whether they live on ments to this effect have a note of uncertainty and unreality. A profound lack of hope

5. *Presuppositions*. Knowledge of Scripture and experience of comfort confer the ability to comfort.
6. *Self-comforting*. Judaism cultivates the ideal of self-comforting.
- II. *Divine Comfort*. With the OT Judaism extols God as the only true comforter. Hellenistic Judaism thinks God has planted a native hope in humanity, but Palestinian Judaism refers to such mediators of comfort as the word of promise, the prophets, the angels, and the Messiah. "Comfort" becomes a comprehensive term for the messianic salvation (Is: 40:1-11). The consolation of Israel is the messianic hope, and Menachem (Comforter) becomes a name for the Messiah.
- [O. SCHMITZ-G. STÄHLIN, V, 788-93]
- F. The Words in the NT. In the NT *parakaléo* and *paraklētis*, which do not occur in the Johanneine works or James, receive their main content from the NT event of salvation. Sometimes, of course, we also find the ordinary use (cf. especially Acts, e.g., 8:31; 9:38; 16:39; 28:14, 20, etc.). In other cases there is movement toward a specific use, e.g., when people ask Jesus for help. A general use for comfort occurs in Acts 20:12; 1 Th. 3:7; 2 Cor. 2:7, but this is on the basis of the gospel, and in the main the NT uses the words specifically for address with the three nuances of asking for help, exhorting, and comforting.
1. *Asking for Help*. This is a common use in the Synoptics when people turn to Jesus for help, e.g., in Mt. 8:5; Lk. 7:4; Mk. 5:18; 6:56; 1:40; 8:22. This asking is urgent beseeching. A similar use in Mt. 26:53 is for calling on God for help; Jesus does not avail himself of this open possibility.
2. *Exhorting*. This is a common use in Acts and Paul. It implies speaking in God's name and with the Spirit's power. Evangelistic entreaty is the point in 2 Cor. 5:20, but with a note of authority. Proclamation is also *paraklētis* in 1 Th. 2:3 (cf. Acts 9:31; 2:40; Lk. 3:18). What is meant is the proclaiming of salvation as also a claim on the will and action of the hearers. Often admonition to those already won is at issue (cf. Heb. 13:22; 1 Pet. 5:12; Jude 3; Phil. 2:1; Rom. 12:1, etc.). This admonition is "in Christ," or "by his name," or "by his meekness and gentleness," or "by the mercy of God" (cf. Phil. 2:1; 1 Cor. 1:10; 2 Cor. 10:1; Rom. 12:1). It rests on the saving work of God in Christ and is an inherent part of the apostolic ministry (1 Tim. 5:1; Tit. 2:6). The Holy Spirit is at work in it, and it is almost a function of prophecy (cf. 1 Cor. 14:3, 31; Acts 15:28, 31). Barnabas can give pastoral help as one who is filled with the Spirit (Acts 11:24). Accompanying words show that the admonition is not sharp, polemical, or critical, even though it is urgent and serious. The fact that comfort can be another meaning points in the same direction.
3. *Comforting*. It is in Paul and Hebrews that *parakaléo* denotes the comfort that God brings through his present and future salvation. Heb. 6:18 and 12:5 relate this comfort to exhortation and encouragement. Rom. 15:4 shows that it comes through Scripture and bases it on the divine constancy. This constancy is that of the divine love displayed in Christ (2 Th. 2:16-17). Paul is time and again concerned to comfort the churches in their afflictions (cf. Col. 2:2; 4:8). He himself is comforted by the kindness of Philemon (Phlm. 7). The good news about the Thessalonian church also comforts him (1 Th. 3:7). The same applies to the good news from Corinth (2 Cor. 7:6). 4. *Human and Divine Comfort*. Comfort is given by human agents but is real comfort only as it comes from God. God is the God of all comfort (2 Cor. 1:3-4) who makes the fellowship of suffering a fellowship of comfort (1:5ff.). While comfort derives from present salvation, it stands in the light of future deliverance, and is thus linked

- a. In Greek the verbal adjective *paraklētos* has first a passive sense, i.e., "called in to help." From this develops the sense of a "helper in court" (though not an advocate or professional adviser).
- b. The LXX does not use *paraklētos*, though two other OT versions (A and Ⓣ) have it for Job's "comforters." Josephus uses *aparaklētos* and *dysparaklētos* in a passive sense.
- c. The rabbis have *paraklētos* as a loanword and use it for an advocate before God. Conversion and good works are great advocates in the judgment.
- d. Philo also employs *paraklētos* for an advocate. Those who speak on behalf of accused persons are *paraklētoi*, and God's love, intercessions, and good works are *paraklētoi* before God. The symbolic adornment of the high priests' garment is his advocate in his atoning ministry in the temple.
- e. In the early church, apart from NT influence, Did. 5.2 refers to advocates who help only the rich. Eusebius *Ecclesiastical History* 5.1.10 mentions an Epagathos who is the *paraklētos* of the persecuted brethren before the governor. In general, then, *paraklētos* means a helper in court who might speak on behalf of those who are accused. Only in one instance do we find the sense of "comforter."
- 2. *The Meaning in the NT.* The limited NT use does not make any consistent impres-

A. The Linguistic Problem.

1. Use Outside the NT.

paraklētos [advocate, helper]

paraklētoi → *keimai*

→ *paramythēomai*

carries with it already the eternal comfort of the Father. [O. SCHWITZ, V, 793-99]

to the Son, which is preached as exhortation in the power of the Spirit, and which relate, then, to the saving work of the trine God which leads the needy as supplicants by the Spirit, and comfort that it will finally be consummated by the Father. The words thus presupposes that God's salvation is manifested in Jesus, exhorting that it is effected on the basis of the saving work of Christ and with a view to final deliverance. Asking (basis). In this sense the terms express God's aid to the churches in present affliction. The sense of "comfort" occurs in connection with salvation history (on an OT- "exhortation" comes into use both for missionary proclamation and pastoral admonition. The NT makes good use of the wealth of meaning in the terms *paraklein* and *paraklēsis*. The sense "to call in" fades into the background. "To ask" occurs mainly for requests addressed to Jesus during his earthly ministry. The meaning

5. *Conclusion.* The NT makes good use of the wealth of meaning in the terms *paraklein* and *paraklēsis*. The sense "to call in" fades into the background. "To ask" occurs mainly for requests addressed to Jesus during his earthly ministry. The meaning "exhortation" comes into use both for missionary proclamation and pastoral admonition. In this sense the terms express God's aid to the churches in present affliction (basis). In this sense the terms express God's aid to the churches in present affliction on the basis of the saving work of Christ and with a view to final deliverance. Asking thus presupposes that God's salvation is manifested in Jesus, exhorting that it is effected by the Spirit, and comfort that it will finally be consummated by the Father. The words relate, then, to the saving work of the trine God which leads the needy as supplicants to the Son, which is preached as exhortation in the power of the Spirit, and which carries with it already the eternal comfort of the Father. [O. SCHWITZ, V, 793-99]

2 Th. 2:16). glorious presence (Rev. 21:3ff.). For this reason it is eternal comfort and good hope in the light of the coming consummation when God will remove all suffering by his are awaiting messianic salvation (Is. 40:1ff.). The comfort of present salvation is set in the light of the coming consummation when God will remove all suffering by his glorious presence (Rev. 21:3ff.). For this reason it is eternal comfort and good hope

parakaleō to exhort, comfort

tion. In 1 Jn. 2:1 Christ as *parakletos* is plainly the "advocate" who represents the sinning believer in the Father's court. In Jn. 16:7ff. the idea of a trial is again present, but here the Spirit is the disciple's counsellor in relation to the world, and the context meaning "comforter," although adopted in some renderings, does not fit any of the passages. In the early church the Greek fathers take Jesus to be a *parakletos* in the sense of "advocate," Origen bringing in the idea of Christ's intercessory work. As regards the Spirit, the earliest sense is again "advocate," but some fathers then come to think of the Spirit as the "comforter," the Johannine discourses being designed, they think, to comfort the disciples on Jesus' departure. The Latin fathers use both *advocatus* and *consolator*, and so do Latin translations when they do not keep the Greek (*paracletus* or *paracletus*).

B. The Religious Background.

1. The Helper.

a. Mandaeen Writings. Some trace the origin of the use of *parakletos* in the Johannine works back to the concept of heavenly helpers. We find many such helpers in the Mandaeen literature. The term is an elastic one, but it is linked especially to the revealer.

b. The Odes of Solomon. These also speak of a heavenly helper but with reference to God himself. Parallels to the concept in John may be seen, especially in such Mandaean ideas as sending from above, imparting instruction, leading to salvation, and confirming in moral conduct, but the thought of the legal advocate does not occur, and the plurality of helpers contrasts with the two of John, Jesus and the Spirit. Again, neither in the Mandaeen writings nor in the Odes is *parakletos* a title.

2. The Advocate.

a. The OT. The origin of the Johannine use has also been sought in the concept of the advocate. This is important in the OT. The patriarchs (Gen. 18:23ff.) and prophets (Jer. 14:7ff.) intercede with God for others who are guilty or afflicted. The function of such people is also to declare God's will. A somewhat higher advocate is that of Job in Job 33:23 (cf. 5:1; 16:19ff.; 19:25ff.). This is the friend in heaven who not only serves as an advocate in the divine court but also gives correction and summons to repentance. For a similar use cf. Zech. 1:12; 3:1ff.

b. The Apocrypha and Pseudepigrapha. In these writings we again find the idea of advocacy, e.g., that of the prophets, the righteous, those who fear God, and the interceding angels, who can both prosecute and defend, and who also teach and advise those who are committed to their care.

c. The Rabbinic. Here again the idea of the heavenly advocate is common. The law, sacrifices, and good works have this function along with the righteous, interceding angels, and the Spirit, who both pleads with God for grace for Israel and reminds Israel of its duty toward God.

d. The NT. The concept of the advocate familiar in the OT and Judaism is obviously present in 1 Jn. 2:1. The OT and Judaism also offer many parallels for the view of the Spirit in Jn. 14ff., e.g., as authoritative teacher (14:26), witness to revelation (15:26), and speaker at the trial of the world by God (16:8ff.). The idea that the advocacy takes place both in heaven and on earth is also common to the OT and Judaism. On balance it seems that the NT usage is more closely linked to the "advocate" concept of the OT than to the "helper" concept of the Mandaeen world.

A. Meaning.
 1. *Structure and Basic Meaning.* Made up from *para* ("toward") and *mythēomai* ("to speak"), *paramythēomai* has the basic sense "to speak to someone in a friendly way." With reference to what ought to be done, it develops the sense "to admonish," with reference to what has been done, the sense "to console."
 2. "*To Admonish*." Nuances of this sense are "to urge," "to win over," "to spur on," "to encourage," "to persuade," and "to convince."
 3. "*To Console*." Nuances of this sense are "to cheer," "to refresh" or "tend" (plants), "to mitigate" or "soothe," "to lessen" (shocks), "to resolve" or "explain" (a contradiction), "to excuse," "to appease," "to pacify," and "to satisfy" or "atone."

paramythēomai [to admonish, console, paramythia [comfort], paramythion [comfort]]

paralambāno → *lambāno*; *paramēno* → *menō*

1. This word means "I stoop to see." It applies to a quick, stolen glance. A verb of seeing may be added, but this is unusual.
 2. The word occurs eight times in the LXX. The passive is used for the difficult Hebrew of 1 Kgs. 6:4. Elsewhere the idea is that of looking out of a window (Gen. 26:8) or into a window (Sir. 14:23).
 3. In Jn. 20:5 the beloved disciple looks into the tomb through the low entrance. The glance is not necessarily a fleeting one (cf. 20:11). A figurative use occurs in Jms. 1:25, where again more than a fleeting glance is at issue. In 1 Pet. 1:12 inquisitive peeping might be the point unless there is a desire for genuine perception.
 [W. MICHAELIS, V, 814-16]

parakypō [to stoop to see, look into]

parakōē → *akōō*; *parakolouthēō* → *akolouthēō*; *parakōō* → *akōō*

C. The NT Concept.
 1. The first clear idea linked with *parakōō* in the NT is that of the advocate at God's bar in heaven. In place of the many advocates Christians now recognize only the one, Jesus Christ. He is our intercessor at God's right hand (Rom. 8:34). He places his incorruptible life in the service of his people (Heb. 7:25). He not only claims the office of judge but also promises to be the defender of those who confess him (Mt. 10:32-33). The Christian idea of an eschatological paraclete goes back to Jesus himself.
 2. More richly developed, and difficult to define, is the idea in John of a Paraclete working in and for the disciples. First Jesus is such (14:16), then the Spirit, who, completing the work of Jesus, leads the disciples into all truth (14:26), witnesses to Jesus (15:26), and convicts the world (16:8ff.). This work is similar to that of the OT advocate and links up with descriptions of the Spirit's ministry elsewhere in the NT (Rom. 8:26-27; Mk. 13:11; Lk. 13:6ff.). The Greek term may well go back to the term used by Jesus himself in his mother tongue. In translation the many secondary senses rule out any single equivalent. If we are to avoid "Paraclete," the basic thought is that of "Advocate" but the more general "Supporter" or "Helper" is perhaps the best rendering.
 [J. BEHM, V, 800-814]

parakētos advocate, helper

paranómōs, paranómia → *nómos; parapikraínō, parapikrasmós* → *pikros; parapáptō, parapáptōma* → *páptō; paratérēō, paratérēsis* → *térēō; paratithēmī* → *tithēmī; pareimī* → *parousia*

→ *parakalēō, parakalēsis* [G. STAHLIN, V, 816-23]

calling believers into the kingdom and glory of Christ (1 Th. 2:12). comfort lies in the love of Christ (Phil. 2:1), and apostolic comfort rests on Gods of NT prophecy is the revelation of the mystery of Christ, the power of Christian and means fellowship in the suffering of Christ (2 Cor. 1:5; 1 Pet. 4:13). The content grounded in Christ. Comfort in persecution lies in the fact that it is for Christ's sake divine work in Christ. Comfort for death lies in the promise of resurrection that is read in the light of Christ. The comfort of the Father and the Spirit relates to the comfort. All thoughts of comfort are oriented to Christ. The OT offers comfort as it d. The Chief NT Motif. In the NT the name of Christ is the main reason for stands the heavenly comforter who is the source of all earthly comfort (2 Cor. 1:3).

of suffering is a fellowship of consolation. Above all earthly comforters, of course, that of God or Christ, but is probably the mutual love of the brethren. The fellowship be the point in 1 Th. 5:14. The same applies to Phil. 2:1, where the love might be has a strongly personal character (cf. also Col. 1:28). Mutual consolation seems to of their office. Paul also sees it as part of his apostolic ministry (1 Th. 2:11-12). It c. Bearers. First the prophets bring comfort (1 Cor. 14:3). Giving comfort is part *mal* has the church or its members in view (1 Cor. 14:3; Phil. 2:1; 1 Th. 2:12; 5:14).

prisoners (Mt. 25:36, 43), and orphans and widows (Jms. 1:27). Usually *paramythēō-* b. Recipients. The recipients of comfort in the NT are all who sorrow, the sick and word of consolation, and expression in the NT in 2 Cor. 1ff. and Mt. 28.

Two other Jewish customs, i.e., the letter of condolence and ending a book with a he also gives the true comfort of action by breaking the power of sickness and death. true comforter uses traditional forms of speech in Mk. 5:36; Lk. 7:13; Jn. 11:23, but bereaved and speak words or perform acts of sorrow and consolation. Jesus as the Jewish visit of condolence (11:19, 31). Comforters stay as close as possible to the a. Traditional Rites and the Comfort of Jesus. In John the reference is to the typical

2. Comfort and Comforters.

eschatological comfort, but always for comfort in the earthly sphere. possible difference is that *paramythēōmal* is not used directly for God's comfort or for the gospel with its dialectical relationship of imperative and indicative. The only distinction between them. In both the unity of admonition and comfort is rooted in 2:1). Since both terms combine admonition and comfort, it is hard to draw any clear is subsidiary to the more important *parakalēō* (cf. 1 Th. 2:12; 5:14; 1 Cor. 14:3; Phil. *parakalēō*, there is no word in John for Christian *paramythia*. In Paul *paramythēōmal* Since the reference in Jn. 11:19, 31 is to Jewish practice, and John does not use 1. Usage. There are only six instances in the NT, two in John and four in Paul.

C. The Group in the NT.

encouraging, soothing, comforting, or refreshing. B. The Group in the OT. The group does not occur in translation of the Hebrew but only in books in which the LXX is the original. The idea is usually that of

4. Special Meanings of the Nouns. The main sense of the nouns is "comfort," but they may also denote "means of comfort," "sign of comfort," and in the financial world "compensation," "interest," "pension," or "tip."

B. The OT and Judaism.
 1. The Mother of Immanuel. The word *alma* occurs nine times in the OT. Three times it means an unmarried woman (Gen. 24:43; Ex. 2:8; probably Ps. 68:25). This also seems to be the sense in Ps. 46:1; 1 Chr. 15:20; Cant. 1:3. The meaning is uncertain in Prov. 30:19, but the reference is probably to a girl who has just reached maturity. The same applies to Is. 7:14. Questions regarding Is. 7:14 are whether the

use of virgin girls or boys in magic, the special power of virginity is the point. In the gods, and ritual purity is a consideration (or freedom from demonic infection). In the of celibacy on priests, priestesses, and magicians, whether permanently or temporarily. Virginity is thought to convey special power, priestesses are viewed as married to the gods, and ritual purity is a consideration (or freedom from demonic infection). In the strict sense.

3. Virginity in Cultic Practice and Magic. Various motifs are at work in the imposing of celibacy on priests, priestesses, and magicians, whether permanently or temporarily. Virginity is thought to convey special power, priestesses are viewed as married to the gods, and ritual purity is a consideration (or freedom from demonic infection). In the strict sense.

by natural processes, and there seems to be no thought of parthenogenesis in the by conception is open to debate, since deities come in many forms, although usually youth, or of a virgin in the sense of unapproachable character. Again, what is meant idea is that of a virgin in the strict physical sense, of a woman still in the bloom of youth, or of a virgin in the sense of unapproachable character. Again, what is meant b. The Virgin as the Mother of the Divine Child. In religion we find many refer- ences to the virgin mother of the divine child, but it is not always clear whether the idea is that of a virgin in the strict physical sense, of a woman still in the bloom of youth, or of a virgin in the sense of unapproachable character. Again, what is meant

multiple use. Artemis is strictly *parthenos* but has varied functions as, e.g., the giver of fertility, the mistress of law, and the guardian of oaths. Virgin sacrifices are espe- cially powerful because of the combination of freshness and innocence. The same combination lies behind the worship of virgin deities. Athens is an example, for although she has some maternal characteristics, she epitomizes the chaste and unap- proachable maiden of nonsexual origin. Thus the term *parthenos* suggests the im- mutable, the self-sufficient, and the self-contained in a kind of mythicizing of autarchy.

a. Cultic Honoring of the Divine Virgin. In relation to female deities there is a

2. The Virgin in Religion.
 on freshness, or on physical or spiritual purity.
 down the more general sense yields to the more specific one of "virgin," with a stress cording to context the stress may be on sex, age, or status. By a process of narrowing 1. Usage. Of uncertain origin, *parthenos* means a "mature young woman." Ac- cording to context the stress may be on sex, age, or status. By a process of narrowing

A. Nonbiblical and Non-Jewish Use.
 [young woman, virgin] *parthenos*

pareisêrchomai → *êrchomai*; *parepidêmos* → *dêmos*; *parerchomai* → *êrchomai*; *pareisêrchomai* → *aphiêmi*

pareisâgo has the neutral sense "to bring forward," "to present," but often with the suggestion of something unlawful or furtive, e.g., "to introduce strange gods." The term does not occur in the LXX, Philo, or Josephus. In the one NT instance in 2 Pet. 2:1 the false teachers are unlawfully and secretly bringing in their destructive heresies (cf. Jude 4, where they insinuate themselves). The verbal adjective *pareisaktos* in Gal. 2:4 has the same emphasis. The term is a rare one and denotes someone who has wormed his way in and is at work where he does not belong. In Gal. 2:4 it is a disparaging term for opponents of the Gentile mission. [W. MICHAELIS, V, 824-26]

pareisâgo [to bring in secretly], *pareisaktos* [brought in secretly]

pareisâgo to bring in secretly

woman is an individual or represents all the women pregnant at the time in Israel, whether Immanuel is an individual or a representative name, and whether honey and milk are the food of deliverance or of judgment. In context the name Immanuel obviously signifies salvation beyond the immediate judgment, and Immanuel seems to be the child, not of the prophet's wife, but of an unknown woman. The father is not named because the child stands under God's protection and is under God's commission to bring salvation. In its immediate reference the verse carries no thought of a divine child, of divine conception, or of parthenogenesis.

2. *The Meaning of parthenos in the LXX.* As the usual rendering of Heb. *b'tula*, *parthenos* means "girl" in many instances, with chastity implied. A stress on virginity occurs in Lev. 21:13-14; Dt. 22:23, 28; 2 Sam. 13:2. When used with place names, the thought is that of not being forced, or, in the case of Israel, of nonpollution with idolatry. Only twice is *parthenos* used for '*alma*'. Although the LXX gives to *parthenos* a stronger emphasis on virginity, it may be used for the young woman who is raped in Gen. 34:3, and on purely lexical grounds one cannot say for certain that it means "virgin" in Is. 7:14, where it might simply denote a woman who is inviolate up to the moment of conception. On the other hand, the use of *neanis* in other renderings may well be polemical, and on the basis of LXX usage the translator of Is. 7:14 could well have had a nonsexual origin in view for Immanuel.

3. *The Allegorical Use in Philo.* Philo allegorizes the supernatural conceptions of the OT. For him Sarah etc. represent virtues. The soul has been corrupted by sensual things, but God makes it *parthenos* again by freeing it from desire, thus befitting it for converse with himself.

C. *parthenos* in the NT.

1. *General Use.* This use may be seen in Mt. 25:1ff. The daughters of Philip in Acts 21:9 are probably called *parthenoi* (adjective) in the sense of "unmarried."

2. *The Virginity of Mary.* Mary's virginity prior to Jesus' birth is not for ascetic reasons (cf. Mt. 1:23; Lk. 1:27). The virgin birth does not disparage marriage, and the idea of Mary's perpetual virginity is a later one. The virgin birth is by a natural process and is not meant to explain either the deity, the sinlessness, or the power of Jesus. In Luke the birth of Jesus plainly differs from that of the Baptist. Mary conceives a son by the creative act of God (1:27, 34). Mt. 1:18, 20 says that the generation is by the Holy Spirit, but in the sense of a new work of creation (cf. Gen. 1:2) rather than a divine begetting. The idea of a sacred marriage is wholly absent. The lack of other NT references to the virgin birth (e.g., in Paul or John) may be explained in different ways, e.g., its acceptance as self-evident, concentration on other matters, or in some cases ignorance on the question. Allusions, as in Jn. 1:13-14; Rom. 1:3; Heb. 7:3, are only indirect.

3. *The Ascetic Sense.* The word *parthenos* seems to have an ascetic sense in 1 Cor. 7:25, 28, 34, 36ff. Some see here a reference to women who have set up house with men so as to be economically independent. The literal sense is also possible in Rev. 14:4. 4. *The Figurative Use.* This is the more likely use in Rev. 14:4 (cf. the use of *porne* for the world). The redeemed have remained pure when tempted to fall into idolatry or licentiousness. The community is *parthenos* in 2 Cor. 11:2 as the bride of Christ. The word here signifies exclusive commitment. Paul has affianced the church to Christ and watches over it so that he may present it for marriage at the parousia.

partheni → *aphtheni*

[G. DELLING, V, 826-37]

in Ezr. 2:1.
(Ps. 119:54). The reference is usually to Israel or its members. "Exile" is the sense
a. The OT uses the noun to denote the state, position, or fate of a resident alien

I. *paroikia* and *parokéo*.
B. The OT.

a resident alien."
b. "noncitizen," "resident alien," *parokein* means a. "to dwell beside" and b. "to be
A. Secular Greek. *paroiikos* means a. "neighboring," "neighbor," and

paroiikos [resident alien], *paroiikia* [resident alien], *parokéo* [to live as a
resident alien]

[B. REICKE, V, 839-41]

D. The Apostolic Fathers. Interesting phrases in the apostolic fathers may be
found in 1 Clem. 35.10, Hermas *Similitudes* 8.4.1, and 1 Clem. 23.4.

sacrifices in Rom. 12:1.

offerings lies behind the exhortation to believers to present their bodies as living
to the priests, and this thought may underlie Col. 1:22, 28 and 2 Tim. 2:15. Bringing
Lk. 2:22 (cf. Ex. 13:2, 12ff.). In Lk. 17:14 the cleansed lepers are to show themselves
procedure. A cultic setting is presupposed when Jesus is presented in the temple in
23:33; 27:24). In all these instances we have analogies to court ceremonial or legal
14:10). Paul is presented before the governor and must appear before Caesar (Acts
church to himself (Eph. 5:27). We are all to stand before God's judgment seat (Rom.
Paul will present the church as a bride (2 Cor. 11:2). Christ himself will present the
us before God (1 Cor. 8:8). God will present believers before his throne (2 Cor. 4:14).
members in the service of God and not of sin (Rom. 6:12-13). Food will not bring
logical significance. The angel in Lk. 1:19 waits on God. Christians must set their
3. The senses "to place or stand at the disposal" and "to serve" have some theo-

"to assist" (2 Tim. 4:17), "to be present" (Mk. 15:39).
2. Intransitively one also finds "to approach" (Acts 9:39), "to stand by" (Jn. 18:22),
26:53), "to show" (Acts 1:3), and "to prove" (Acts 24:13) occur in the NT.

1. The ordinary senses "to place at the disposal" (Acts 23:24), "to furnish" (Mt.

C. The NT.

the right hand of the needy in Ps. 109:31.
presence or service of God/God himself stands with Moses in Ex. 34:5, and he is at
Levites (Dt. 10:8), of prophets (1 Kgs. 17:1), and of the whole people standing in the
We thus read of angels and natural forces (Job 1:6; Zech. 6:5), but also of priests and
on the practice at royal courts, where service implies dignity but also dependence.
The usual thoughts are those of being present and helping. The religious sense rests
B. The LXX. In the LXX the words have many nuances within the basic meaning.

"to wait on," "to help," "to stand by," "to be on hand" (cf. also "to happen").
"to demonstrate," "to set up," "to make ready," "to make," "to approach," "to assist,"
tant secular senses of these words: "to present," "to place," "to bring," "to offer,"
A. Nonbiblical Greek. From the NT standpoint the following are the most impor-

paristemi [to place, approach], *paristano* [to place, approach]

paristemi
to place, approach

b. The verb means "to live as a resident alien." It may refer to non-Israelites (cf. 2 Sam. 4:3; Is. 16:4), but usually refers to the patriarchs (Gen. 12:10; 17:8; 26:3; 35:27; 47:4) and Israelites (Judg. 17:7ff; Ruth 1:1; 2 Kgs. 8:1-2). Residence in the promised land is an alien residence relative to God but also brings alien residence to an end (Ps. 78:55). A nontechnical use occurs in Ps. 61:4 (dwelling with God), though the idea of life on earth as a sojourning lies in the background.

2. *Israel and the paroikos*. The *paroikos* is the resident alien who is accepted by Israel (which was itself a *paroikos* in Egypt) but is excluded from certain cultic rights and duties (cf. Ex. 12:45; Lev. 22:10, though cf. also Dt. 14:21). Resident aliens do have rights (e.g., asylum in Num. 35:15) and must be helped if poor (Lev. 25:35; cf. 25:6). If aliens become proselytes, their cultic rights and obligations are extended (cf. Ex. 12:49). A full equation of citizens and resident aliens is promised in Ezek. 47:22-23. In general, resident aliens are sacrosanct as guests, and in view of their weak position enjoy divine protection. They are not totally outside the covenant community but ought to seek fuller entry by circumcision.

3. *The People of Israel as paroikos*. Israelites, too, may be resident aliens; cf. Moses in Midian (Ex. 2:22) and Israel in Egypt. Israel views its alien residence in Egypt not just as a historical fact but also as an occasion for theological reflection. In God's sight all peoples are resident aliens (cf. Is. 19). This does not cancel out possession of the land but it is a reminder that there must be humility before God. The prophets, proclaiming the impending destruction of the nation, point out that there can be no appeal to land or temple. God will not be tied to the land (Ezek. 8; Jer. 14:8-9). The people have received it and live in it only as *paroikoi* (1 Chr. 29:15; Ps. 119:19). The land truly belongs to God, and the people are his servants in it with the status of resident aliens. Yet God is also the owner of the whole world and creates and posits all human relations. Before his claim to total ownership the distinctions of human law between residents, proselytes, resident aliens, and full aliens lose their final force (cf. linguistically the overlapping of stranger and sojourner in Gen. 23:4; Lev. 25:23; Num. 35:15, and the use of *proseltyos* and *paroikos* for the same Hebrew term).

C. Hellenistic and Rabbinic Judaism.

1. *Philo and Josephus*.

a. Philo. As more and more Jews came to live in the diaspora, this had a twofold impact on Israel's sense of alien status. In Hellenistic Judaism the historical reference is weakened. Philo uses the *paroikos* group to express the fact that the righteous are strangers on earth. The world is an enemy and the body a tomb, as in contemporary philosophical thinking. The *logos*, like the soul, is a stranger, as in Gnostic mythology, where the redeemer accepts alien status.

b. Josephus refers to the resident aliens whom Solomon employed for his works of construction (*Antiquities* 8.59). [K. L. and M. A. SCHMIDT, V, 841-50]

2. *Rabbinic Judaism*.

a. Proselyte, God-Fearer, Resident Alien. The rabbis, who develop a stronger historical sense of alien status, distinguish between full proselytes, God-fearers who belong to the wider missionary community in the diaspora, and true resident aliens who live and work in Israel.

b. Duties of Resident Aliens. To make life within the cultic community easier, resident aliens are required to keep the Noachic commands, and especially to avoid idolatry. Amorcan scholars demand a renunciation of paganism.

- A. Outside the NT.
1. Literally "byword," the *paromia* is a sentence or proverb summing up what is said. The proverb is a popular, ancient, and familiar saying, expressing common wisdom in pointed form. When based on a typical example, it may be enigmatic to those not conversant with the example. It is less artistic than the maxim or aphorism and less specific than the apophthegm. It is common in speeches and letters, and may also be given poetic form. Drawing often on nature, it has some relation to the fable.
 2. The Hebrew term, *mashal*, is a common one. Only twice in Proverbs and five times in Sirach is *paromia* used for it. In Prov. 1:1 the term applies to all the sayings that follow. The meaning, then, is wisdom saying (so also Sirach).
 3. Philo uses *paromia* for "proverb." The rabbis make much use of proverbs in elucidation and proof, usually with an introductory formula.

paromia [proverb]

- E. The Early Church. The early church still regards itself as an alien colony (Diog. 5.5). 2 Clem. 5.1 uses *paroiika* in the same way as 1 Peter. Irenaeus calls the churches *paroiikai* (Eusebius *Ecclesiastical History* 5.24.14). This plural becomes a term for the individual congregations (cf. the NT *ekklesia*), and then *ekklesia* (singular) comes to be used for the whole church, and *paroiikai* for the constituent churches (Lat. *parochiae*; Eng. *parishes*). Strictly, then, the parishes are societies of resident aliens on earth whose true citizenship is in heaven (cf. the verb in Mart. Pol., Introd.; Diog. 6.8).
- [K. L. and M. A. SCHMIDT, V, 851-53]
- F. The NT.
- a. In the NT *paroiikos* occurs four times, *paroiika* twice, and *paroiikeo* twice, almost always in quotations from the OT or allusions to it (cf. Acts 7:13:16ff.; Heb. 11:9, 13).
 - b. Like ancient Israel, the saints were strangers and sojourners but are now fellow citizens (Eph. 2:19). Again like ancient Israel, they are still resident aliens in another form, i.e., relative to the earth and the *sax* (1 Pet. 2:11). The church as *ekklesia* is like Israel, it is diaspora in the world (1 Pet. 1:1; Jms. 1:1). As such it has a specific task and burden but also a specific promise and destiny. Its resident status is provisional. Proleptically Christians are *already* fellow citizens even while they are still resident aliens, but only because *one day* they will be citizens in the full sense. A term of honor, *paroiika* lays on them the responsibility of befitting conduct (1 Pet. 2:5ff.).
 - c. A single nontechnical use is perhaps to be found in Lk. 24:18, where the disciples ask the risen Lord if he is the only stranger in Jerusalem (*paroiikeis*) not conversant with events. They assume that he must be either a visitor up for the feast or a Jew from abroad living in Jerusalem.

c. The Historical Orientation. Aliens residing in Israel obviously have to respect the religious customs of the people, but an alien colony in the true sense is possible only after the break-up in A.D. 70. Thus the rabbinic regulations apply properly only to the preexilic situation and have more the force of theory in their own time.

[R. MEYER, V, 850-51]

B. The NT.

1. The only NT instance of *paroinia* for "proverb" is in 2 Pet. 2:22, which uses two common sayings in disparagement of the conduct of the heretics. In 4:37 also adduces a popular saying but does not use *paroinia*. The same is true in 1 Cor. 15:33, Gal. 6:7, Acts 26:14, and Tit. 1:12, and many sayings of Jesus reflect current proverbs (cf. Mt. 5:14; 6:21; 7:5, 7, 12; 20:16; Mk. 4:24-25, etc.).

2. John uses *paroinia* three times (10:6; 16:25, 29) but more in the sense of "obscure speech" that needs interpretation. Later, clearer speech about heavenly things will replace this more difficult form of statement, i.e., when Jesus reaches the end of his life's task and tells the disciples that he is going back to the Father (16:29).

[F. HAVCK, V, 854-56]

paromoiizo, paromoiios → *homoiios*

paroxynō [to spur, to stir to anger], *paroxysmōs* [irritation, stimulation]

The verb means "to spur," "to stir to anger," passive "to be provoked, incensed." The noun is rare and means "provocation" or "irritation." In the NT the verb occurs in Acts 17:16, where the meaning is not that Paul is stimulated to preach but that he is honestly angered by the idolatry. Similarly in 1 Cor. 13:5 love does not let itself be provoked—there were many provoking things at Corinth. The noun has the sense of "irritation" in Acts 15:39 when Paul and Barnabas disagree about taking Mark with them. In Heb. 10:24, however, the neutral sense of "stimulating" is the obvious one.

[H. SRESEMANN, V, 857]

parorgizo, parorgismōs → *orgē*

parousia [presence, coming], *pareimi* [to be present, come]

A. General Meaning.

1. *Presence. pareimi* means "to be present" (persons or things). *parousia* denotes "active presence" (e.g., of representatives or troops, in person; cf. 2 Cor. 10:10).

2. *Appearing. pareimi* also means "to have come," "to come," and *parousia* "arrival."

B. Technical Use.

1. Hellenism.

1. *Visit of a Ruler.* While the group may be used for the presence of deities, it finds technical use for the visits of rulers or high officials. At first genitives, pronouns, or verbal phrases accompany it in this sense. On the occasion of such visits there are flattering speeches, delicacies to eat, asses for the baggage, street improvements, and wreaths or gifts of money. These are paid for by voluntary contributions or, if necessary, unpopular levies. Under the empire the ceremonies become even more magnificent and visits are marked by new buildings, the institution of holy days, etc. Complaints and requests are customarily addressed to rulers on such visits.

2. *parousia of the Gods.* In relation to gods the word denotes a helpful appearance.

3. *Sacral Meaning in Philosophy.* In Plato the word is still a secular one, and it is not prominent in Stoicism, but it acquires a cultic sense in Hermes mysticism and Neo-Platonism. Typical uses are for the invisible presence of the gods at sacrifices and for the appearance of divine fire.

already, but so strong is the hope of his coming in glory that the group is not used for his first coming. There is not a twofold *parousia*. The verb is not a technical term (though it has overtones in Jn. 11:28; 1 Cor. 5:3; 2 Cor. 13:10; cf. also Jn. 7:6; Col.

1. *The Historical Place of the parousia Concept in the NT.* In the NT Jesus has come

IV. The Technical Use of the Group in the NT

in Jerusalem.

though only in a penultimate sense, for an ultimate ruler will finally establish dominion the Shekinah. He rejects apocalyptic and refers the Son of Man of Daniel to Vespasian, c. Josephus. Josephus uses the verb for God's presence to help and the noun for

mate the idea of a coming of God or the Messiah.

b. Philo. Philo does not use *parousia*, and Hellenistic influences more or less eliminate the idea of a coming of God or the Messiah.

sense is not at first normative but has some impact.

a. Greek Translations. In the LXX etc. *parousia* is fairly common for "to come,"

2. Hellenistic Judaism.

precondition of his coming.

of great affliction and await him with some fear. The cleansing of the people is a e.g., Enoch, Elijah, and the priest king. The rabbis expect the Son of David at a time

Son of Man is a lively one, but the hope is complex. Other comings are also expected, b. Expectation of the Messiah. Up to A.D. 70 the idea of a coming Messiah or

advocate and world ruler in the messianic age.

on the coming of the righteous to God but refer at times to God's manifestation as end when God will come in full array to rule and judge. The rabbis lay more stress a. Expectation of God's Coming. Apocalyptic is full of expectation of the imminent

1. Palestinian Judaism.

III. Judaism.

Psalms the stress is on God's coming, not that of the Messiah.

a universal sweep and is historical, but with eschatological aspects (Dan. 7:13). In the prince of peace, his main task is to establish peace (Zech. 9:9-10). This coming has

4. *The Coming of the Messiah.* God's anointed may take his place. As both hero and

66:15) and universal peace and joy (Is. 2:2ff.; 65:21ff.; 66:10ff.).

2:2). His coming as world king will mean the creating of a new heaven and earth (Is.

He is king forever and ever in Ex. 15:18. He will finally assume full kingship (Is.

3. *Gods Coming as World King.* God is lauded as an unparalleled king in Dt. 32:2ff.

coming of salvation leads to the eschaton.

comes to liberate (Ex. 3:8; Is. 35:2, 4) and to conclude the covenant (Ex. 19:18). The 5:4-5; cf. Is. 19:1; 30:27). For apostates his coming is terrible (Am. 5:18ff.). He also

2. *Gods Coming in History.* The victory over Sisera is a coming of God (Judg.

(1 Kgs. 18:46).

(1 Kgs. 19:12-13), his word or Spirit (Num. 22:9; 24:2), and with his hand

dreams (Gen. 20:3), theophanies (18:1ff.), clouds and storms, visions, the quiet breath

ark is God's coming (1 Sam. 4:6-7). But God is not tied to places; he may come in

a close link between these (Gen. 16:13-14; 28:18; 2 Sam. 24:25). The entry of the

(Dt. 32:35). Above all, God comes in self-attestation and at cultic places, there being

(Lam. 4:18), of evil (Prov. 1:27), or of the day of redemption (Is. 63:4) or recompense

"coming." Theologically we find references to the near coming of the time or end

concrete, it has words for "to be present" and "to come," but not for "presence" or

1. *The Coming of God in Direct Self-Attestation and the Cultus.* Since Hebrew is more

II. OT Presuppositions for the Technical Use in the NT

1:6; Heb. 12:11; 2 Pet. 1:12). For the coming in glory the Synoptists and John use "day of the Lord," the Pastors use *epiphaneia* (cf. also Mt. 24:3; 1 Jn. 2:28; 2 Pet. 1:16; 3:4, 12), and Paul favors *parousia*. The term *parousia* is Hellenistic but its content derives from the OT.

2. Development of the Concept.

a. The Synoptic Jesus. Jesus' thinking is permeated with the thought of the *parousia* (Mk. 8:38; 14:63; Mt. 25:1ff.; Lk. 12:35ff.). The concept is present in fully developed form in Mk. 13, which distinguishes between the judgment on Jerusalem and the *parousia*, a space being left for the conversion of the Gentiles. Jesus depicts the *parousia* as imminent (Mk. 9:1; 13:24ff.) but also enjoins perseverance (Mt. 24:13). He attempts no date-setting and divests the *parousia* of its political element, stressing the ethical aspect (Mt. 25:14ff.).

b. The Primitive Community. The word does not occur in Acts but the first community clearly expects the *parousia* (Acts 1:11; 3:20-21; 10:42; 13:33).

c. Paul. Paul's Christology includes preexistence but is still oriented to the future. The word *parousia* is always used with the genitive and refers to men in 1 Cor. 16:17; 2 Cor. 7:6-7, etc., to antichrist in 2 Th. 2:9, and to Christ elsewhere (1 Cor. 15:23; 1 Th. 2:19; 3:13; 4:15; 5:23; 2 Th. 2:1, 8). The expectation in 1 and 2 Thessalonians is both immediate and extended, and the bearing is pastoral. Colorful details are given (1 Th. 4:13ff.; 1 Cor. 15:22ff.). Even in 2 Cor. 5:1ff. there is no interest in the interim period (cf. also Rom. 8:19, 23). Paul realizes he may go to be "with Christ" (Phil. 1:23) but still expects the *parousia* (3:20-21; 4:5).

d. The Pastors. In 2 Tim. 1:10 *epiphaneia* is used for Christ's manifestation in the flesh but the expectation of a coming survives if with a little less emphasis (cf. 1 Tim. 4:1; 2 Tim. 3:1). In Hebrews the main interest is in the past coming and in the believers' entry into rest, but the hope of a future coming persists (9:28; 10:37; 12:26). This will be a second coming in 9:28.

e. James, Peter, and Jude. Jms. 5:7-8 refers to Christ's *parousia*. 1 Peter has a more dynamic view; the decisive manifestation is at hand (1:5, 7, 13). 2 Peter meets the objections of mockers (3:3-4) by adducing God's patience (3:8-9). Believers should wait for and hasten toward the *parousia* of the day of God (or the Lord) (3:12).

f. Revelation. Though it does not use the term, Revelation is full of ardent hope of the *parousia* (cf. 1:1, 3; 22:20). Lofly portrayals are given in 14:14ff. and 19:11ff. The time sequence suggests a double *parousia*.

g. John and 1-3 John. The idea of the *parousia* is present in Jn. 21:22-23 and 1 Jn. 2:28; 3:2. There is a stress on present victory, judgment, and life, but true eschatological expressions are also present (Jn. 6:39, 40, 44; 12:48; 1 Jn. 2:18). We find both realized and unrealized eschatology. The realization is as yet provisional and demands a definitive consummation. If there is more stress on possession, the tension between possession and hope remains.

3. *Theological Summary*. The concept of the *parousia* in the NT defies systematic-ization. Jewish particularism is rejected and the sensual element is minimal, since fellowship with God is the chief concern. Divine transcendence overcomes the antithesis of the present and the future aspects of God's rule. The turning point has already come, and the *parousia* will be a definitive manifestation when God's eternal rule supersedes history. Christ is the resolution of the tension between this world and the next, hope and possession, concealment and manifestation, and faith and sight.

V. Early Christian Writings. The verb plays no important part in earlier writings.

1. The *Johanne Writings*. In John *parthēsia* is associated with the work of Jesus. He works publicly, i.e., in the synagogues and temple, not in secret (Jn. 18:20-21; cf. 7:25-26). Yet this openness does not mean open manifestation (cf. 7:10), which begins only with the eschatological event initiated by the ascension (cf. 7:6ff.). Hence the Jews do not understand the public ministry as *parthēsia* and ask for direct self-attestation (10:24-25). The works give this, but it is grasped only in faith. We see this in 11:11ff., where Jesus has to tell the disciples "plainly" that Lazarus has died. For the moment he speaks in figures, but with his resurrection and the coming of the Spirit he will speak "plainly" (16:25ff.) and in love and faith the disciples will have direct

C. The NT.

toward God and standing openly in his presence. anxiety of the wicked, this *parthēsia* is the confident and joyful freedom of hastening

3. In Ethiopian Enoch *parthēsia* occurs in an eschatological context when the reference is to the reward of an open standing before God. In antithesis to the shame and

God, and God himself is the source of *parthēsia*. primary sense of "candor," but with a connection to the law and a good conscience in a fusion of Jewish and Hellenistic elements. An important aspect is *parthēsia* toward

2. In Hellenistic Jewish writings, especially Philo and Josephus, *parthēsia* has the original is uncertain).

God's own *parthēsia* (cf. Ps. 94:1, where the meaning is clear, and Ps. 12:5, where and comes to expression in joyful prayer. Another distinctive use in the LXX is for

and 22:23ff. (cf. Wis. 5:1-2). It is a virtue of the *dikaios* (see Prov. 13:5) or the *sophos*, ascribed to wisdom in Prov. 1:12. *parthēsia* before God is important in Job 27:9-10

B. The LXX and Hellenistic Jewish Literature.

1. The word *parthēsia* is rare in the LXX. It marks free people in Lev. 26:13 and

figures with cosmopolitan responsibilities. inated by the passions). Those who have *parthēsia* (in the good sense) are public

3. *The Moral Sphere*. Philosophers connect *parthēsia* with moral rather than political freedom (although the word may also denote shamelessness in the case of those dom-

not linked with *logos* it also means "liberality;" bad sense of "impudence" or "insolence" or "shamelessness" also occurs, and when

2. *The Private Sphere*. Here the main sense is that of frankness or candor. But the openness to truth, and c. candor.

1. *The Political Sphere*. The term *parthēsia* is an important one in the political sphere as a presupposition of democracy. It signifies a. the right to say anything, b.

A. The Greek World and Hellenism.

parthēsia [openness, candor], *parthēsiazōmai* [to speak openly]

→ *epiphānēia, erchōmai, hēko, hēmēra, maramathā*

but this deeschatologizing is exceptional. [A. OEPKE, V, 858-71] Irenaeus and Hippolytus. Clement of Alexandria speaks mostly of the earthly *parousia*, coming. Justin *Dialogue* 14.8 etc. (and *Apology* 52.3) refer to two *parousiai*, and cf. 7.6 and Hermas *Similitudes* 5.5.3. Ignatius *Philadelphians* 9.2 uses it for the earthly. The noun often has the secular sense. It has a technical eschatological sense in Diog. though Justin *Dialogue* 54.1 says that Christ will be present at the second *parousia*.

a. With Article. *pas* can have different meanings according to its different uses. With the article it may have a predicative position with implicative ("all," "whole"), distributive ("whoever," "all possible"), or relative significance ("all," e.g., knowledge

A. Linguistic Data in the NT.

1. *pas* as Adjective.

pas [each, all], *hapas* [all, everybody]

D. The Early Church. The group is an important one in early writings. Diog. 11.2 speaks of the *parthēsia* of the *logos* and opposes it to *mysterion*. In 1 Clem. 34.1ff. the believer's *parthēsia* stands in the Lord, is the Lord's gift, demands obedience, and grants participation in the promise by prayer. Of particular significance are the connections with the apostle in apocryphal writings, where the stress is on authority, with the martyr in martyr literature, where the martyr shows it toward persecutors and also has it toward God, and with prayer, e.g., in Origen's *On Prayer*, which points out that calling God Father in the Lord's Prayer expresses a special *parthēsia*.

10:34ff.) and means confidence before the Judge (4:16). high-priestly ministry (4:14-15; 10:19). It is preserved by endurance in affliction and must keep as a believer (3:6). It is related to the object of hope. In content it is the freedom of access to God that is given in Christ's blood and grounded in his

4. *Hebrews*. In *Hebrews parthēsia* has an objective character. It is something one himself triumphs "openly" over the powers in Col. 2:15. and it is effected by the Spirit and related to union with Christ (Phil. 1:19-20). Christ in 2 Cor. 7:4 and authority in Philm. 8. The ground of *parthēsia* is faith (1 Tim. 3:13), approach to God (Eph. 3:12). In its human dimension it has the nuance of affection increasing transformation by the Spirit. Openness implies a confident freedom of also open toward others (2 Cor. 3:7ff.). This open face reflects the Lord's glory in is meant (Eph. 3:12; 2 Cor. 3:12; Eph. 6:19-20). The face that is open toward God is 1:20) and preaching (Eph. 6:19-20). Openness toward God and men, and in the gospel, 3. *The Pauline Corpus*. Paul, too, stresses apostolic *parthēsia* in both life (Phil. (18:25-26).

2. *Acts*. In *Acts* we find only a human relation. In 9:27-28; 14:3, etc. the verb has almost the sense "to proclaim," i.e., to speak publicly, whether to Jews, Jews and Gentiles, or Gentiles, whether to the people or their rulers. At issue here is bold and open speaking. But it is also effective speaking (4:13) even though there has been no formal training. The Lord grants the apostles this *parthēsia*, and he confirms their speech by signs and wonders (4:29-30; 14:3). As may be seen from the example of Apollos, *parthēsia* as open and eloquent speaking to a hostile world is a charism

on the ground of the divine love (2:28; 4:17). *parthēsia* there is a future *parthēsia*, i.e., that of confident standing before the Judge (5:14-15) that is heard because it is according to God's will. In addition to this present and also the gift of the Spirit (v. 24). This *parthēsia* comes to expression in prayer God (3:21; 5:14), which presupposes a good conscience, faith, and love (3:22-23), MK. 8:32-33; cf. 9:32; 10:32. In 1 John *parthēsia* has the sense of openness toward the disciples, but this openness can still conceal (except for faith), as is apparent in perception. In Mk. 8:32 *parthēsia* again suggests the open speech that is granted to

salvation. Totality in the NT relates to a specific history of creation and redemption. reflects a linking for the concept of totality resting on the concept of God and joy in a. In the NT, as in the LXX, *pas* is very common (1,228 times, *hapas* 32). This

4. The NT.

and NT occur, but these do not presuppose biblical monotheism. may be seen in the mysteries and Gnosticism. Doxologies similar to those of the OT the OT sense; even the demiurge is more of a philosophical idea. Pantheistic trends numbers. This philosophical cosmogony leaves no real place for a personal Creator in of the universe from early times and seek a basis of unity in, e.g., water, fire, or

3. The World of Greek and Hellenistic Thought. The Greeks have a developed concept

[G. BERTRAM, V, 890-92] I Kgs. 8:37ff.) reach of his loving purpose comes out even in passages relating primarily to Israel (cf. the universal validity of his word and claim, is never lost. A sense of the universal when a particularism of salvation is present, the belief in God's omnipotence, and in believers. He knows and sees all things, and can do all things. Even are mercy and truth, his wrath smites all the wicked, but his salvation is for all judgments extend to the whole world. God is the Savior in all troubles, all his ways all guilt. All who disobey, and all Israel's foes, fall under God's wrath. Yet Israel's law, the cultic legislation applies to all the people, and the expiatory rites take away word. In the first place the universal God has chosen Israel. Israel must keep all the but in the general context even these instances imply the total claim of God and his term in the LXX (6-7,000 instances). In many passages, of course, the use is rhetorical, 2. *pas* in the LXX. After *kyrios*, *pas* is the most common theologically significant universal sovereignty.

[B. REICKE, V, 886-90] universe is also the God of Israel but with expectation of a full implementation of his restored by God's saving dealings with Israel (Gen. 12:3; Is. 60). Thus the God of the 9:19; 11:1ff.). The original fellowship with God is broken by the fall and is to be 104, and cf. Jer. 27:5; Dan. 4:32. The human race is a unity prior to Babel (Gen. Dt. 10:14; Job 41:3). Depictions of God's omnipotent sway occur in Job 38ff. and Ps. "heaven and earth" (Gen. 1:1; cf. Ps. 24:1), but the word "all" may also be used (cf. Ruler of all things is a basic OT conviction. Totality is expressed by phrases like

1. God as Creator and Ruler of All Things in the OT. That God is the Creator and

B. Material Aspects.

it is used in exactly the same way as *pas*. be said, especially with an implicative meaning and after a consonant, but in the main 3. *hapas*. In Luke *hapas* is sometimes preferred when something impressive is to respect, "above all," "in all circumstances," hence "certainly").

"all", or it may be used in adverbial phrases (e.g., "first or last of all," "in every", "each," Without the article *pas* may have distributive significance ("each," plural) or summative ("in all," "all together") significance.

a. With Article. With the article *pas* as a noun may have implicative ("all," mostly 2. *pas* as Noun.

"any" ["without any"] or "none," "nothing" ["not any"]. distributive significance ("each," "whoever," "whatever," or, in privative phrases,

b. Without Article. Without the article *pas* may have relative ("full," "total") or in 1 Cor. 13:2), or it may have an attributive position ("whole," "generally"; cf. Acts 20:18).

pas, each, all

NT soteriology is richer than that of the OT. The focus of the NT is on the personal God and personal salvation.

b. For the NT there is only one God and one Lord (1 Cor. 8:6). All creation is God's work. This means that all creatures depend on God (Rom. 9:5; Acts 17:25ff.). They are also ordered to him, not in the sense of a flowing from and to him, but in the sense that restoration of fellowship with him is the goal.

c. That Christ is also Creator rests on OT statements (cf. Ps. 8:6; Prov. 8:22ff.; Gen. 1:1ff.; creation by the Word). All things are both made and made anew by Christ (1 Cor. 8:6). The first creation in the Son points ahead to the new creation in the Son. The firstborn of all creation is the firstborn from the dead. Before all things, and holding all things together, he is the first in all things, and all things are reconciled through him (Col. 1:15ff.). The world, of course, will not recognize its dependence on God. All are in sin (Gal. 3:22) and guilty before God (Rom. 3:19). The original unity of the race is destroyed, and idolatry and corruption result (Rom. 1:18ff.). Only Christ can bring reconciliation (Rom. 7:24-25). To the incarnate Christ God has given all power (Jn. 3:35; 17:2). "All things" in Mt. 11:27 probably includes power as well as knowledge. He has come in humility, but he seizes power with the cross and resurrection (Mt. 28:18) and is now exalted even above angels (Rom. 8:38; Eph. 1:21ff.; Col. 2:10).

d. Since people do not recognize the position of Jesus, mission is needed to actualize it. All flesh is to see God's salvation (Lk. 3:6)—first Israel (Acts 2:36), then the whole world (Mk. 16:15). Then Christ will be all in all (Eph. 1:22-23), all creatures will do him homage (Rev. 5:13), he will make all things new (Rev. 21:5), and he will present his all-embracing kingdom to the Father (1 Cor. 15:24). Until then, all things already belong to Christians (1 Cor. 3:21ff.), sanctified by the word and prayer (1 Tim. 4:4-5).

e. NT proclamation is full of abounding joy at Christ's universality, and this comes to expression in a common use of *pas* (Eph. 1:22-23) which also reflects personal commitment.

f. In many verses, of course, *pas* is used in the NT simply to denote a great number, e.g., "all Jerusalem" in Mt. 2:3, and "all the sick" in 4:24.

[B. REICKE, V, 892-96]

pascha [Passover]

pascha is a transcription of the Aramaic. In the NT it may denote a. the seven-day Passover feast, b. the Passover meal, c. the Passover lamb, or d. Easter or the Lord's Supper (cf. Lk. 22:15-16).

1. *The Feast*. The Passover dates from the exodus; details may be found in Ex. 12. At first a family feast, it is later celebrated at Jerusalem and involves a pilgrimage. The main features of the liturgy are becoming fixed in NT times. In later Judaism the Passover covers the days of unleavened bread as well as the Passover proper. This is the main NT use (Lk. 22:1; Mt. 26:2; Jn. 11:55, etc.; Acts 12:4). Heb. 11:28 refers to the first Passover as an expression of the faith of Moses. The Passover is the setting of many NT stories, e.g., the boy Jesus in the temple (Lk. 2:41ff.), the feeding of the 5,000 (Mk. 6:32ff.), probably the incident mentioned in Lk. 13:1ff., the passion, and the martyrdom of James (Acts 12:1ff.) (cf. also the slaying of James the Lord's brother).

has much to say about suffering in Job, the Psalms, and Is. 53. The term occurs more term. We find it in Esth. 9:26; Am. 6:6; Zech. 11:5; Ezek. 16:5. The OT, of course, 1. The LXX. The word is rare in the LXX, since the Hebrew has no corresponding

B. The LXX and Judaism.

defication. promise redemption from it, at first by initiation and definitively, after death, by suffering, Stoicism aims at freedom in its negation (*apatheia*), the Hermetic writings through suffering, and to this many answers are attempted. Tragedy suggests learning through the reference is more to moods than to sufferings. The group raises the question of on the experience of evil rather than painful feelings. When *pascho* denotes emotions, sickness the idea is that of suffering from it rather than under it. The stress is always 3. Evils suffered are misfortune and disfavor (human or divine). In the case of

corporal or capital punishment. 2. The forensic use "to suffer punishment" is fairly old, and occurs especially for good is meant unless the context is very plain.

the idea of suffering evil remains so strong that an addition is needed to show that outside." At first the "something" is usually bad, and while a neutral use develops, 1. The basic meaning of *pascho* is "to experience something that comes from

A. The Greek and Hellenistic World.

pascho.

pascho [to experience, suffer], *pathēōs* [subject to suffering], *propaschō* [to suffer before], *sympaschō* [to suffer with], *pathōs* [suffering], *pathēma* [suffering], *sympathēs* [sympathetic], *sympathēō* [to suffer with, sympathize], *kakopathēō* [to suffer misfortune], *sykakopathēō* [to suffer misfortune with], *kakopathēia* [misfortune], *metriopathēō* [to deal gently], *homoiopathēs* [to have similar feelings], *praiopathēia* [gentleness]

→ *kiaō*

5.23ff.) the Sunday Easter prevails. [J. JEREMIAS, V, 896-904] *Eusebius Ecclesiastical History* replaces the date, and after a struggle around A.D. 190 (Eusebius *Ecclesiastical History* more stress on recollection of the passion. In many places, including Rome, the day use, baptism precedes the eucharist, leavened bread replaces unleavened, and there is parousia replaces expectation of the coming of the Messiah. Later, lights come into celebration, but the paschal vigil replaces the Passover meal and expectation of the and Pentecost from Judaism. At first Easter is probably kept on the date of the Jewish 4. *Easter and the Lord's Supper*. The early church takes over the feasts of Passover the people redeemed by the blood of the spotless lamb sets out on pilgrimage. Passover, in 1 Cor. 5:7-8 the community is the unleavened dough, and in 1 Pet. 1:13ff. 5:7; 1 Pet. 1:19; Jn. 1:29). The sayings of Jesus at the Last Supper probably underlie 3. *The Lamb*. The NT frequently equates Jesus with the Passover lamb (cf. 1 Cor. many features of the Supper display its paschal character. 17:13 shows that there is no objection to the trial being held on the feast day, and is the actual Passover meal has been debated (cf. Mk. 14:12ff. and Jn. 18:28). Dt. 2. *The Meal*. The meal, which begins after sunset, has to be eaten in Jerusalem and is enframed by a liturgy that includes prayers and psalms. Whether the Last Supper

of *polla painein* as he suffers obediently in discharge of a divine commission. The concept of vicarious and active dying, and if so Jesus may be seen as the active subject emphasis on the idea of "bearing" or "enduring." Is. 53 fairly clearly contributes the use *pascho* in Is. 53:4, 11, these verses might well lie behind the NT phrase, with an divine aspect, "being rejected" the human side. Although the Greek renderings do not meaning and purpose of what takes place. "Suffering many things" expresses the 8:31; Lk. 9:22) a master concept. The aim of the phrase is perhaps to show the divine 17:25) the stress is more passive (cf. Mt. 17:12). We do not have in *polla painein* (Mk. (b) In a second group (Mk. 8:3; Mt. 16:21; Lk. 9:22; Mk. 9:12; Mt. 17:12; Lk. back to Jesus himself in Lk. 22:15ff.

(a) In the absolute in Lk. 22:15; 24:26; Acts 1:3; 17:3 *pascho* means "to suffer death." In Lk. 24:26 and Acts 17:3 there is an active nuance. The usage seems to go back to Jesus himself in Lk. 22:15ff.

a. The Synoptic Gospels and Acts.

2. The Suffering of Christ

seems to be that of suffering harm or injury. the sense is simply that the woman has been much doctored. In I Cor. 12:26 the idea unlikely that Pilate's wife suffers punishment; anguish is probably meant. In Mk. 5:26 experienced are obviously bad, but the experience is beneficial. In Mt. 27:19 it is are not found, e.g., as the opposite of verbs of action. In Gal. 3:4 the many things John, 1-3 John, or Revelation, and Paul uses it only seven times. Some common uses Christ's sufferings and those of his people. It does not occur in OT quotations nor in 1. General. The word *pascho* occurs 42 times in the NT, mostly with reference to

C. The NT.

absence of any word corresponding to *pascho*. insight is often called "passion theology," but this is a dubious term in view of the sibility of purification and expiation by suffering is a sign of election. This important some sufferings involve no guilt (the chastisements of love) and are tests. The post-specific sins, and ascribe to them atoning force should they induce repentance. But b. This principle also occurs in the rabbis. The rabbis trace back sufferings to antee of future felicity.

78:6 anticipate future punishment, and by the law of compensation are the best guar-but also denotes "to suffer punishment or afflictions." Present sufferings in Syr. Bar. a. The term is rare in the pseudepigrapha. It may mean "to have an impression"

3. Pseudepigrapha and Rabbis.

punishment" (sometimes death, but this depends on the context). more general than that of Philo. The main senses are "to experience" and "to suffer b. Josephus, too, uses the word a good deal, especially in *Antiquities*. His usage is confers only an illusory freedom.

finally only God is active and everything creaturely is passive, so that even *nouis* sense of passivity as distinct from free action. Sensory impressions are *paschein*, and a. Philo uses *pascho* some 150 times, often for suffering evil, but mostly in the 2. *Philo and Josephus*.

14:9 is "to undergo." reference is a general one to the sufferings of the people, and the sense in 4 Macc. martyrdom, and does not even have to refer to death. Thus in 2 Macc. 7:18, 32 the to salvation. In 2 and 4 Maccabees *pascho* is not a technical term for suffering and of Israel itself, the former as a punishment, the latter as discipline with a view commonly in the apocryphal works, e.g., for the sufferings of both Israel's enemies

D. The Apostolic Fathers. The word *pascho* is a common one in the apostolic fathers. It often means "to die" (Christ or martyrs) (cf. 1 Clem. 6:1-2; Ignatius Smyr-*neans* 7.1); *Romans* 4.3; Barn. 5.5, etc. [mostly Christ]; Hermas *Visions* 3.1.9 etc. [martyrs]; Mart. Pol. 17.2 [Christ]. Other senses are "to undergo" in Ignatius, *Smyr-
neans* 2 and "to suffer punishment" in Hermas *Similitudes* 6.3.6.

"to die" and by the teaching of Rom. 6. transferred use for baptism, and it is made possible only by the use of *pathen* for from sin and will only to live to God (Rom. 6:11). This is the only instance of a (cf. Rom. 6:7). As Christ accepted God's will in dying, so in baptism Christians cease participating in Christ's passion but following in his steps (2:21), again with an es- of duty but in punishment for doing right. In suffering, Christians are not necessarily *paschein*. In 3:14 the injustice lies not merely in punishment in spite of the performance nation, etc. (cf. 4:16). The point of the example lies in the unjust nature of the punishment by masters or the courts, and possibly abuse, threats, insults, discrimi- in the case of Christians *paschein* does not mean "to die" but covers undeserved c. 1 Peter. 1 Peter underlines more the exemplary nature of Christ's *paschein*, but (cf. 2 Th. 1:5 and the link with glory in Rom. 8:17).

Christians count as *pathemata* of Christ (2 Cor. 1:5ff.) and have an eschatological goal in view of v. 30, where *paschein* is the privilege of the whole community when it is *paschein* "for his sake" (Christ's). This rules out, of course, any soteriological signif- chance, since Christ cannot be the subject of soteriological effort. The *pathemata* of 2 Tim. 1:12 he suffers in the discharge of his high office, but this suffering promotes his work (1:8). Only in 1 Th. 2:14 is Paul's use passive. Phil. 1:29 has an active ring in view of v. 30, where *paschein* is the privilege of the whole community when it is *paschein* "for his sake" (Christ's). This rules out, of course, any soteriological signif-

b. Paul. Paul normally uses *paschein* with reference to his readers, not himself. In the sake of my name" gives it an active character. the apostle as a chosen vessel (cf. 2 Cor. 11:23ff.). The fact that the suffering is "for "before" Gentiles etc. Only the sufferings make the "bearing" possible. This explains bear Christ's name "to" Gentiles etc., but specific sufferings if the task is to bear it of believers too. In Acts 9:16 general sufferings are meant if the task in v. 15 is to a. Acts 9:16. Unlike Jesus himself, the NT writers use *paschein* for the sufferings 3. *The Sufferings of Christians.*

rection (3:21-22) and glory (1:11), and on its exemplary nature (2:21). (2:21). Stress is laid on its once-for-all character (3:18), on its unity with the resur- crucifixion is also the point in 4:1. This suffering is "for sins" (3:18) or "for us"

(b) As in Hebrews, so in 1 Pet. 2:21, 23 the *pathen* of Jesus is his death. The related to the death (2:9, 14, etc.), the blood (9:12, 14), and the cross (12:2). Hebrews never uses "for us," but this is implied. The *pathen* of Hebrews is 5:19). In 9:26 the context supports a reference to Christ's death (cf. the "once for course, refers to Gethsemane, but 5:8 goes beyond this to Golgotha (cf. Phil. 2:8; Rom. obvious in 13:12, and in 2:18 it is strongly suggested by the statement in 2:9. 5:7, of (a) Hebrews uses *pathen* for the passion of Christ in the sense "to die." This is b. Hebrews and 1 Peter.

disciples (Mk. 8:34ff.). uniqueness of the passion of Jesus comes out in his use of *patho* only for his own sufferings, not for those of the prophets (Mt. 5:12), or the Baptist (Mk. 9:12), or his

pathētōs.

1. This is a verbal adjective of *páschō* and means "open or subject to external impressions" or to *pathē*.

2. The word occurs in the NT only in Acts 26:23. The point of the saying is that Christ has to suffer, and in view of the use of *páschō* in Lk. 24:26; Acts 3:18; 17:3 the reference is clearly to his death, not in the passive sense of "subject to," but in the active one of "ordained for."

3. In the apostolic fathers the only instances are in Ignatius (*Ephesians* 7.2; *Polycarp* 3.2) with reference to the post- and preexistent Christ, not as the one who entered the world of *pathē*, but as the one who could die.

propáschō. This word means "to be under previous influence" (usually bad), "to suffer before." The one use in the NT is in I Th. 2:2, which refers to Paul's prior sufferings in Philippi. As distinct from the parallel reference to shameful treatment, the word has perhaps a more active nuance here.

sympáschō.

1. This word means "to suffer at the same time," "to suffer with," and only very rarely "to sympathize."

2. The only NT instances are in I Cor. 12:26; Rom. 8:17. The idea in I Cor. 12:26 is not that when one member suffers loss all the members share the loss emotionally but that they all suffer loss too. In Rom. 8:17 the context shows that more than sympathy is at issue. Nor is it the meaning that Christ and Christians share a common suffering. Instead, as Christ has made them heirs and given them a share in heavenly glory, so he has set them in this suffering, so that it is suffering for his sake (Phil. 1:29). As in Christ's case, the glory will come only with the resurrection (Rom. 8:18), i.e., when Christ himself comes in glory (Col. 3:4). Rom. 8:17 shows that *sympáschō* is a presupposition of true fellowship with Christ and hence a condition of future *syndoxasthēnai* (cf. 2 Tim. 2:12).

3. In the apostolic fathers Ignatius *Smyrniens* uses *sympáschō* in the sense "to die with" (Christ). This also might well be the point in Ignatius *Polycarp* 6.1, and it is unquestionably the sense in 9.2. In the only other instance (2 Clem. 4.3) the word means "to sympathize."

pathōs.

1. Sharing the history of *páschō*, this noun means "experience," "mistfortune" etc., then "mood," "emotion," "passion," "impulse," also "change," "process," "attribute," and, in the rhetoric, "pathos."

2. The LXX uses *pathōs* only in works with no Hebrew original.

3. Philo has *pathōs* some 400 times, mostly for "emotion." For Philo *hedonē* is *pathōs*. Philo demands *apatheia* or the bridling of *pathē*. Josephus has *pathōs* for "mistfortune" or "illness." In the Testaments of the Twelve Patriarchs the word means "vice" or "passion." The rabbis have no equivalent term in the sense of "emotion" or "passion."

4. Only Paul uses *pathōs* in the NT, the singular in Col. 3:5; 1 Th. 4:5, the plural in Rom. 1:26. The *pathē* of Rom. 1:26 are the vices of homosexuality. The meaning in context in Col. 3:5 is "erotic passion." "Sexual passion" is also the point in I Th. 4:5.

5. The apostolic fathers use *pathōs* for "adultery" or "bad temper" (Hermas *Mandates* 4.1.6; *Similitudes* 6.5.5). But it also means "suffering" and "death" (Barnabas

and Ignatius), i.e., the passion of Jesus. The stress on the *pathos* of Jesus in Ignatius is part of the original Christian tradition and develops from the use of *pathos* for "to die."

pathema.

1. Less common than *pathos*, this means "misfortune," "state of suffering," "sorrow," and occasionally "emotion."

2. It does not occur in the LXX. Philo has it for "sickness," and so does Josephus. But Josephus also has it for cosmic "process" (*Antiquities* 1.156).

3. Always plural in the NT except in Heb. 2:9, it means "passion" or "impulse" in Gal. 5:24; Rom. 7:5, but its main sense is "suffering," e.g., Rom. 8:18; 2 Cor. 1:5ff.; Phil. 3:10; Col. 1:24; 2 Tim. 3:11; Heb. 2:9-10; 1 Pet. 1:11; 4:13.

a. In Gal. 5:24 it embraces the things mentioned in vv. 19-21. The impulses, whose basis is the *sarx*, are crucified in Christians and are thus to be put to death. In Rom. 7:5 life in the flesh means that sinful passions are aroused by the law and work in the members. The phrase *ton hamartion* describes the nature of these passions.

b. In 2 Cor. 1:5 Paul says that he shares in Christ's sufferings, and in v. 6 he says that the readers endure the same sufferings, for in their sufferings, too, they share in those of Christ. Since suffering is an essential part of the faith, it is a grace (Phil. 1:29) and brings blessing to all. In Phil. 3:10-11 the *pathemata* of Christ are Christ's own sufferings, but fellowship with these is not just by a passion mysticism but by the actual sufferings that Paul himself endures. The point is not that Christian suffering arises because there has to be analogy, imitation, or continuation of Christ's suffering, but because the way of Christ entails suffering (cf. Acts 9:16; 14:22). In Col. 1:24 a parallel is again seen between the apostle's sufferings and Christ's afflictions. Disciples have to suffer, and therefore the absence of suffering is a lack which has to be made good. The sufferings may be severe, but Rom. 8:18 declares that they are nothing compared to the future glory.

c. In Heb. 2:9 the reference is to the suffering which consists of death. The theology gives emphasis to this first mention of the death of Jesus, and the singular is an assimilation to the singular *thnatos*. The plural that follows refers to the whole process of the crucifixion (v. 10). In 1 Peter *pathemata* (like *pathenai*) refers to the death of Christ (1:11). When the author calls himself a *martyr* (witness) of Christ's sufferings in 5:1, the continuation ("partaker of the glory") shows that he has in view sharing in the sufferings and not just eyewitness of the passion.

4. In the early church Ignatius *Smyrniens* 5.1 uses *pathemata* for Christian sufferings, 1 Clem. 2.1 uses it for the death of Christ, and Athenagoras *Supplication* 28.4 uses it for "destinies."

sympathes, sympathos.

1. *sympathes* means "having the same *pathos*" and hence "sharing the same experience, suffering," etc., and then "having fellow feeling." *sympathos* means "to suffer with" and hence "to sympathize."

2. *sympathes* occurs three times in 4 Maccabees; *sympathos* occurs only in 4 Macc. 5:25 in the sense "to have the best in view."

3. Philo uses *sympathos* with mercy in *On the Special Laws* 2.115 and has *sympathes* to suggest "fellow feeling," "participation," and "cosmic movement." In Josephus the group means "fellow feeling," "mutual participation," or "sympathy."

4. In the NT *sympathes* occurs only in the list in 1 Pet. 3:8, where it denotes understanding participation in the lives of others. In Heb. 4:15 *sympathos* does not

signify a sympathetic understanding that is ready to condone, but a fellow feeling that derives from full acquaintance with the seriousness of the situation as a result of successfully withstanding temptation. In Heb. 10:34 the compassion on prisoners embraces actual help that is given by both word and deed.

5. In the apostolic fathers Ignatius *Romans* 6.3 uses *sympathēō* in a request for understanding of the author's motives and of his urge for martyrdom.

kakopatheō, synkakopatheō, kakopatheia.

1. *kakopatheō* means "to suffer misfortune," "to be in a sorry situation," or, rarely, "to endure evil." *kakopatheia* means "misfortune," "trouble," "suffering," as well as "enduring suffering," "toil," "exertion."

2. The LXX uses *kakopatheō* in Jon. 1:10 for "to go to pains," and *kakopatheia* in Mal. 1:13 for "trouble." The senses in Philo and Josephus are similar.

3. In the NT the noun occurs only in Jms. 5:10 in the obvious sense of "enduring affliction" rather than mere "affliction." The verb in 5:13 belongs to a new section and refers to the spiritual burden inflicted by misfortune or trouble. In 2 Tim. 2:9 Christian suffering is the point, and in 4:5 the demand is that one should endure suffering. In 2:3 Timothy is not just to sympathize with the apostle in his suffering but to take his share of suffering (cf. 1:8, where suffering is not imposed by the gospel but is for the sake of it).

4. In the apostolic fathers the only use of *kakopatheō* is in 2 Clem. 19.3 for being beset by the afflictions of this world.

metropatheō.

1. This word denotes moderation in passion.

2. It does not occur in the LXX but Philo has it for the moderate grief of Abraham on Sarah's death, and Josephus extols it in Vespasian and Titus on the conclusion of peace.

3. The only NT instance is in Heb. 5:2, where the high priest's sense of his own weakness and sin results in moderation in dealing with the people's offenses.

4. There are no instances in the apostolic fathers or Apologists.

homoiopatēs.

1. This word relates to one whose circumstances, feelings, etc. are the same or similar. Wis. 7:3 states that the earth is the same for all, 4 Macc. 12:13 points out that tyrants and their victims have the same feelings, and Philo finds the same feelings and modes of life among animals and humans.

2. There are two instances in the NT. In Acts 14:15 Barnabas and Paul protest that they are humans like those who want to honor them as gods, and in Jms. 5:17 the point is made that we may pray as Elijah did, since he has no superhuman powers but is of the same nature as we are.

3. The Apologists use the term with reference to the incarnate Christ (cf. Justin *Dialogue* 48.3; 57.3).

praupatheia.

1. This late construct means "gentleness" (cf. Philo *On Abraham* 213).

2. The only NT instance is in the list in 1 Tim. 6:11, where the meaning is not so much "meekness" as "composure" in face of wrongs.

3. Ignatius *Trillians* 8.1 calls it a virtue that believers should acquire.

[W. MICHAELIS, V, 904-39]

1. The five NT instances of *patēō* all show LXX influence. In Lk. 10:19 Jesus gives the disciples authority to tread on serpents and scorpions. In Lk. 21:24 Jerusalem will be trodden down by the Gentiles, i.e., plundered, desecrated, and destroyed. The usage in Rev. 11:2 is the same. The figure of treading the winepress for divine judgment occurs in Rev. 14:20; 19:15.

2. *katapatēō* occurs four times for "to tread underfoot" (Mt. 5:13; 7:6; Lk. 8:5; 12:1) and once in a transferred sense for "to despise" (Heb. 10:29).

3. *peripateō* means first "to walk around" as in Mk. 2:9; Jn. 5:8ff.; Acts 3:6ff. The devil "roams around" in 1 Pet. 5:8. Paul, however, uses the term for the walk of life

C. The NT.

1. In the LXX the terms denote "treading," e.g., on the land to take possession (Dt. 11:24). *peripateō* often denotes a righteous walk or life.

2. Negatively the terms are used for God's judgments, as in the treading of the winepress (Joel 3:13), the trampling of armies (2 Kgs. 7:17), the potter's treading of the clay (Is. 41:25), the treading down of the temple (Is. 63:18), the crushing of lions, adders, etc. (Ps. 91:13). Trampling and deriding are combined in Zech. 12:3. When the wicked do the trampling, their arrogance is implied (Am. 2:7; Ezek. 34:18). The psalmist faces proud enemies who tread him down (Pss. 7:5; 56:1-2; 57:3).

3. *peripateō* and *empateō* are closely related in the LXX. They denote moving about, e.g., Satan's in Job 1:6-7, Gods in Gen. 3:8. Movement expresses life (Ex. 21:19). Idols cannot walk (Ps. 115:7). The religious or ethical walk is sometimes denoted. Wisdom walks in righteousness. (Prov. 8:20) and the king has walked in faithfulness (2 Kgs. 20:3). In contrast is walking in darkness in the ethical sense (Is. 59:9). One catches here a hint of the two ways, but more with an indication of the sphere in which life is lived than its goal.

[G. BERTRAM, V, 941-43]

B. The LXX.

1. *patēō* means intransitively "to go," "to walk," and transitively "to tread," then in a transferred sense "to tread underfoot," i.e., "to disparage," "maltreat."

2. *katapatēō* means "to trample," "to despise."

3. *peripateō* means "to walk around," and in a transferred sense "to live."

4. *empateō* is a later term meaning "to walk."

[H. SEESMANN, V, 940-41]

A. General Greek Usage.

patēō [to walk, tread on], *katapatēō* [to trample], *peripateō* [to walk around], *empateō* [to walk]

The intransitive "to knock loudly" does not occur in the NT. The transitive "to strike" is more common and occurs over 400 times in the LXX, usually for God's "smiting" in judgment. In the NT it is found three times in OT quotations (Acts 7:24; Mk. 14:27; Mt. 26:31). At the arrest of Jesus a disciple "smites" the high priests slave (Mt. 26:51; Lk. 22:49). The term denotes divine intervention in Acts 12:7 and 12:23. In Rev. 11:6 the two witnesses have power to "smite" the earth in judgment. In Rev. 19:15 (cf. Is. 11:4) the Logos as universal Judge will definitively extirpate all hostility to God on earth.

[H. SEESMANN, V, 939-40]

patasso [to strike, smite]

to strike, smite

i.e., the author of being, is old. It rests on primitive ideas, e.g., the view in India that
 I. The Indo-Iranian Basis of the Idea of God as Father. Invocation of God as father,

V. Religious Use of the Father Image.

comes only with the Justinian Code.
 who are Roman citizens adopt it (cf. Philo *On the Special Laws* 2.227, 233). Relaxation
 and the right to adopt and emancipate. The Roman view affects Greek law, and Jews
 well. It includes disciplinary and penal power, the right to marry and divorce children,
 The father's power continues over all children until his death and embraces slaves as
 the house. Civil law combines here with sacril law, for the father is also the priest.
 IV. The Roman *patria potestas*. Roman law vests authority and power in the head of

arises, however, the good takes precedence over father and mother.
 comes to expression in human societies, e.g., the family and the state. If conflict
 after the gods. This does not entail ancestor worship. The point is that divine reason
 father. To command love of parents is, for the Stoics, superfluous. Parents rank only
 2. Piety toward the Father. A duty uniformly recognized is that of honoring one's
Special Laws 2.29).

states that they should engender and uphold good resolves and brave actions (*On the*
 emphasis on fatherly love. Fathers are teachers by word and example. Thus Philo
 as subject to their fathers as elders, benefactors, and superiors. But there is also an
 too, modeled on that of Zeus and similar to that of the king. The Stoics regard children
 I. Head of the House and Teacher. Patriarchal control is found among the Greeks

III. The Greeks.

patriarchal order.

and sociological for the kindly but severe and authoritative head of the house in a
 II. The Ancient Concept and Its Influence. The term is first genealogical, then legal
 "teacher," etc. The plural means "ancestors," and very occasionally "parents."

V
 I. The Use of *pater*. Of Indo-European origin, and incorporating the childish "pa-"
 A. The Indo-European World and Graeco-Roman Antiquity.

pater.

pater [father], *patroos* [belonging to the father], *patria* [from the father,
 family], *apator* [fatherless], *patnikos* [paternal]

on the basis of the LXX. Believers are to walk in the Spirit (Gal. 5:16), to walk
 as children of light (Eph. 5:8). Teaching on the walk of life is given (1 Th. 4:1ff;
 Col. 2:6). Those who do not walk as directed are to be avoided (2 Th. 3:6, 11). Faith
 does not mean social reshuffling but it does mean a changed life (1 Cor. 7:17; Eph.
 4:17). Baptism ends the walk in sin (Col. 3:7). It sets in the past walking according
 to the flesh (Rom. 8:4). Believers still walk in the flesh (2 Cor. 10:3), but the flesh is
 no longer lord. They may now walk in newness of life (Rom. 6:4). This is a walk by
 faith (2 Cor. 5:7). John uses *peripatein* for ordinary "going" (11:9-10), but in 8:12 it
 refers to the stance of faith (cf. 12:35; 1 Jn. 1:6-7). Other examples of a figurative
 use are found in Mk. 7:5; Acts 15:1; 21:21; Heb. 13:9; Rev. 21:24.
 4. *emperepateo* occurs only in 2 Cor. 6:16 (cf. Lev. 26:12), where it refers to God's
 redeeming presence in the community.

vegetation arises by conception from heaven and earth. The concept of the divine progenitor spreads in many forms (cf. the ruler as God's son in Egypt).

2. *Zeus as Father and Ruler.* In Homer Zeus is the universal god, the father of all divine and human beings. Patriarchalism, fatherhood, and monarchy meet in this view. If Zeus is not called king, he still rules over all things and is the apotheosis of the head of the house, protecting parental rights. The despotic aspects in Homer's depiction of Zeus perhaps express some revolt against unrestricted paternal authority. His being portrayed in human terms means, however, that he too is subject to fate.

3. *The Father in the Mysteries.* God is commonly called father in the mysteries (cf. Serapis, Mithras, and Helios). The term signifies relationship, and generation by the god attests to his friendship and power to bless. The father god makes initiates both sons and brothers in a spiritual family. The teacher or pastor is also a cultic father in this family, and the office is hereditary or involves a spiritual descent. The priestly father represents the divine father (cf. the priestly role of the earthly head of the house).

VI. *Philosophical and Gnostic Forms of Belief in the Father.*

1. *Father in Plato's Cosmology.* Plato sees in the idea the source of all things. He then gives the father concept cosmological form in the creation myth. God is author and father (*poiētēs kai pater*). The world is good because its architect is good. Philo makes use of Plato's terms. Neo-Platonism distinguishes between the supreme God and the demiurge. Gnostic systems take a similar view. A common term in cosmological speculation is "the father of all" (*pater ton holon* or *panton*).

2. *The Father as Begetter and the Synthesis of King and Father in Stoicism.* Stoicism uses the myth of the sacred marriage of Zeus and Hera and traces back the world to divine begetting (cf. the spermatic *logos*). This confers divine sonship on humanity and a share in the divine *logos*. Only the wise see this, and therefore there is some sense in which God is the father only of the good. The gods want us to be virtuous; hence divine sonship leads to ethical teaching. Later Stoicism stresses God's authority as ruler. As a good king and true father, God grants the powers necessary to struggle against adversity. Zeus as the king of kings is the model for earthly rulers.

3. *The Father Concept in Philo.*

a. Greek Influence. Philo uses the absolute "the Father" for God. He shows the influence of Homer and Plato but also takes up the Stoic idea of generation. The soul is the child of God inasmuch as virtues are begotten in it. The wise are adopted by God as true children. As Father, God cares for his creation and in his fatherly pity grants good gifts to it.

b. Jewish Factors. To express God's authority, Philo prefers *kyrios* or *despotes* to *basileus*. God has both creative power and royal power. In the *logos* as the vehicle of his transcendent deity his authority and kindness merge. The *logos* is the first-begotten of the Father who validates God's fatherly power and ruling authority.

4. *The Father in Hermes Mysticism.* In the confused world of Hermes mysticism the father of all is the one fixed pole. Transcendent, he is related to all things and mystically known. He is father as maker or begetter. Primal man receives light and life from the father and is allowed to create, but falls through mating with nature. As author and father, God is good and embraces all good. He exercises saving rule, fixes human destinies, and has mercy on initiates, who enter into fellowship with him by way of *nois*. Father is the final word of prayer for initiates, but the final goal is absorption into the all.

[G. SCHREINER, V, 945-59]

B. The OT.

1. *pater* and *Other Terms for 'ab in the OT.* In the OT *pater* is almost always used for *ab*. Other renderings of *ab* yield no significant results, since we either have adjectival phrases, attempts at greater precision, or softening.
 2. *ab* as a Primary Word. *ab* is a primary word connected to no stems, having only one meaning, and with no real synonyms. Suggested relationships to other terms are all questionable (cf. the attempt to read "fear" in Gen. 31:42 as "kinsman" or "ancestor").

3. *ab* as a Basic Element in the Family Concept. The socio-legal order of family life determines the Hebrew use of "father." The family is "the father's house." Since "house" here can be a structure, an urban culture is the setting. The father's legal supremacy is in view but the sons' marriages create a clan and dilute this authority as the house becomes a broader community. In this connection the father may be the "forefather," as in the phrase "God of the fathers" (Ex. 3:13). Love and pride and loyalty can prolong the sense of belonging to forefathers (cf. the role of Abraham and David, and the use of "fathers" in Lk. 1:73; Rom. 4:12).

4. *Basic Features of Patriarchy.* The family laws of Israel give primacy to the father, especially in matters of property and inheritance. At first matriarchal features may also be seen, but the cultus reinforces patriarchy by expecting certain functions from the male head of the clan and limiting the sacred role of women; cf. Judg. 17:10, where the young man is called "father" because he acts as priest, and the later use of the term "father" for the prophet (2 Kgs. 2:12) or official. Dignity and authority are also accorded to the priest, prophet, and official with the use of the term. The father's primacy means that the children belong to his clan and that the sons are heirs unless their mother is a "strange woman" (Judg. 11:2). Fathers may sell daughters as bond servants (Ex. 21:7) and may accuse their children (Gen. 38:24; Dt. 21:18ff.) in their respect for higher law. Fathers play a big role in tribal courts, and are so respected that they must not be cursed or struck (Ex. 21:15, 17). Thus there are no instances of patricide in the OT. The commandment (Ex. 20:12) brings out the impulse behind the law, associating the mother with the father and inculcating a positive norm of conduct. Whether parents deserve this respect is not at issue. The term "father" may set up an ideal when applied to priests, prophets, and officials, but physical fathers are to be honored as such, since they are such by divine ordinance. There is something divine about the father, for there is something fatherly in God.

5. *The Father of the Gods.* The OT makes sparing use of "father" for God. The three main reasons for this are that the OT expresses trust in more intellectual terms, that the important covenant concept does not fit too well with that of father, and that the father motif is more closely related to myth. Israel does call God Father, as may be seen in theophorous names. But the larger notion of a Father of the gods does not appear in the OT. At most one might quote Dt. 32:8-9, although Dt. 4:19 makes it plain that all things are under the Lord's supreme control. Ps. 82:6-7 refers to "sons of the Most High," and Pss. 29:1 and 89:6 speak about "heavenly beings" without actually calling them God's sons. It is only poetically that the gods may be called "sons of God." Theologically the OT concept of God leaves no place for this mythical conception.

6. *Father and Other Terms of Relationship in OT Religion.* The idea of God as Father fits in more easily with family than tribal worship, but the community sense of the clan or tribe provides some basis for the wider use of the concept. It is an ancient religious concept that must have been present elsewhere before being adopted by

Leviticus). They think the mother is put first in Leviticus because she advises the in Ex. 20:12 but the mother in Lev. 19:3 (the LXX and Philo change the order in

1. *Piety toward the Father*. The rabbis discuss why the father is to be honored first

1. *The Earthly Father*.

C. The Father Concept in Later Judaism.

in God as Father (Ps. 89:26; Sir. 51:10). [G. QUELL, V, 959-74]

68:5), and at last all reserve is overcome and there can be a full declaration of trust 31:18ff.; Is. 63:15-16). This has a personal as well as a national reference (Pss. 27:10; feeling is the true motif in the father concept as applied to God (cf. Ps. 73:15; Jer. creates Israel alone (cf. Jer. 3:19; Mal. 2:10). What finally emerges is that paternal creates rather than begets the people and this carries with it the question whether he an extension of the father concept beyond Israel is logical. The Father of Dt. 32:6

10. *The Universalist Trend in the Designation of God as Father*. Since God is Creator, 14:1; Jer. 18:6-7; cf. Is. 64:8). As Creator, God the Father rules and molds his people, of the son in the Father. Fatherhood implies a duty of obedience (cf. 2 Kgs. 16:7; Dt. fact that the delight of the Father in the son is more commonly expressed than the joy 9. *Father as a Concept of Authority*. The element of authority may be seen in the intrinsic to the concept are the greatness and the loving concern of God.

2 Sam. 7:14-15) and thus results in statements like those of Ps. 89:26 and 2:7. seen from Hos. 11:1. It is an important element even in the ideology of kingship (cf. strength. Love is an increasingly important element in the use of the term, as may be Israel rather than of Yahweh, the sociological position of the father as the one who is a trustworthy and yet a loving authority (cf. Ps. 103:13; Prov. 3:12) gives it enduring idea still meets with some resistance, so that the people are called the children of metaphorical. The first point of comparison is the legal authority of the father. If the that is simply a heightened human image. Applied to God, the term Father is finally in myth, for myth does not nurture piety, and Israel always contests an image of God 8. *Father as Metaphor*. Israel's belief in God as Father is not to be seen as grounded the development of the concept of God as Father.

to each member. One cannot conclude, however, that kinship provides the basis for but it also carries a collective sense. God as Head of the blood fellowship is Father or Abijah ("Father is Yahweh"). With or without a "my," this is a personal confession, motifs proper to tribal religions may be seen in a name like Job ("Yahweh is Father") 7. *Father as a Theophorous Element in the Proper Names of Israel*. The vitality of God as vivid as possible and to bring out its ethical implications.

people (vv. 6, 18-19), but it does so in order to make the reality of fellowship with his servants rather than his children. Dt. 32 undoubtedly calls God the Father of his father of nature but presents him plainly as its sovereign Lord (v. 2) and calls believers 23:4; Gen. 6:4) must be seen in the context of Ps. 90, which does not call God the in periods of apostasy (cf. Jer. 2:26-27). References to the divine begetting (Ezek. by the term father is not thought of literally but metaphorically (for the sake of its emotional content), so that the tradition adopts the concept even if it is misconstrued attaches to these figures. It should be noted, too, that the blood relationship suggested as when the deity is thought of as mother, brother, or uncle, since less authority diminishing of the sense of distance between Creator and creature, yet not so much God is thus construed along the lines of the relationship to the father, with some beginning in God (although with no hint of ancestor worship). The relationship with Israel. Behind the idea lies the sense of generation from a single head and an ultimate

child. On the other hand, the father should have more honor because he teaches the law. Rules of proper observance are laid down. Thus fathers should not be contradicted or criticized, and adult children must care for aged parents.

2. *Parents as Instruments and Representatives of God.* Honoring God comes before honoring parents, and this principle can also give precedence to teachers of the law. Yet parents are instruments of divine generation, and therefore honoring parents is honoring God.

3. *The Duties of the Father.* The father must teach his children the law by instruction and example. He may punish children, but the rabbis soften the penalties of Ex. 21:15; Lev. 20:9. Philo and Josephus, however, incline to the Roman view of paternal authority and hence to a severer attitude to punishment.

II. *The Fathers in Judaism.*

1. *The Concept.* The "fathers" are usually the patriarchs, but the term also embraces the exodus or wilderness generation and outstanding figures of the past. Abraham, Isaac, and Jacob are "fathers of the world," and Abraham, the father of nations, is commonly called "our father Abraham."

2. *The Importance of the Fathers.* The fathers are the rock whence Israel is hewn. They embody tradition and guarantee covenant grace. Their mediated merits blot out later sin and bring pardon in the judgment. They are effective intercessors. God is thus invoked as "our (my) God and the God of our (my) fathers."

III. *Father as a Title for Teacher.* As a general title of honor, father is a common term for the rabbi. The OT use for the prophet (not the patriarch) is a model for this. The title is often linked with the name of the teacher.

IV. *God as Father in Judaism.* In Judaism God is often called Father both collectively and individually. Hellenism strengthens this use, but in Israel the accent is less cosmic and genealogical and more national and theocratic. The religious use increases toward the end of the first century A.D.

I. *Distinctions from Greek Cosmology.*

a. Not Cosmic Begetter but National Protector. The most important difference from Greek thinking is that in Judaism God is the Father of the covenant people in a personal relationship. The reference is not to begetting as a principle but to fatherhood as an attitude and as action. God is Lord of the world but as Father he cares for his people. The addition of "our," "your," "my," etc. expresses the personal aspect. For the most part Father is used as a predicate and in address to God.

b. Father and Lord. These terms go together in later Judaism. The combination is prefigured in Mal. 1:6; Sirach, etc. Josephus has *pater kai despotes*, and "our Father, our King" is a liturgical formula in the synagogue. The conjunction, which Stoicism and Gnosticism also favor, preserves the sense of God's holiness and thus protects the father concept against mawkish weakening.

2. *The Father in the Heavens.* From the end of the first century A.D. this is a common phrase in the Palestinian synagogue. Tradition dates back "Israel and her Father in heaven" to c. A.D. 70. Heaven here is not meant to stress God's remoteness but to distinguish his fatherhood from earthly fatherhood. After A.D. 70 consolation for the loss of political freedom is found by looking to the heavenly Father. The use is collective, but personal versions also occur ("my Father in heaven" etc.). This applies especially but not exclusively in the case of outstanding figures who enjoy an unusually close relationship to God. The phrase "before the Father in heaven" expresses Israel's attitude in prayer.

3. *Invocation of the Father in Prayer.* Jewish Hellenistic writings and synagogue presses Israel's attitude in prayer.

- liturgies show that God is invoked as Father (cf. Is. 63:16; 1 Chr. 29:10 LXX). The form "our Father" is common, but "our Father in heaven" is less so.
4. *The Relation to Other Synagogue Names for God and the Limitation in the Understanding of God as Father.* The rabbis prefer phrases that denote God's sovereignty, or such terms as the Holy or Merciful One, or substitute terms like the place, the dwelling, or the word. The emphasis is on God's holiness and power rather than his fatherliness. A living sense of fatherly care is uncommon, and the belief in merit tends to rob the term Father of depth and vitality, since legalism restricts fatherly freedom. The materials of true faith in the Father are all present, but the spirit is still to some extent missing.
- D. The NT.
1. *Father according to the Synoptic Jesus.*
1. *Honoring the Earthly Father and His Limits.* Jesus unconditionally affirms the fifth commandment (Mk. 10:19) and dismisses the evasions of casuistry (Mk. 7:10ff.). He also shows a tender regard for the parent-child relation (Mk. 5:40; 9:14ff.; Lk. 9:37ff.). Tension arises with Jesus' call to discipleship, for, like marriage (Gen. 2:24), this sets up a new order (Mk. 10:29-30) and demands an eschatological outlook (Mt. 8:21-22), yet does not permit evasion of the commandment. At times the tension may be felt so severely that renunciation of all earthly relationships is entailed (Lk. 14:26), although not in the sense of a vow. The Son of Man tears generations apart (Mk. 13:12), as in Jewish eschatological expectation. On the positive side, however, the gospel does a reconciling work (Lk. 1:17) by healing family disruption and restoring the disobedient.
2. *The Religious Use of pater.*
- a. The Presupposition of Patriarchy. Patriarchy is the sociological background of the religious use of *pater*. It is unusual to leave father and trade to follow Jesus (Mt. 4:22). The father orders his sons to work in the vineyard (Mt. 21:28). The father holds and controls the family property (Lk. 15:11ff.). The younger son sins by seeking to advance ownership and selfishly leaving his father's house; conversion is returning to the father's fellowship. Being in fellowship with the father is the gift on which all else depends. When Jesus calls God Father, God's lordship is implied in his fatherhood.
- b. Invocation of God as "Abba." The NT has preserved the Aramaic term used by Jesus, namely, "Abba." This childish cry is a generalized vocative. An infant sound is confidently applied to God as the simplest term to express his loving attitude. Familiarity is avoided by the setting of the invocation within the kingdom with its demand for submission to God's holy rule.
- c. The Father in the Heavens.
- (a) Sources. It seems likely that Matthew preserves the original, longer form of this expression (cf. Mk. 11:25). In parallel passages Luke amends it to suit his purpose. Matthew shows that Jesus does not always add "in the heavens," but he presents a true Father theology in a form which stands close to the Palestinian tradition.
- (b) Meaning. Distinguishing heaven from earth, the formula suggests sovereignty but also implies perfect fatherhood. The use of "your" or "our" denotes the status of sonship. In the Lord's Prayer the first three petitions express the control of earth by heaven under the divine fatherhood. In Mt. 6:1ff. piety is regulated by the Father. In Mt. 23:9 the heavenly Father normatively fixes the meaning of earthly fatherhood. What the formula always implies is the orientation of earth to heaven, or the control of earth by heaven, under the God who is exalted and yet near.
- d. My Father and Your Father.

(a) Sources. The use of "my Father" is limited in Mark but more common in material peculiar to Luke and especially Matthew. In Mark "your Father" occurs only in 11:25. It is more common in Matthew.

(b) Distinction. In Mark and Luke, and material common to Matthew and Luke, "your Father" occurs only in directions to the disciples. Yet the phrase always stands in relation to Jesus. The directions receive their force from the presence of the kingdom in the person of Jesus. The truth of fatherhood is the revelation of the Son. Only through him is it a truth for the disciples.

(c) Christological Confession. Jesus teaches his disciples to pray "our Father," but his own "my Father" expresses a unique relationship. This may be seen already in Lk. 2:49 (cf. 23:34, 46). The use has christological and confessional force in Mt. 16:17; 18:19. The content of this Christology is that the Father reveals himself in the Son, that decision is made relative to him, that the suffering Son is doing the Father's will, that he grants salvation and assurance of acceptance to his followers, and that future consummation is promised.

e. The Absolute *ho pater*. The absolute use is uncommon but is found in all strata. On the lips of Jesus it usually occurs with "the Son" or "the Son of Man" in apocalyptic contexts. Dan 7, which expresses the sovereignty of the Father and the commission of the Son, may well be the basis.

f. God the Father of All. Jesus relates God's fatherhood primarily to the privileged nation of Israel, although decision as to Israel's relation to the Father rests on her encounter with the Son (cf. Mt. 21:28ff.; Lk. 15:11ff.). God is the Creator of all (Mt. 5:43ff.) but there is no reference to any general sonship by nature or estate. Disciples encounter the Father in Jesus. Fatherhood is linked to the kingdom and discipleship. It implies the divine lordship.

g. Fatherly Authority and Fatherly Care. The heavenly Father is a model of impartial generosity who expresses his perfection in forgiveness. He combines love with discipline and his greatest gift is his strongest claim (Mt. 6:14-15; Mk. 11:25). Disclosure of the Father replaces legalism and controls conduct with a view to his glory (Mt. 5:16). Solicitude accompanies authority. The Father provides for both earthly needs and final salvation. One may rely on his foresight (Mt. 6:8, 32) and fatherly goodness (Mt. 7:9ff.). He extends assistance in persecution (10:29-30) and does not will that any of his little ones should perish either in time or eternity (Mt. 18:14).

h. Significance for the Disciples.

(a) Christological Form of Belief in the Father. Jesus is totally committed to the Father and his saving purpose and claims no greater power or knowledge than the Father. This comes out in the passion prayer of Mk. 14:36 and the disclaimer of knowledge of the date of the parousia (13:32). The Son's authority is the gift of the Father to be used in the Father's service. The Father reveals the truth concerning the Son (Mt. 16:17). The fellowship of the kingdom is a household fellowship under the Father as Head.

(b) The Cry of Jubilation. The mystery of the Son is an integral part of this cry. The Son's fellowship with the Father gives him his authority and knowledge. The truth about Jesus and the Father takes kerygmatic form here in a way which takes us to the root of the unique sense of Jesus' "my Father."

(c) The Christological Message in Lk. 15:11ff. The christological message in Lk. 15:11ff. is that of the fatherly love that shows mercy meeting true conversion and then seeking to win the elder brother into the circle of blessing. The father's will involves acceptance of his mercy and the joyous feast represents household rejoicing at the

restoration of fellowship. The work of Christ is the work whereby the Father unites the righteous and the unrighteous in a new family fellowship by overcoming the legalism of the former and graciously opening the doors to the latter. This work does not make the cross superfluous, for it comes to completion on the cross, where Jesus forgives the thief and prays for the self-righteous. It is on the cross that Jesus fulfills the truth of fatherhood that dominates his ministry.

1. The Unity of Father, King, and Judge.

(a) Father and Judge. In patriarchy fatherly provision and judicial power come together. The Father's will is the norm of judgment (Mt. 7:21ff.; 18:23ff.), and the Son judges in the Father's name (Mt. 25:31ff.).

(b) Father and Ruler. The term "father" includes lordship, but Jesus strengthens this aspect by associating fatherhood and the kingdom. God is seldom called *basileus* in the Gospels but there can be no questioning his lordship. The kingly rule of God is the fatherly rule of grace. Jesus puts an end to any legalistic restriction of such terms as Lord, King, and Judge. The one name Father absorbs and implies others in expression of a trusting simplicity that overcomes both fear of the divine names and their accumulation.

II. *pater* in John.

1. *Usage*. In John *pater* is used for God some 115 times. The absolute use predominates. We find "your father" only once (20:17), and "our father" and "father in the heavens" not at all.

2. *Concept*. John does not relate the idea of begetting to the term "father." The Father takes precedence (14:28) in authoritative giving (6:32). The Son knows, obeys, recognizes, and honors him in a harmony of love (10:30). The Son's relation to the Father implies patriarchy. He stays in the Father's house, owns what the Father owns, and can gain a hearing with the Father (8:35; 16:15). He prepares a place for his disciples as members of his Father's household (14:2).

3. *Revelation*. In John the message of the divine fatherhood relates to revelation. God is not primarily the Father of all but the Father of the Son who reveals him, and who is the Son in a unique sense. In Jn. 1:14, 18 the Father is the Giver of revelation and the Son is the Revealer (cf. 4:21, 24). The Son acts on the Father's commission (5:43). The Father bears witness to him in Scripture (5:37ff.) and gives him as the heavenly bread (6:32). Only as he has always been with the Father can the Son reveal him (1:1, 18). Sending is thus the key. The Father sends the Son to do his work, and it is as he is consecrated and sent that he is manifested as the Son (10:36). "Father" is itself a word of revelation (17:6, 11, 26, 28). It is about the Father that Jesus speaks (16:25). This is no mere verbal concept separate from the saving work of the Son. The work of the Son is the content of witness to the Father (6:41ff.). To know or see the Son is to know or see the Father (14:7ff.). To decide for or against the Son is to decide for or against the Father (8:42). If revelation is the declaration of the Father, the word and work of Jesus fill the term with new and specific content.

4. *The Harmony of Father and Son*. The union of Father and Son is the core of the message in John. What this means is that the Father loves the Son (3:35). This is no mystical love but is related to the Son's commissioned work. This love has a preem-

portant basis and implies mutual knowing and seeing. It is a "being in" but involves action as the Son says and does what the Father wills (5:19; 7:17-18). The works of the Son are the Father's works (10:32, 37-38). The word is the Father's word (14:24). Both works and word attest to both Sender and Sent (10:25). A fellowship of giving produces the act of revelation and comes to fulfillment in the self-giving of the Son as

he takes up the cup the Father gives him to drink (18:11) in a union of the Father's love (10:17) and the Son's obedience (10:18). Only when the saving work is done does Jesus make his Father in the true sense the Father of the disciples as well (20:17), for he is the only way to the Father (14:6). The Paraclete works out the new relationship as an abiding gift (14:18ff.), and the disciples are brought into a parallel knowing (10:14-15), loving (15:9-10), union (14:20), and sending (17:18).

5. *The Conflict for the Truth of the Father.* In Jn. 2:16 Jesus accuses the Jews of desecrating the Father's house, but the real issue is Jesus' own relation to the Father (5; 6; 8). Opponents treat Jesus as a mere man and thus demand special validation of his mission (6:42). They appeal to God as their Father (8:41) but fail to recognize the Father and the Son (8:45ff.). Their attitudes and actions show that spiritually their father is the devil (8:42). The battle for the truth of fatherhood is repeated in the "convincing" work of the Paraclete (16:8ff., especially v. 10).

6. *The Father and Prayer.* As suffering intensifies, Jesus increasingly engages in prayer to the Father (11:41-42; 12:27ff.). The unique missionary form of prayer in 11:41-42 states his life's goal. The prayer of 12:27ff. expresses conflict but seeks God's glorifying in a fulfillment of mission. Giving by the Father and the glorifying of the Father are the dominant themes in ch. 17. The disciples have direct access to the Father as they appeal to the Son and agree with him (14:13; 16:23). The absolute *pater* is the goal of prayer in worship in the Spirit (4:21ff.). The disciples' prayer is the fruit of the Son's completed work of salvation.

III. *Father in the Other Apostolic Writings.*

1. *The Earthly Father.* The instructions given to fathers in Col. 3:18ff.; Eph. 5:22ff. combine OT and Jewish-Hellenistic elements but give them added depth with the reference to the Lord. The new relationship of faith is the determinative point. Paternal power must not be abused, but obedience pleases the Lord, and education is to be given in the Lord. In Heb. 12:4ff. discipline is right, but only as it evinces loving concern. In a mixed marriage Paul gives the decisive vote to the believing partner inasmuch as the other partner and the children are consecrated by the superior fact of faith. 1 Tim. 5:1-2 enjoins respect for the elderly as though they were fathers.

2. *Men as Fathers in Paul.*

a. Abraham. In Rom. 4:1 Abraham is father as a believer, and this means that all believers are his children. What counts is not blood relationship but a genealogy of faith. He is Israel's father only if she believes as he did.

b. The Apostle. In his relations to the churches Paul thinks in fatherly terms. He refers to birth in 1 Cor. 4:15. Timothy and Titus are children or sons (1 Cor. 4:17; Tit. 1:4; cf. Mark in 1 Pet. 5:13). The father differs from other teachers (1 Cor. 4:15), although he is father only in Christ. A title is not at issue but a living relationship. Both father and child serve the one gospel (cf. Phil. 2:22). Fatherly actions are described in 1 Th. 2:11ff. If there is any model, it is the rabbinic one, not that of the teacher of wisdom or the mystagogue.

3. *God as Father.*

a. The Cry "Abba." Gal. 4:6; Rom. 8:15; 1 Pet. 1:17 and the use of the Lord's Prayer confirm the importance of invoking God as Father. The cry "Abba" is not just liturgical; it is a work of the Spirit of adoption. Paul's doxologies show that a permanent attitude is at stake. The invocation implies the assurance of sonship and inheritance. It marks the end of legalism and servanthood.

b. The Use of *pater*.

(a) *theos pater*. This phrase occurs in blessings, salutations, and final greetings,

through, and in all. Here OT and Stoic phrases are mixed, but the Stoic phrases through the Spirit, have rights in God's household. The Father of us all is above, Paul uses Greek expressions, but he gives them a new sense. In Eph. 2:18ff. the saints, God is the author of creation, and through Christ creation and redemption are linked. Father is opposed to polytheism. *ta panta* here is set in the biblical context of creation.

(a) The Answer to Belief in the Father of All. In 1 Cor. 8:4ff. confession of the d. Greek Influences.

are "in" God the Father by faith. gives us access to the Father (Eph. 2:18). Beloved in God the Father (Jude 1), believers to the Father as the Giver of salvation. The Spirit makes us children (Rom. 8:14) and redemption. Blessing fulfils the counsel of salvation (Eph. 1:3). The cry "Abba" relates *paraklesis, eirēnē* (2 Th. 2:16-17; 2 Cor. 1:3; 1 Pet. 1:3). This is an ongoing part of (b) The Gift of Grace through the Father. The Father dispenses *charis, agapē, eleos,*

Lord who makes possible true belief in the Father. for God is controlled by the revelation in Christ. Dithetism is not implied, but it is the fact that he is Father of the *kyrios*, who is also Ruler and Judge. The use of Father kingdom will be his (1 Cor. 15:24ff.). That the Father is also Ruler is revealed in the 3:13). When redeemed, we are put in his kingdom (Col. 1:12-13). At the end the sanctification (2 Cor. 6:14ff.). At the parousia we come before him as Judge (1 Th. salvation (Gal. 1:4). We owe all things to his power (Eph. 5:20). His gift is a call to prayer, and confession. Fatherhood means sovereignty. His will controls the work of (a) Fatherhood as Lordship. What is said about the Father relates to doxology,

c. Content of the Father Concept. about the *hūios* because Paul proclaims what is given by the Father and the Lord. the Father of believers. Statements about the *kyrios* are more common than those *theos* rather than *pater*, linking *pater* with *kyrios*. God, as the Father of Jesus, is also of *theos* as the Father of glory. Paul reserves *kyrios* for Jesus and he relates *hūios* to interprets *theos* as the "God of comfort," while in Eph. 1:17 *pater* is defined in terms Creator, *pater* his grace and mercy as Redeemer. In 2 Cor. 1:3 "Father of mercy" He uses *pater* in prayer and links it to *theos*. *theos* denotes God's power and glory as (e) *pater, theos, hūios, kyrios*. Paul mostly uses *theos* but gives it distinctive content.

similarity to John, which also seems to be in conflict with Gnosticism. polemically adopt Gnostic terms. Col. 1:12-13 links it with *ho hūios*. Eph. 2:18 shows (d) *ho pater*. In Paul the absolute occurs only in Colossians and Ephesians, which

opposition to the unusual "God of our Lord Jesus Christ." of "mercies" in 2 Cor. 1:3 and "Father of glory" in Eph. 1:17. The latter phrase is in 15:24; Eph. 4:5-6, and in an admonition in Eph. 5:20. Distinctive phrases are "Father in 2 Cor. 11:31. *ho theos kai pater* also occurs in confessional statements in 1 Cor. praise in the style of prayer (2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3). Solemn force is added although probably only "Father" relates to Christ. Statements along these lines contain i.e., "God and Father of our Lord Jesus Christ." Here *pater tou kyriou* defines *theos*, is shaped by the implied petition in 3:11. The *kai* is preferred when a genitive follows, 1 Thessalonians and Galatians. It represents the attitude of prayer in 1 Th. 1:2-3 and (c) *ho theos kai pater*. This is a formula of doxology and thanksgiving in (b) *theos ho pater*. This lofty confessional phrase occurs only in 1 Cor. 8:6.

1:17 (cf. Ignatius *Magnestans* 3.1). epistles promotes its liturgical use. It has the force of a dogmatic formulation in 2 Pet. e.g., Gal. 1:3; Rom. 1:7; Phil. 1:2; Eph. 1:2; 6:23. But it never occurs in Paul without

receive new content with the reference to the new unity of the redeemed people. A dynamic unity is brought into focus by belief in the Father. The point here is that (b) Exceptions. 1 Pet. 1:3 relates "begetting" to the Father. He has effected regeneration. Jms. 1:18 also relates regeneration to the Father, but again with a soteriological reference. "Father of lights" in v. 17 may have the stars in view (cf. Philo), but the phrase is an incidental one. Hebrews uses *pater* sparingly, but calls God the "Father of spirits" in 12:9 in what seems to be a more general cosmological rather than a soteriological use.

patros.

1. This word means "what belongs to the father or is inherited from the father."
2. In the LXX and Josephus it has the special sense of "what derives from the fathers." It may thus be used with tradition or with God.
3. Josephus prefers *patros* in this sense, e.g., for customs, tradition, the land, the language, the constitution, and especially the law.
4. In the NT Paul in Acts 22:3 says that he was brought up in the law of the fathers, while in 24:14 he says that he worships the God of our fathers, and in 28:17 he tells the Jews in Rome that he has done nothing against the customs of the fathers.

patria.

A. Outside the NT.

1. *Meaning.* This word, denoting derivation from the father, is used for the family house, tribe, race, nation, or more specifically the family tree.
2. *The LXX.* The LXX uses the term frequently for "the sept," "the clan," and, in the plural, "nations" (Psalms and Jeremiah). It occurs in the phrase "father's house" and "heads of fathers' houses" (used also for the Levitical divisions in 1 Chr. 24:4).

B. The NT.

1. For "father's house" *patria* occurs in Lk. 2:4, where it is added to "house" to show that the reference is to descent. In Acts 3:25 "nations" is the sense. This verse displays the liturgical influence of the Psalms with their missionary use of the term (cf. Ps. 96:7).
2. In Eph. 3:14-15 every family is said to be named from the Father. The Father has no *patria* in the strict sense but the very term *patria* shows that they have their origin in God and are oriented to him. If the family group of the church is included, Israel and the nations are also in view. The heavenly *patria* is probably that of the angels rather than the perfected community, for Ephesians everywhere relates heaven and earth (cf. 1:10; 3:10). The text does not say directly that God is the prototype reflected in the *patria*. The relationship of Creator and creature is in the background, although only in combination with redemption. The *patria* are created by him who is the Father of Jesus Christ. God is not the primal Father of all things in the Greek sense, but the revealed Father in Christ who is related to the *patria* as such.

apator.

A. Outside the NT.

1. *Humans.* When used of humans, *apator* can mean "orphan," "founding," "bas-tard," "of unequal parentage," "disinherited," or "of nonnoble or unknown origin." In Judaism converted pagans are said to be "without father," and Judaism also applies the sense of "unnamed" to Esther, who is an orphan in Esth. 2:7.

This group from different stems signifies the "hardening" of unbelievers, of Israel's enemies, of Israel, of Jews against Christians, and finally of Christians. The term "to harden" may have a literal sense but is most commonly used in Scripture in a transferred sense. Luther's practice of bringing the various terms under a common equivalent, which is not followed by other translations, is justified to the extent that the material reference is the same. The LXX tends at times to soften the Hebrew by throwing greater emphasis on human responsibility, but this sharpens the measure of human guilt and misery. Interconnected in the whole complex are the thoughts of hardening and judgment by God on the one side and self-hardening and self-judgment on the other. The hardening is always specific within the history of the elect people, which may also be a history of rejection but is always a history of the divine faithfulness. If the fear of saying either too much or too little produces a kaleidoscope of harsher and softer colors, the basic color is the beautiful one of the divine glory.

pachyno [to make fat, insensitive], *poroō* [to harden], (*porōō* [to disable]), *porosis* [insensibility], (*porosis* [hardness]), *skleros* [hard], *sklerotēs* [hardness], *sklerotachlos* [stiff-necked], *skleryno* [to harden]

1. This word has the sense of "fatherly" or "paternal" with various references, e.g., to rule, command, affection, etc. It is used in the LXX with "house," and to *patrion* denotes "patrimony." Jewish Hellenism prefers *patroos* to *patrikos* when speaking of the laws or customs of the fathers.
2. There is an inclination to use the term for one's own father in particular. The Gnostics refer it to the regenerate, and Clement of Alexandria uses it for the relation of the Logos to the Father (*Stromateis* 7.2.5.6).
3. Occasionally the reference may be to the fathers, as perhaps in 1 Chr. 7:4 LXX and more clearly in Lev. 25:41 LXX.
4. In Gal. 1:14 *patrikos* denotes the religious inheritance of the father's house (cf. Acts 23:6; Phil. 3:5; 2 Tim. 1:3; Acts 22:3; 26:5). [G. SCHRENK, V, 974-1022]

B. The NT. The one NT instance of the word is in Heb. 7:3. This says of Melchizedek that he has no father, mother, nor genealogy. The point is that he does not fall into the sequence of the Levitical priesthood. As the promise precedes the law in Paul, so this priesthood precedes the Levitical priesthood in Hebrews. Similarly, as the reference of the promise is to Christ, so the reference of Melchizedek's priesthood is to the high priesthood of Christ.

2. *Deities.* Such deities as Athena, Hephaestus, and Aphrodite are said to be without father or mother. God has no father in Orphic, Gnostic, and mystic works. The point is that he has no origin, or is uncreated.
3. *Philo's Allegorizing.* Philo uses only *amētor*. Thus Sarah is the motherless principle. This idea rests on allegorical punning and does not imply deification any more than when the high priest is said to be the divine *logos*, with God as father and *sophia* as mother.

pachyno.

1. Deriving from *pachys* ("thick"), this word means "to thicken" (medically "to swell").
2. Figuratively it means "to make impervious," "insensitive," as in Mt. 13:15 and Acts 28:27 (both quoting Is. 6:10).
3. In Is. 6:10 the prophet is told to make the people's heart "fat," but the LXX softens this by simply describing the "fattening" or "hardening" as a fact.

poro (poro), porosis (porosis).

1. This word group is used medically for the "hardening" or "thickening" of the bone, e.g., in fractures. Hence it may also denote "healing." In a transferred sense it means "to make insensitive."
2. The LXX uses it only in Job 17:7 (for the dimming of the eyes) and Prov. 10:20 A.
3. The verb occurs five times in the NT, usually with the heart in view. The hardening is that of the Jews in Jn. 12:40; Rom. 11:7; 2 Cor. 3:14, and the disciples in Mk. 6:52; 8:17. The verbal noun occurs three times with reference to Jews or Gentiles in Mk. 3:5; Eph. 4:18; Rom. 11:25. God is the author in Jn. 12:40, but God's hardening is also a self-hardening, so that personal responsibility remains and a call can go out for repentance (Ezek. 18:31). Sin and unbelief are the punishment of sin and unbelief, but renewal by God is still a possibility (Is. 6:11ff.). In Rom. 9-11 Paul perceives a partial hardening of Israel, but believing Gentiles may boast only of the divine grace that includes the hope of a conversion of hardened Israel (11:33ff.) both by human decision and sovereign divine act (11:23, 17ff.). Connected with divine hardening is the self-hardening of 2 Cor. 3:14, from which even disciples are not exempt (Mk. 6:52) in their misunderstanding of Jesus' sayings.

4. In most of the above references we find the variant *poro*, "to maim," "to wound," and hence "to blind." The verb is found in Mk. 6:17; Jn. 12:40; Rom. 11:7, and *porosis* in Mk. 3:5. Ancient translations assume *poro* or *porosis* in other verses too. But *por-* is better attested, and *per-*, being more common, is more likely to have been substituted for it.

skleros.

1. This word means "dry," "arid," "hard," "rough" (cf. "skeleton").
2. It occurs in the NT for "hard" sayings in Jn. 6:60; Jude 15, "contrary" winds in Jms. 3:4, and an "austere" man in Mt. 25:24. The phrase "it is hard for you" occurs in Acts 26:14 (cf. 9:4).
3. Some of the NT passages reflect LXX usage (cf. Jms. 3:4 and Is. 27:8; Mt. 25:24 and Is. 19:4). There are similar parallels in the apostolic fathers.

sklerotos.

1. This verbal noun, which is rare in classical Greek, occurs four times in the LXX (Dt. 9:27; 2 Sam. 22:6; Is. 4:6; 28:27), and is used physiologically and psychologically by Philo. The only NT instance is in Rom. 2:5, where the hardened and impenitent heart of self-righteous Jews is denoted. In Hermas *Mandates* 5.2.6 we read that the Spirit will not dwell with an evil spirit and with hardness.

sklerotrachelos. This word, meaning "stiff-necked," is developed by the LXX. It occurs in the NT only in Stephen's address in Acts 7:51. I Clem. 53.3 uses it (quoting

Dt. 9:13).

take on theological significance with their stress on "obeying the truth." In such connections "not believing" is the opposite (cf. Acts 28:24). When following false messiahs is the issue, the sense of "being seduced" is present.

3. *pepoitha*.

a. This term carries the sense of "trust," "reliance," or "confidence."

b. A Hebrew equivalent is *biṭṭā*, which expresses confidence, hope, trust, security, and peace; *pepoitha* is used both for this and for associated terms (some 142 times in all). Trust in God is a basic feature of the OT; there are also warnings against trust

in earthly powers.

c. In the NT the strong rely on their armor and the rich on their wealth (Lk. 11:22; Mk. 10:24), but Paul relies on the faithfulness of the church (2 Cor. 2:3; Gal. 5:10) and the obedience of Philemon (Phlm. 21), while the brethren draw confidence from Paul's imprisonment (Phil. 1:14). Christian confidence is that of faith. It is "in the Lord" (Gal. 5:10; Phil. 2:24). It is confidence in God (Phil. 1:6; cf. Heb. 2:13; Mt. 27:43). In the NT, however, confidence in God mostly takes the form of faith and relates to eschatological salvation rather than present situations (as in the Psalms). It is related to obedience and involves the rejection of false confidence (Phil. 3:3-4), which Paul often calls "boasting." Boasting in Christ is the opposite of confidence in the flesh. The apostolic fathers use the term mainly in OT quotations or allusions (1 Clem. 57, 7; 58, 1; *Hermas Mandates* 9, 6; *Similitudes* 9, 18, 5).

depoithēs. This word means "trust" or "confidence." In 2 Cor. 1:15 Paul is confident that the Corinthians now have some understanding. In 2 Cor. 8:22 his confidence is in the church's readiness regarding the collection. A radical self-confidence is at issue in Phil. 3:4; its opposite is confidence in God (2 Cor. 3:4; cf. 10:2). Eph. 3:12 singles out the element of confidence comprised in faith, *parrhēsia* ("boldness") being synonymous. The apostolic fathers use the term for the confidence of the OT saints (1 Clem. 31, 3; 45, 8) or of Christians (2 Clem. 6, 9); its opposite is the empty confidence of arrogant believers (*Hermas Similitudes* 9, 22, 3).

peithōs, peithō. These words occur only in two different readings of 1 Cor. 2:4. The former (an adjective) yields "persuasive words of wisdom," the latter (a noun) "the persuasive art of wisdom." Either way, the sense is that Paul's preaching does not derive its power from rhetorical skill.

peismonē. This rare word, not found prior to the NT, occurs only in Gal. 5:8, where it may mean "persuasion" or it may catch up the *peithēsthai* of v. 7 and mean "obedience." Ignatius *Romans* 3, 3 says that Christianity is not a matter of persuasion, and Justin *Apology* 53, 1 says that the prophecies are adequate for convincing.

peitharcheo. This verb means "to obey;" "To pay heed" (Acts 27:21) is the weaker sense, and we find "to obey" rulers in Tit. 3:1, and "to obey God (rather than men)" in Acts 5:29.

apeithēs. This word means "unworthy of belief," then "disobedient." The Baptists mission in Lk. 1:17 is to turn the hearts of "the disobedient," false teachers are "disobedient" in Tit. 1:16, believers were once "disobedient" in Tit. 3:3, and Paul was "not disobedient" to the vision in Acts 26:19 (cf. also Rom. 1:30; 2 Tim. 3:2).

apeitheō. This word means "to be disobedient" and is a significant term in the LXX for disobedience to God. In the NT it is used of the wilderness generation in Heb. 3:18, that of the flood in 1 Pet. 3:20, all sinners in Rom. 2:8, and Gentiles in

life in the form of the divine promise of salvation (Is. 55:1-2). It is God who satisfies a means of instruction (Dt. 29:5). It teaches the people to receive the necessities of Dt. 28:47-48. Related is the famine of hearing God's word (Am. 8:11). Present hunger

II. *The OT Interpretation of Hunger*. Hunger is proclaimed as a judgment in Is. 5:13; a campaign or journey (Judg. 8:4-5; Dt. 25:18), or persistent hunger.

2. *peinan*. This term is used for the effects of famine (Gen. 41:55), exhaustion on 28:48). It prefers *peinan* for this.

c. Only rarely does the OT use *limos* for extended undernourishment (Is. 5:13; Dt. 5:16), both historical and eschatological. With the sword and pestilence, it is a sign

b. *limos* also means "hunger." Here again it is a divine judgment (Dt. 32:23; Ezek. deliverance is sought from God (1 Kgs. 8:37).

etc. The OT views it as a divine visitation (Dt. 11:10ff.; 2 Sam. 21:1, etc.), and a. This means "acute lack of food," i.e., famine, due to crop failure, drought, war,

1. *limos*.

of *limos*, but the two are not coextensive in meaning. for *ra'ab*), but regularly uses the verb *peinan* for *ra'ab*. *peinan* is under the shadow or withdrawal of the fruits of labor. The LXX always has *limos* as the noun (mostly

1. *Use*. The OT usually refers to hunger, not as the need for food, but as the lack

B. The OT and Judaism.

must provide against it by work.

he finds in hunger an unsupportable evil, and extols the fact that through the fall we In the mysteries the old gods have the new function of serving the hunger for abiding

is total abstinence with a view to union with the divine (cf. Christian Gnosticism). matter; if need be, one may escape it by suicide. The later ideal in Neo-Platonism

moderation in food and clothing. Stoicism tries to treat external want as an indifferent should go hungry. Philosophy demands that goods should be shared and argues for

food, and are paid divine honors for so doing. In a well-run state no honest people and Baal). Bad harvests are seen as due to divine anger. Rulers, too, must provide

2. *Attitude to Hunger*. Fertility worship is designed to insure nourishment (cf. Israel of want, and figuratively signifies deprivation rather than desire.

b. As compared with the noun *he peina*, *ho* and *he limos* expresses a higher degree

a. *peinao* means "to be hungry," or "avidly to desire something."

1. *Usage*.

A. The Greek-Hellenistic World.

peinao [to hunger, desire avidly], (*limos* [hunger, famine])

[R. BULTMANN, VI, 1-11] *Similitudes* 9.15.3.

5:6. *apeitheia* is the third of the vices personified as virgins in black in Hermas 11:30, and all sinners in Rom. 11:32. Sinners are "sons of disobedience" in Eph. 2:2;

disobedience is that of the wilderness generation in Heb. 4:6, 11, the Jews in Rom. *apeitheia*. This word means "disobedience." It is used for sin in Rom. 11:32. The

phrases are disobeying the word (1 Pet. 2:8), the gospel (4:17), and the Son (Jn. 3:36).

Heb. 11:31; Rom. 11:30. "To believe" is the opposite in Acts 14:1-2, and unbelief is parallel. We find an absolute use in Acts 14:2; Rom. 15:31; 1 Pet. 2:7. Important

to disobey *apeitheo*

those who languish (Jer. 31:25). The oppressed are sometimes called the hungry (cf. I Sam. 2:5; Ps. 107:36ff.). God will meet their needs but also bring hunger on the high and mighty as a sign of rejection (Is. 65:13). Hunger thus becomes a sign of waiting on God, but also a figure of condemnation.

III. *Judaism*. The pseudigrapha hold out a promise for poverty, whether as a test, a chastisement, or a criterion of standing before God. The rabbis, however, view it as misfortune. Poverty greatly increases under Herod the Great, and religious groups insure subsistence for their members by mutual aid. After A.D. 70 the strong growth of private and public benevolence sees to it that there is at least sufficient food for the people.

C. *peñin* in the NT.

1. *The Synoptic Gospels*.

a. The Calling of the Hungry Blessed. The hungry are called blessed in Mt. 5:6; Lk. 6:21. The primary reference is to those who sadly lack the necessities of life and turn to God in their extremity. They are not beggars but believers who seek help from Jesus. Matthew sees in the turning to God a hungering after righteousness, i.e., a readiness that God's will should be done. Luke contrasts the hunger that means salvation with the hunger of rejection. Dives and Lazarus are illustrations (Lk. 16:19ff.). Lazarus is not hungry for the rich man's possessions but seeks only a sufficiency and finally comes to salvation. The rich man's self-sufficient satiety, if it does not become a lack that seeks help in God alone, will finally be a hunger that carries no further promise. Only those who live by God's grace have what is essential to true life (Lk. 15:21ff.; cf. 1:53).

b. Jesus and Hunger. Jesus himself undergoes hunger for his work's sake. In Mt. 4:1-2 he upholds the faith that Israel learns through her desert experiences. Mt. 4:4 (Dt. 8:3) points us to that which comes from God. Jesus lets his disciples pluck ears of corn on the sabbath when they are hungry (Mt. 12:1ff.), not because the hungry have a right to help themselves, but because, having exposed themselves to hunger for his sake, they may receive what he has the right to grant them. Everything is at the disposal of those who are at God's disposal (cf. I Cor. 3:22-23). The hunger that stands behind serving God or waiting on God is appeased by Jesus. This is why he feeds the hungry multitudes. Bringing the kingdom, he gives everything necessary to life, and thus puts earthly bread in its true perspective (Mt. 6:33).

c. Teaching. When Jesus, who is hungry, fails to find fruit on the fig tree in Mt. 21:18-19, the point of the enacted parable is that he is hungry for the fruit of righteousness in Israel and proclaims judgment on those in whom he does not find it. In Mt. 25:34ff., however, he promises blessing to those who feed his hungry brethren, for the mercy shown to them is mercy to Jesus himself, who suffered hunger on our behalf. It is in virtue of their association with him that the hungry themselves may be called blessed as co-heirs of the kingdom (Mt. 5:6).

2. *The Pauline Epistles*. In I Cor. 4:6ff. Paul ironically contrasts the Corinthians' supposed fullness of sight with his own hardships as he awaits the consummation in faith. His hunger and thirst are a token of ministry (2 Cor. 11:27). They cannot separate him from Christ (Rom. 8:35). His wants express his dying with Christ and are thus a pledge of participation in the resurrection (2 Cor. 4:7ff.). He is not stoically indifferent to need or plenty, but can affirm both in the light of Christ's death and resurrection (Phil. 4:11ff.).

3. *The Johannine Writings*. In Jn. 6:35 Jesus fulfils for believers the promise of the

g. In the Essene and Qumran writings believers are in a situation of conflict in
 f. Philo so stresses the educative aspect that testing itself is of little account.
 e. The rabbis hold up Abraham as an example. God tests all of us, and due to the
 evil impulse testing always means peril.
 d. In Dan. 12:10 the last tribulation will be a final testing and sanctifying.
 c. There are many references to testing in the Wisdom writings (cf. Sir. 2:1; 33:1),
 but here the testing is largely educative. All the life of the righteous is a test, and to
 pass it one should model oneself on Abraham etc.
 b. The story of the fall describes human temptation that comes, not from God, but
 from the adversary, who forces Adam and Eve to decide for or against God. Satan
 also appears in Job 1. The temptation is here allowed by God as a test. Job meets the
 test because, even in incomprehensible suffering, he is ready to count on God and
 commit himself to him.
 a. The best example of divine testing is in Gen. 22:1ff, where Abraham meets the
 test. In Ex. 20:20 the law is a test of the people, and Dt. 8:2 views the desert experience
 as a test. In Judg. 2:22 God tests the people's obedience by not driving out the heathen
 who are still in the land. Here God uses history to test the people's faith and obedience.

1. Human Temptation.
 B. The OT and Judaism. In the LXX we find the ordinary senses (cf. 1 Sam.
 17:39), but on a Hebrew basis a religious use develops, partly in relation to divine
 testing, partly in relation to temptation to transgress God's commands, and partly in
 relation to the human tempting of God.
 A. The Terms in Secular Greek.
 1. *peirao* in the active means "to try or strive," "to test," or "to tempt." In the
 more common middle or passive it means "to put someone to the test," "to test
 something," or "to know by experience." A rare religious use is for tempting the deity
 by testing the truth of an oracle.
 2. *peirazo*, an uncommon word, also means "to try" or "to test."
 3. *ekpeirazo* does not occur in secular Greek, but we find the middle *ekpeirao* for
 "to try out" or "to sound someone out."
 4. *peira* means "test," "attempt," or "experience."
 5. *peirasmos* is rare in secular Greek. We find it for medical experiments.
 6. *apeirastos* does not occur in secular Greek, but *apeirastos* occurs for "what is
 untried, unknown."

peira [test, attempt], *peirao* [to try, test, tempt], *peirazo* [to try, test],
peirasmos [testing, temptation], *apeirastos* [untried, without temptation],
ekpeirazo [to try, put to the test]

age of salvation (Is. 49:10). No earthly bread (In. 6:27ff.) can meet the recurrent need
 for food in the deeper sense. Only the Son who has life in himself can do so by
 directing the need to its true goal. The desire enclosed in the craving for food is
 removed and satisfied by faith in him. No dualism is involved, but the spiritual core
 of the promise is brought out and its comprehensive significance presented. Thus Rev.
 7:16-17 promises a future end to hunger. The promise is experienced here only in the
 harsh dissonance of 1 Cor. 4:6ff. It will be known in physical totality only in the new
 world of Rev. 21:4ff.

peirao to hunger, desire avidly

which there is a constant pressure of temptation to pass over from the side of light to that of darkness.

2. *Tempting God.*

a. The OT offers many instances of human tempting of God. In Ex. 17:2 Moses asks why the complaining people are putting God to the test. Num. 14:22 contains God's judgment on those who put him to the proof. To tempt God is to fail to accept his power or his will to save. It is to challenge him in doubt and unbelief. True love of God rules out the testing of God (Dt. 6:16-17). The strong tradition that one must not tempt God explains the reasoning of Ahab in Is. 7:12, although in this case the prohibition does not apply, for God offers a sign.

b. Wis. 1:2 shows that faith does not tempt God. Putting God to the test is not belief in him but questioning his power and love.

C. The NT.

1. *Secular Use of the Terms.* The noun *peira* means "attempt" in Heb. 11:29 and "experience" in 11:36. The verb *peirazo* means "to examine" in 2 Cor. 13:5; Rev. 2:2 and "to attempt" in Acts 9:26 etc. In Mk. 8:11 the Pharisees "test" Jesus, and in Jn. 6:6 Jesus himself "tests" Philip by asking him how they might feed the multitude.

II. *Theological Use of the Terms.*

1. *Human Temptation.*

a. In 1 Cor. 10:13 Paul warns the Corinthians that so far they have come under ordinary human temptations, but he adds the consolation that God will grant the strength to endure whatever may befall them. The warning is probably a general one against too great self-confidence in Corinth. In helping others who fall believers must be humble, lest they also fall (Gal. 6:1).

b. James in 1:13 forbids us to call God the author of temptation. As God cannot be tempted, so he will not tempt others to sin, and is not to be held responsible in any way for sin. It is one's own desire that tempts into sin. In Jms. 1:2-3, however, suggest that God himself sends sufferings to educate believers, but sufferings should be accepted because they prove faith and produce steadfastness. Jms. 1:12 takes up Mt. 5:4, 10ff. but goes further by promising the crown of life to those who endure trial and stand the test. 1 Pet. 4:12 refers more specifically to the test of persecution, but argues that this should be met with joy because it means participation in the suffering of Christ. In v. 17 suffering is associated with judgment, which begins in God's house.

c. Jesus in Mk. 13 points out that the last time will bring the test both of persecution and of false messianic claims. Rev. 3:10 promises deliverance in the final hour of trial. In 2:10 the church of Smyrna will undergo testing by the *dibolos* and it is thus exhorted to be faithful unto death. As 2 Pet. 2:9 asserts, the Lord can rescue the godly from trial.

d. In the Lord's Prayer (Mt. 6:13; Lk. 11:4) what is at issue is not a test (as in Ps. 139:23) but temptation by ungodly powers, both in the great eschatological tribulations and in all affliction (cf. Lk. 8:13, where those who have no root fall away in time of temptation). In Mk. 14:38 Jesus tells the disciples to watch lest they enter into temptation. He has in view here the weakness of the flesh (cf. 1 Pet. 5:8). Watching involves prayer in the light of our defenselessness against temptation.

e. The NT seldom has the personification *ho peirazōn*. Except in Mk. 4:1ff. we find it only in 1 Th. 3:5. Satan is meant, for *peirazōn* is his work (1 Cor. 7:5). "Temptation"

A. Secular Greek. This word, related to *ponos* ("hard work"), denotes a person who must work for a living. Such persons might be relatively well-to-do, even owning slaves, and they are not oppressed or disadvantaged. The ancient Greek nobility finds happiness in wealth, but philosophy seeks value in virtue irrespective of economic conditions. Indeed, the Cynics disdain extreme wealth. For the Stoics *penia* and

penes.

penes [poor, needy], *penichros* [poor, needy]

peismonē → *peithō*; *pēmpō* → *apostello*

2. Just after his baptism and before commencing his public ministry, Jesus has an encounter with the *peirazōn*, who tries to deflect him from his mission. Whether the temptations come at the beginning or end of the 40 days, or during their course, makes no difference (cf. Mt. 4:2-3; Mk. 1:13). Jesus is aware of his task and resists efforts to make him disobedient to it. The first temptation is to use his power for purposes out of keeping with his mission, and he resists it by referring to the God who has given him his power. The second temptation is to tempt God by seeking help for selfish reasons and with a false appeal to Scripture; he rejects it as tempting God. The third temptation is the open one to gain world dominion by following Satan instead of God. As in the first two instances, Jesus remains firm, quoting Scripture in confirmation of his exclusive allegiance to God, and refusing to abuse his divine sonship and messianic authority. The only other Synoptic temptation is in Gethsemane, although there is a hint of continued temptation in Lk. 4:13, and cf. 22:28 if "troubles" is not meant, as is more likely. The questions of opponents are testing rather than tempting questions (Mk. 12:13ff. etc.). The words of Peter are perhaps a temptation in Mk. 8:33, since they involve deflection from obedience to Jesus' divine mission. Heb. 5:7 shows that the prayer in Gethsemane is regarded as a prayer in temptation (although *peismonōs* is not used in connection with it). This hour is also one of temptation for the disciples. Jesus himself ratifies the basic decision that he made in Mt. 4:1ff. John only hints at temptation in the life of Jesus (cf. 12:27; 14:30), but the cry of 19:30 suggests victory over opposition.

[H. SEESMANN, VI, 23-36]

1. Hebrews emphasizes that the life of Jesus is one of temptation (2:18; 4:15). He differs from us only in not sinning. The temptation in Gethsemane (5:7ff.) is to disobedience. Opposition is a temptation to give up in 2:18. Perhaps the attacks and questions of, e.g., Mk. 8:11; 12:15, are in view. But the main temptation is to avoid suffering. Because Jesus has victoriously withstood temptation, he can help his people in their temptations.

III. The Temptations of Jesus.

has shown that their freedom from the law is in accordance with his will.

2. *Tempting God*. In 1 Cor. 10:9 Paul uses an OT illustration to back up his warning that believers must not "test" or "challenge" God. Heb. 3:8-9 quotes Ps. 95 to the same effect. In Acts 5:9 Peter accuses Ananias and Sapphira of challenging the Spirit by their deceit, for the Spirit sees all things. In 15:10 Peter warns the assembly not to test God by imposing the law on Gentile believers, for by means of the vision God

is no express reference.

or "trial" is a more likely sense than "tempter" in Gal. 4:14. 1 Tim. 6:9 issues a warning to the rich against falling into *peirasmos*; Satan might be in view, but there

b. The blessing of the *penhōntes* in Mt. 5:4 is to be taken eschatologically. Those is also the point in 2 Cor. 12:21 (cf. 1 Clem. 2.6).
 the church by the case of incest. Grief at sins for which there has been no repentance context of admonition. In 1 Cor. 5:2 *penhōn* expresses grief at the shame brought on too, *penhōs* is God's judgment. The author is weaving a traditional threat into the a. In Rev. 18 lamentation is part of the divine judgment on Babylon. In Jms. 4:9, significant.

penhōs is passionate grief that leads to action. Only two usages are theologically lamentation, especially mourning for the dead (Mt. 9:15; Rev. 18:7-8). In 1 Cor. 5:2 C. Primitive Christianity. In the NT, too, the words signify sorrow expressed in

lamentation of Zion and its transformation into joy (4 Esdr. 9:38-10:50).
 of salvation when mourning will end (Is. 61:3; 66:10). Apocalyptic describes the b. in descriptions of judgment (Joel 1:9-10; Jer. 14:2; Lam. 2:8), and c. in prophesies *penhōs* plays a special role a. in prophesies of disaster (Am. 5:16; Is. 3:26, etc.), mourning for the dead, which includes individual sorrow but is also conventional. derivatives of the stem *bh*. What is denoted is sorrow or lamentation, and especially B. The LXX and Judaism. The LXX commonly uses *penhō* and *penhōs* for

pointlessness is a common theme in popular philosophy.
 mourning for the dead. The Stoics regard *penhōs* as a *pathē* that is to be avoided. Its "grief" or "sorrow," as well as "painful event or fact"; it is commonly used for A. Greek Usage. *penhō* means "to mourn," "to grieve," and *penhōs* means

penhōs [grief, sorrow], *penhō* [to grieve, sorrow]

← *ptōchos*

(*ptōchē* in Mk. 12:42).
 instances are in Ex. 22:24 and Prov. 29:7. Lk. 22:2 uses the term for the poor widow *penhōros*. This word means "very poor," "needy," "wretched." The only LXX to the needy is one of the good works for which God makes provision in believers.

C. The NT. In the NT *penēs* occurs only in 2 Cor. 9:9 (quoting Ps. 112:9). Giving under Flaccus robs them of their trading capital.

penēs even when the LXX has *ptōchos*. The Jews are *penēs* after the persecution the poor superior to those who are above them socially (4:13-14; 5:7). Philo uses Creator (22:16). Riches alone are valueless (Eccl. 6:8). Wisdom and humility make do not seek wealth either (Prov. 10:15; 30:8). To wrong the poor is to despise the lowly (Ps. 72:4, 12-13). Proverbial wisdom regards poverty as an evil, but the wise terms for the righteous (Pss. 40:17; 70:5, etc.). The Savior King will finally exalt the 2:6, etc.), and God is their protector (Jer. 20:13 etc.). Later "poor" and "lowly" are protects the socially weak, the prophets fight against their oppression (Ex. 23:6; Am. the difference between *penēs* and *ptōchos* tends to be blurred in the LXX. The law Hebrew terms merge into one another, and *ptōchos* as well as *penēs* is used for them, the economically weak, e.g., day laborers with no patrimony of their own. Since the B. The OT, LXX, and Philo. The LXX uses *penēs* for Hebrew terms that denote

and seeks only self-sufficiency with a knowledge of the true good.
ploutos are matters of indifference. Plutarch sees in *penia* nothing to be ashamed of,

follows stresses a. the gift of the Spirit, whose outpouring brings with it the ability to praise (v. 11) and to proclaim (vv. 14ff.), and b. the public birth of the church as a vital community (cf. 2:42ff.). The speaking in tongues (vv. 1ff., 13) offers plain evidence of the Spirit's descent and also serves as a prototype of world mission. The occurrence on the Day of Pentecost means that the Jewish calendar can be worked into the nexus of promise and fulfillment in salvation history.

D. The Early Church. In the early church *pentekoste* is used for the 50 days of rejoicing that begin with Easter. Since Easter is always kept on Sunday, the seven weeks end on a Sunday too. During this period there are no fasts, prayer is offered standing, catechumens are baptized, and thoughts are directed to the last things, so that *pentekoste* can be regarded as a sign of the heavenly kingdom, to which Christ has already ascended as the fruits of the harvest. Later the last day of the period takes on independent significance and *pentekoste* comes to be used for it as a day that commemorates the outpouring of the Spirit. [E. LOHSE, VI, 44-53]

pert [around, about, for, etc.]

A. With Genitive.

1. From the spatial sense of "around" there develops the sense of "about."
- a. With verbs (a) of speaking, writing, etc., (b) of questioning, complaining, etc., (c) of emotion, and (d) of caring, *pert* means "about," "on account of," or "for."
- b. In loose dependence on verbs or nouns, the meaning is "for" or "in respect of."
- c. At the beginning of a sentence, *pert* denotes the subject of discussion.
- d. In the phrase *ta pert hinos* the reference is to "what concerns someone" (cf. Mk. 5:27; Acts 18:25).

2. As the distinction between *pert* and *hyper* tends to fade, *pert* with the genitive may also mean "on behalf of," "for." In the NT this is a common use in intercession. In Lk. 4:38 people beseech Jesus for Peter's mother-in-law, in Lk. 22:32 Jesus prays for his disciples, in Acts 12:5 the church prays for Peter, in Col. 1:3 Paul prays for the church, and in 4:3 he asks it to pray for him. We also read of striving for others in Col. 2:1, or of Christ's dying for us in 1 Th. 5:10.
3. The phrase *pert hamartias* is a significant one in the NT; it means "for [the remission of] sins." In the LXX this phrase corresponds to the thought of "sin offering." It occurs in relation to the vicarious ministry of the Servant of the Lord in Is. 53:10. A sacrificial sense is obviously present in the NT in Heb. 10:6 (quoting Ps. 40:6), and cf. 5:3; 10:18, 26; 13:11. There is also at least a suggestion of sin offering in Rom. 8:3 and 1 Pet. 3:18.

B. With Accusative.

1. Of place, we find a. the general sense of "round" (Lk. 13:8; Mt. 3:4; Mk. 9:42), and b. "around persons"; cf. the disciples in Mk. 4:10, and Paul's companions in Acts 13:13 (*hot pert* with the accusative *auton* or *Paulon*).
2. Of time, to give an approximate time, we find *pert* for "about" (Mt. 20:3).
3. The spatial sense yields the transferred senses a. to be occupied "with" (Lk. 10:40; Acts 19:25), and b. more generally "in respect of" (1 Tim. 6:21); cf. *ta pert* *eme* ("my situation") in Phil. 2:23.

9:31) bears witness to the work of Christ and the Spirit. *Paul* uses the verb and the intensive *hyperperissēto* in eschatological contexts (Rom. 5:20; Eph. 3:20; 1 Th. 3:10). The new age of salvation is one of abundant blessing in grace and the Spirit. If sin increased through the law, grace is superabun-

2. *Paul* uses the verb and the intensive *hyperperissēto* in eschatological contexts (Rom. 5:20; Eph. 3:20; 1 Th. 3:10). The new age of salvation is one of abundant blessing in grace and the Spirit. If sin increased through the law, grace is superabun-

B. The NT.

1. *Synoptic Gospels and Acts*. A secular sense occurs in Mk. 12:44. The plenty of the hired servants in Lk. 15:17 points to the generosity of divine grace. Mt. 13:12 is perhaps a proverb containing the same thought. The messianic feeding of the multitude fulfils and transcends the Mosaic feeding with manna (Mt. 14:20; Lk. 9:17; Jn. 6:12-13). The righteousness required for the kingdom must surpass that of the present masters of piety (Mt. 5:20). The rapid growth of the community (Acts 2:41; 4:4; 6:7; 9:31) bears witness to the work of Christ and the Spirit.

2. In the LXX the verb is used personally for "to have more than enough," "to take precedence," or "to increase" (family or progeny). Without using *perissēto*, the OT suggests that the age of salvation will be one of superabundance (Am. 9:13; Is. 65:17ff.). The rabbis base this hope on Lev. 26:4-5. Later Jewish writings take up the thought with descriptions of great fruitfulness in family, goods, crops, etc., and of a great outpouring of spiritual gifts and blessings, e.g., joy, wisdom, and the Spirit. The loss suffered through the fall will be offset hereby.

A. Outside the NT.

1. Intransitively this word means "to be present overabundantly or to excess," censoriously "to be superfluous," and of persons "to be superior or superabounding." Transitivity the sense is "to make overrich," "to provide superabundantly."

2. In the LXX the verb is used personally for "to have more than enough," "to take precedence," or "to increase" (family or progeny).

perissēto [to be superabundant], *hyperperissēto* [to superabound], *perissōs* [superabundant], *hyperperissōs* [beyond all measure], *hyperperissōs* [beyond all measure], *perissētia* [surplus], *perissēnuma* [excess]

perissēto, hyperperissēto.

1. This word means "more than enough." In the papyri we find *ho periousios* ("the chosen one") for the married man.
 2. The LXX uses the word five times. In Ex. 19:5; Dt. 26:18 the *laos periousios* is God's "special possession"; as such it has a duty to avoid idolatry and keep the commandments (Dt. 14:2).
 3. The only NT instance is in Tit. 2:4. Christ's work of redemption has created for God a people that is a costly possession or special treasure. The basis is Christ's eschatological work, the orientation is to the final appearing, and the implication is a life that already actualizes the divine promise and command.
 [H. PREISKER, VI, 57-58]

periousios [chosen, special]

perierchomai → *erchomai*; *perizōnymy* → *hōplon*; *perikatharoma* → *katharos*; *perikeimai* → *keimai*; *perikephalaia* → *hōplon*; *perilampo* → *lampō*; *perilypos* → *lypē*; *perimēno* → *mēno*

dantly greater (Rom. 5:20). The new glory is also superabounding (2 Cor. 3:9). God causes his grace to flow richly on the apostles (Eph. 1:8). Grace increases thanksgiving, which overflows to God's glory (2 Cor. 4:15). Sufferings abound, but so does comfort (*loc. cit.*). God's truth is increased by the disclosure of human unfaithfulness and thus abounds to God's glory (Rom. 3:7). The strong at Corinth gain no advantage by eating meats sacrificed to idols (1 Cor. 8:8), for external things do not count in the kingdom (Rom. 14:17). Deep poverty superabounds in generosity (2 Cor. 8:2). God has richly poured out his grace on the churches, and these superabound for every good work (2 Cor. 9:8). The collection brings many thanksgivings to God (9:12). Material abundance matters no more to Paul than material lack (Phil. 4:12); the gift from Philippi is for him more than abundance (4:18). Spiritual abundance in the churches is Paul's serious missionary concern (Rom. 15:13; 1 Cor. 14:12; 15:58; Phil. 1:9; 1 Th. 3:12; 4:1).

pertissos, hyperkperissos, hyperkperissos.

1. *pertissos*, used of things, means "extraordinary," "unusual," "strange," "overflowing," "ensoriously "superfluous," "surplus," and of persons "unusual," "noteworthy." The adverb *pertissos* means "unusually."
 2. In the LXX *pertissos* means "remaining" (Ex. 10:5), "useless" (1 Kgs. 14:19), "extraordinary," "excellent" (Dan. 5:12 ☉). The adverb simply means "very" in, e.g., Dan. 8:9 ☉; Ps. 31:23).

3. The adjective is used only six times in the NT. In Jn. 10:10 it denotes the superabundance of the life that Christ brings. In Mt. 5:37, however, it refers to unnecessary additional assurances. Disciples must do more than others in Mt. 5:47. Paul asks what advantage the Jews have in Rom. 3:1. It is superfluous for Paul to write about the offering in 2 Cor. 9:1. In Mk. 6:61 *ek pertissou* expresses surprise at Christ's works. The adverb is used similarly in 10:26, and the vehemence of enemies comes to expression by means of it in Mt. 27:23; Mk. 15:14; Acts 26:11. The comparative *pertissoteros*, a popular substitute for *pleiton* in the Greek OT, occurs 16 times in the NT. John excels the prophets in Mt. 11:9, love is more important than sacrifice in Mk. 12:23, sham righteousness brings down sharper judgment in Mk. 12:40, Paul wants to spare the sinner too great sorrow in 2 Cor. 2:7, God seeks to display the immutability of his counsel more fully in Heb. 6:17, Paul excels his contemporaries in Gal. 1:14, other apostles in 1 Cor. 15:1, and his opponents (in sufferings) in 2 Cor. 11:23, he behaves with special holiness and sincerity toward the Corinthians (2 Cor. 1:12), has a special love for them (2:4), and has a special desire to see the Thessalonians (1 Th. 2:17).

pertissia. This word, denoting "surplus," is used for the superabundant fullness of the age of salvation in both grace (Rom. 5:17) and joy (2 Cor. 8:2). Paul hopes for unbounded missionary advance when the faith of the Corinthians increases (2 Cor. 10:15). In Jms. 1:21 "exceeding" wickedness rather than "remaining" wickedness is the point.

pertissuma. This word, meaning "excess," occurs in the NT in Mt. 12:34; Lk. 6:45 for that which, abounding in the heart, comes to expression in words. In 2 Cor. 8:13-14 the surplus goods of the Corinthians will make up the lack of the Jerusalem church, and the latter's spiritual surplus will reciprocate. The reference in Mk. 8:8 is to the surplus fragments, which testify to the superabundance of the provision.

[F. HAUCK, VI, 58-63]

D. The Dove in the Early Church.

1. A combination of biblical references and ancient notions gives the dove rich symbolic power in the early church. The dove is a sign both of the Spirit and of Christ himself (the Logos). The offering of pigeons symbolizes Christ's death. Some heretics take it that the descent of the dove at Christ's baptism shows that only then is there a union of Jesus and Christ.
2. Tertullian contrasts the dove and the serpent in order to show the difference between true Christians and heretics (*Against the Valentinians* 3). He draws a parallel between the nature and housing of doves and those of the church. The dove is also for him a sign of the Holy Spirit.
3. Clement of Alexandria and Origen call believers doves. In Mart. Pol. 16.1 the dove that flies out of the martyr symbolizes the Spirit and is also the bird of the soul.
4. Early Christian literature and art depict the dove of peace, of which Noah's dove is a type, since it signals the end of divine wrath.
5. Among the Manichees the white dove symbolizes God's love, and believers are also white doves, but the Son of Man is no more a real man than the dove at the baptism is a real dove.

C. The Dove in the NT.

1. At the baptism of Jesus the Spirit manifests himself by alighting on Jesus as a dove. This confirms the descent in a powerful symbolic way (cf. the link with the heavenly voice, as in Judaism).
2. Mary offers doves as a sacrifice, thus showing that Jesus belongs to the poor and humble (Lk. 2:24). Sellers of doves are mentioned at the cleansing of the temple; they are either private vendors or official salesmen.
3. The dove symbolizes simplicity in Mt. 10:16. The disciples must meet opposition with the wisdom of serpents, but they still stand under the norm of singleness of eye and purity of heart.

B. The Dove in the OT and Judaism. The dove appears in the flood story in Gen. 8:8, 12. Later exposition relates the reference in Cant. 2:12 to the Holy Spirit. Philo sees in the dove a symbol of the *logos*, the *nous*, or *sophia*. The OT finds no place for the idea that the dove is a divine bird but there is perhaps a hint of a connection with the soul in Ps. 84:2-3. Doves are the only birds offered in sacrifice (Lev. 1:14). The dove denotes helplessness in Jer. 48:28 and vacillation in Hos. 7:11. It knows its season in Jer. 8:7, and Israel will return like a flight of pigeons in Hos. 11:11. God will protect his dove in Ps. 74:19, and "my dove" is a term of endearment in Cant. 2:14; 5:2.

A. The Dove in the Ancient World. This word, of disputed etymology, mostly denotes the "house pigeon," but it may also be a general term. Training house pigeons is common in antiquity, probably for religious reasons, for the dove is regarded as a bird of the gods (especially female), either as divine messenger, attribute, or incarnation (cf. the dove goddess). The dove is also a bird of the soul (cf. dove grottos and the use of doves as monuments). As a symbol of human conduct in poetry and proverbs, the dove usually stands for chastity, faithfulness, affection, gentleness, and guilelessness, but it may also be connected with garrulity and complaint. Sometimes the dove appears as the bird of misfortune and death.

peristera [dove], *trygon* [turtledove]

peritēmo [to circumcise], **peritōmē** [circumcision], **apertimētōs** [uncircumcised]

- A. Nonbiblical Use.
 1. Attested from the days of Homer, *peritēmo* means "to cut around," "to make incisions," "to encircle with a view to robbing" (e.g., cattle or lands), and then, as a ritual technical term, "to circumcise."
 2. The noun *peritōmē* means "circumcision."
 3. The adjective *apertimētōs* means "unmaimed" or "uncircumcised."

B. The OT.

- 1. Usage.
 - a. The OT uses the verb exclusively for "to circumcise" in a literal sense.
 - b. Similarly the noun *peritōmē* means "circumcision."
 - c. The adjective *apertimētōs* means "uncircumcised," usually in a literal sense for Gentiles, but figuratively in Jer. 9:25.
 - d. The LXX refers more often to circumcision or uncircumcision than the Hebrew.
 - e. The usage in Philo and Josephus is the same as that of the LXX.

2. Origin, Meaning, and Distribution of the Rite.

- a. Performed mostly on males, circumcision serves as a sacrifice of redemption and as a covenant sign. The former significance may be seen in the OT in Lev. 19:23-24, but the latter predominates. Circumcision at birth is the most common form, but circumcision may also be a puberty rite or a marriage rite.
- b. The Arab tribes as well as Israel practice circumcision (Gen. 7:23ff.).

3. The OT Tradition.

- a. There is a piece of ancient tradition in Ex. 4:24ff., where circumcision is a rite of redemption. Josh. 5:2, 8-9 also rests on ancient tradition. Here circumcision is associated with "rolling off" from Israel the shame of Egypt, i.e., Egypt's scorn for the uncircumcised.
- b. In Gen. 17:1ff. circumcision is a covenant sign. It applies to all Abraham's descendants but the covenant is especially with Israel.
- c. Jeremiah introduces a figurative use when he talks about the circumcision of the heart (4:4) or ears (6:10). For the people circumcision is little more than sacramental magic. It can be justified only when it is referred to the inner person and the essential relationship with God.

C. Judaism.

1. The Hellenistic Roman Period.

- a. Under Antiochus IV attempts are made to prohibit circumcision. It thus becomes a national symbol, either of resistance or of victory. John Hyrcanus I (c. 128 B.C.) imposes mass circumcision and Judaizing. Without circumcision, intimate dealings with Jews are impossible. Even the Herod family prefers to forgo a politically advantageous marriage rather than have an uncircumcised son-in-law.
- b. The Hellenistic world finds the ceremony indecorous and perverse. Hadrian even compares it to castration. Philo defends it as hygienically necessary and suitable for a priestly people. It combats sensuality and resists the idea that the power of procreation confers divine likeness. Philo does not mention the covenant significance.
- c. The Manual of Discipline 5.5 refers to the circumcising of desire and obduracy. The rite is presupposed, but it is less important as such than its figurative understanding.

2. *After the Destruction of the Temple.*
 a. After A.D. 70 Pharisaic Rabbism triumphs. It stresses the literal aspect and banishes the figurative interpretation from official theology.
 b. Under Hadrian the equation of circumcision with castration makes it punishable as murder. This perhaps sparks the Bar-Cochba revolt; after a short period of enforcement it is relaxed by Antoninus in A.D. 138.
 c. The Tannaites work out the detailed rules for the rite in the second century.
 d. The theological significance of circumcision is that it is a precondition, sign, and seal of participation in the covenant with Abraham, and also a sign of confession. It carries with it the covenant blessings of divine protection in this age and divine joys in the messianic age.

D. Primitive Christianity.

1. Usage.

a. The verb is a cultic term in the NT, used literally in Lk. 1:59; Jn. 7:22; Acts 7:8, and figuratively in Col. 2:11 with reference to baptism.
 b. The noun *peritronē* is used in various senses for "circumcision," e.g., the rite in Jn. 7:22-23, the circumcised in Rom. 3:30, circumcised Christians in Acts 11:2; Gal. 2:12, and Christians as the true Israel in Phil. 3:3.
 c. The adjective *aperitronēos* is not used literally in the NT (but cf. Barn. 9.5); it bears a figurative sense in Acts 7:51.

2. The Problem in the Apostolic Period.

a. Circumcision is no problem in the Synoptic tradition. Jesus and his disciples are all circumcised, and while the Baptist implicitly challenges circumcision in Mt. 3:9, Jesus never makes an issue of it.

b. In Jn. 7:22-23 Jesus argues from the lesser (circumcision on the sabbath) to the greater (total healing on the sabbath). The passage shows good knowledge of rabbinic discussions, and in it Jesus accepts the tradition in order to turn it against his opponents.
 c. Paul in Rom. 2:28-29 contests the view that physical circumcision alone can bring salvation in this world and the next. He thus follows the line of Jeremiah and the Essenes but without accepting literal circumcision as an essential precondition. For him the only true circumcision is that of the heart which is the Spirit's work and which is identical with redemption by Christ (hence Col. 2:11-12). It follows, then, that the physical sign is unimportant; what counts is being in Christ. Believers are the real circumcision (Phil. 3:3), so that Gentile Christians need not receive circumcision nor Jewish Christians remove its marks (1 Cor. 7:18-19). Jewish Christians from Jerusalem challenge this view in Antioch, but Paul stands firm (cf. Gal. 2:3). The council of Acts 15 declines to make circumcision a condition of fellowship, but does not forbid Jewish Christians to continue the ancient practice.

d. Different courses are taken in the early church. In Barn. 9.1ff. the only valid *peritronē* is that of the heart, but Jewish Christians, although excommunicated by the synagogue, remain loyal to their position on physical circumcision.

→ akrobystia

[R. MEYER, VI, 72-84]

Of contested origin, *perperenonai* relates to arrogance in speech, being associated with such concepts as loquacity, bluster, bragging, etc. It suggests a literary or rhetorical form of boasting. In 1 Cor. 13:4 it carries such varied nuances as arrogance, pretension, and impotent chatter. Antiquity in general opposes such boasting, but Paul bases its renunciation on the love that makes possible the eschatological life disclosed

perperenonai [to boast]

C. The Apostolic Fathers. The Pauline use influences that of Ignatius with respect to his approaching martyrdom (*Ephesians* 8.1; 18.1). He goes to death for others, not in replacement of Christ's vicarious work, but to spare them persecution in an offering for God (*Romans* 2.2). The sense is more diluted and has no theological implications in Barn. 4.9; 6.5, where it has little more than the force of "your humble servant." [G. STÄHLIN, VI, 84-93]

B. The NT. In 1 Cor. 4:13 *perpēsma* is almost synonymous with *perikatharōma*. It has the double sense of "filth," "offscouring," "rubbish," etc. (as a term of contempt or self-abasement), and of "scapegoat," "expiatory offering," with a strong undertone of scorn. Paul accepts the contempt that is heaped on the apostles by the world, but reinterprets it, for their apparently worthless lives are for the general good. The context shows that behind the term stands the idea of the dregs of society that vicariously suffer death on behalf of all others. Those who are reviled and slandered are a means of blessing and expiation. This thought brings Paul close to the cross (cf. Gal. 6:17; 2 Cor. 4:10-11; 1 Cor. 15:31; Phil. 2:17; Col. 1:24), for it is Christ who is really the (supposed) malefactor who suffers vicarious death, and the apostle, who is the messenger of this atoning act, bears the mark of his crucified Lord.

2. A second use is for an unworthy subject either in abuse or self-abasement.

1. Used only twice in OT translation, *perpēsma* is first a weaker term for expiation when money is substituted for a threatened life.

III. The Hellenistic and Hellenistic Jewish Use.

1. Closely related to words signifying cleansing and redemption. 13:47; 1 Cor. 1:30), and as an expiation that saves from cultic impurity the term stands guarantee the removal of the impurity. The *perpēsma* personifies deliverance (cf. Acts and the mode of death, e.g., drowning, or stoning outside the city, is designed to connection with the meaning "refuse" or "offscouring"). The victims have to volunteer, persons but may also be paupers or criminals, i.e., the scum of society (cf. the cleansing or healing are *pharmakoi*. They are normally young and may be prominent deity that has to be placated by a human offering. Those put to death in order to bring be laid on a representative of the people. Associated is the concept of the wrath of a seems to come from the attributing of disasters to some religious impurity that must

II. As an Expiatory Sacrifice among the Greeks. The sense "means of expiation"

I. Derivation and Development. This word, deriving from *perpsadō*, "to wipe or rub (off)," means "what is wiped off," i.e., refuse or filth, "what wipes off," e.g., bath towel, and "what expiates or religiously cleanses," e.g., the scapegoat.

A. Meaning outside the NT.

perpēsma [refuse, means of expiation]

Peter is *petra* only as he is enclosed within the revelation in Christ. If he himself is always *lithos* rather than *petra* (cf. 1 Pet. 2:5). Strictly only Christ himself is *petra* which is assured only by the Aramaic. Elsewhere in the NT the individual Christian 4. *Mt. 16:18*. The pun in the Greek text assumes an identity of *petra* and *Petros* which is addressed specifically to believers (vv. 6-7).

takes on a terrible aspect under the influence of Is. 8:14, in contrast here to Is. 28:16, 118:22. The joyous word of Ps. 118:22 at the placing of the keystone over the gate b. 1 Pet. 2:7-8. The author of 1 Peter also uses Is. 8:14 but combines it with Ps. Yet it still bears the gracious invitation and promise of Is. 28:16 with its hope for Israel. basic cornerstone. The latter becomes a terrible and invincible thing in face of unbelief. Hebrew than to the LXX. Paradoxically the rock of offense replaces the tested and her a rock of offense. Paul here conflates Is. 28:16 and 8:14 in versions closer to the a. Rom. 9:33. Because Israel has rejected salvation by faith, Christ has become for

3. *Rom. 9:33 and 1 Pet. 2:7-8*.

both past and present. covenant and the new to sustain his people. The "following" denotes his faithfulness spiritual reality, not an actual rock, but the same Christ acts in history in both the old people in the desert. Paul gives this a messianic turn (cf. In. 7:37-38). Christ is a significance in rabbinic exposition. The legend arises of a fountain that is with the miracle of water gushing out of the rock (Ex. 17; Num. 20). This is given typical 2. *The Rock Which Followed*. Underlying the statement in 1 Cor. 10:4 is the OT not on sand, will survive wind and flood in Mt. 7:24ff.

27:51. Some seed falls on a rocky substratum in Lk. 8:6. The house built on a rock, shelter in clefts of the rock in Rev. 6:15-16. The earthquake rends the rocks in Mt. 1. *The Literal Sense*. The sepulchre is hewn out of a rock in Mk. 15:46. People seek

C. The NT.

caught in Mt. 16:18. Assyrian flood, but God will set up a new one. An echo of the same concept may be of paradise. Is. 28 makes use of this concept. The old temple can no longer arrest the which is the center of the earth, the stone that stops up the primal flood, and the gate up out of the sea like a rock or temple. For Judaism the rock is the holy of holies, B. *Symbolic Meaning*. In the mythical imagery of the Near East the earth comes

(Is. 50:7) or hardened mind (Jer. 5:3).

1:36), as a name for God (2 Sam. 22:2), and as a figure for an unbending character 2. In the LXX *petra* means "rock," "cliff," and it occurs as a place name (Judg. is more often used for smaller rocks, stones, or pebbles. mountain chain." Figuratively it suggests firmness, immovability, and hardness. *Petros* 1. In secular Greek *petra* denotes a large "rock," but also a "cliff" or "rocky A. Secular Greek and the OT.

petra [rock]

[H. BRAUN, VI, 93-95]

in faith and hope. Since God has opened up this possibility in Christ, the action of love is presented in personal terms. We do not set aside *perpetuesthai* by practice etc., as in Stoicism; love itself sets it aside in us when we take this more excellent way.

perpsēma—refuse, means of explanation

petra, it is as Christ has taken him in hand and given him a place in the unique apostolate which is the historical foundation of the church. As Abraham is for the rabbis the rock on which God builds the world, so Peter is the rock on which Christ builds the community of the new covenant.

D. Apostolic Fathers and Apologists. In Barn. 11.5 God is the rock, and in 11.3 God or Christ is the rock that gives water. In Hermas *Similitudes* 9.2ff. Christ is the rock on which the church is built from stones (believers). The rock on which Polycarp builds is Christ (Ignatius *Polycarp* 1.1). Justin makes the same equation (*Dialogue* 113.6; 114.4). The stone knives of Josh. 5:2-3 typify Christ's sayings (*Dialogue* 24.2). The myth of the rock-birth of Mithras is a pagan imitation of Dan. 2:34 (*Dialogue* 70.1). [O. CULLMANN, VI, 95-99]

Petros [Peter], Kēphas [Cephas]

A. Philological Questions. Except in Jn. 1:42, where it is used to elucidate Aram. *kēphas*, *Petros* is used in the NT only as a name for Simon Peter. The Cephas of Gal. 2:11 is obviously the disciple Simon Peter in spite of various attempts to put him among the 70. Symeon, found in the NT only in Acts 15:4, is a common name among the Jews, but the NT mostly adopts the familiar Greek name Simon, which he possibly also bears from the first in addition to Symeon. *Kēphas*, the Aramaic of which *Petros* is the Greek rendering, is not attested as a proper name. It is mostly used in the NT by Paul (Gal. 1:18; 2:9, 11, 14, etc.), who gives the Aramaic a Greek ending in -s. *Petros* as a masculine form is preferred when a Greek translation is used (Jn. 1:42). *Petros* establishes itself in the NT, where we find either Simon, Peter, or Simon Peter. The translation supports the view that *Kēphas* is not a proper name, since one does not usually translate proper names.

B. The Person and Place of the Disciple.

1. *Biographical Note.* Simon, the son of Jona, probably comes from Bethsaida (Jn. 1:44). He is a fisherman who is uneducated by rabbinic and Greek standards (Acts 4:13). He works in partnership with the sons of Zebedee (Lk. 5:10). He later lives in Capernaum, where Jesus visits him. He is married (Mk. 1:29ff.; 1 Cor. 9:5), but accounts of the martyrdom of his wife and children are legendary. He seems to have belonged to the circle of the Baptist's followers (Jn. 1:35ff.).

2. *Position.* As a disciple, Peter belongs to the inner group around Jesus (Mk. 9:2). He also stands out as a leader (Lk. 5:1ff.). Distinguished by excess of zeal, he tries to come to Jesus on the lake (Mt. 14:28). He acts as spokesman on various occasions (Mt. 18:21; Mk. 8:29ff.). Outsiders come to him (Mt. 17:24), and he goes to prepare the Passover (Lk. 22:8) and is present in the garden (Mk. 14:37). His name stands first in the lists (Mk. 3:16 etc.), and he is sometimes singled out (Mk. 1:36; 16:7). The Synoptists all agree on this, and John recognizes Peter's special position, although displaying a special interest in the beloved disciple (cf. 13:24ff.; 18:16; 20:1ff.; 21). 3. *Name-giving.* Two problems arise regarding the name Peter, namely, why Jesus always uses Simon, and when the name Peter is given (cf. Mt. 16:18; Mk. 3:16; Jn. 1:42). The name is a nickname in rabbinic style, and is perhaps given earlier and then explained in Mt. 16:18. It cannot refer only to Peter's character but relates to his representative mission as disciple and apostle of Jesus.

C. Peter as the Rock on Which the Church Is Built.

1. *The Apostolic Commission apart from Mt. 16:17ff.* While Peter does not lead the disciples during the earthly ministry of Jesus, he takes the lead in Jerusalem according to the call of the incarnate Lord and the commission of the risen Lord (Jn. 21:15ff.; 1 Cor. 15:5; Lk. 24:34). Peter is the first eyewitness of the risen Lord in 1 Cor. 15:5, and a specific commission is given in Jn. 21. His prior call is thus confirmed by a postresurrection commission whereby he assumes the first leadership in the church.

2. *The Saying Mt. 16:17ff.*

a. The Setting. Although the saying occurs only in Matthew, the story occurs in Mark and Luke as well. Mark's is probably the original version. In a crisp and vivid presentation Mark shows how Jesus provokes the question, receives Peter's reply, enjoins silence, foretells his suffering, and rebukes Peter's protests. Matthew prepares the ground in 14:33, but some scholars think that the saying of 16:17ff. breaks the sequence and may be inserted from some other context (cf. Lk. 22:31-32 or Jn. 21:15ff.).

b. Authenticity. The authenticity has been hotly debated. The linguistic character is Semitic. The pun comes out better in Aramaic, which has *kēpha* both times. One should also note the phrases *bar-jona* and "flesh and blood," the strophic rhythm, and the use of rock for foundation. The usual objection is that Jesus would not talk about establishing a church, but it should be recalled that *ekklesia* occurs frequently in the LXX and that the messianic task is that of establishing God's people, which is often represented as a house. If it is argued that this building is eschatological, the message of Jesus does not contrast present and future, for the imminent kingdom is present in Jesus himself (Mt. 12:28), and around him he starts establishing God's people with the calling of the 12, whom he then sends out to the lost sheep of Israel. Shepherd, sheep, and flock are all terms associated with the community. The idea of building the temple (Mk. 14:57-58; Jn. 2:19) is also relevant here; the temple not made with hands is the community of faith. Jesus begins building his church in his own ministry, bursts the gates of hell with his death, and gives his people the task of following up the victorious work that he thus initiates. To Peter, the rock, he gives the keys of the kingdom as the mediator of the resurrection. Binding and loosing refer primarily to the remission of sins, although the laying down of precepts may also be included. Jesus himself discharges the primary function of forgiving sins, and he now transmits the same office to Peter, to be shared, of course, with the other disciples (Mt. 18:18).

c. Meaning. By the rock Jesus does not mean the faith of Peter; the parallelism rules this out. Clearly Peter and rock are associated here. Jesus will build his church on the one rock, Peter. Peter is to do a unique work, limited to his own lifetime, on which all future building will be possible. The high-priestly prayer offers a clue to the meaning when it states that future generations will believe through the word of the apostles (Jn. 17:20). The apostles are the foundation (Eph. 1:20; Rev. 21:14) because they bear witness to Christ's death and resurrection. Among the apostles Peter is the first and chief eyewitness.

D. Peter's Leadership and First Missionary Activity.

1. *Leadership.* Peter assumes leadership in the primitive community in the electing of a twelfth apostle (Acts 1:15), the sermon at Pentecost (2:14), the healing of the lame man (3:1), the defense of the gospel (4:8), the exercise of discipline (5:1ff.), the follow-up in Samaria (8:14ff.), and missionary work in Lydda etc. (9-10). Paul refers to this role of leadership in Gal. 1:18, although James is by now associated with Peter in it.

2. *Missionary Activity*. After his imprisonment and liberation (Acts 12:17), Peter leaves Jerusalem, where James takes the lead (cf. Acts 15; Gal. 2:9), and apparently gives himself to missionary work. At the council in Acts 15 his work remains more closely tied to Jerusalem than that of Paul. Paul speaks highly of him even when he has to censure him (Gal. 2:11ff.). His link to Jerusalem probably puts him in a delicate situation which accounts for his vacillation at Antioch. I Clem. 5 perhaps alludes to this when it speaks of the burdens that he has to bear through envy.

3. *Theology*. Part of Peter's problem is that he is very close to Paul theologically. He has learned from Jesus that the gospel is for all peoples. By his death Christ has made atonement for all who believe. In his early preaching he identifies Jesus as the Servant of the Lord (Acts 3:13, 26; 4:27, 30) whose vicarious suffering is seen to be necessary in the light of his resurrection (cf. I Peter).

D. *Later Missionary Activity and Death*. Little is recorded about Peter's missionary work. He is linked to three main centers, Antioch, Corinth, and Rome. The claims that he founded the churches at Antioch and Corinth find no support, but he certainly works in Antioch and a stay at Corinth is possible in view of I Cor. 1:12. As regards Rome, a ministry there might be inferred from I Pet. 5:1; 2 Pet. 1:14, but it can hardly be prior to Paul's letter to the Romans, although Rom. 15:20-21 perhaps relates the founding of the church in Rome to Jewish Christians, and this would make it possible that Peter has at least visited the church there. The greeting in I Pet. 5:14, with its reference to Babylon, suggests a Roman origin for this epistle, and if the witnesses of Rev. 11:3ff. are Peter and Paul this passage supports a Roman martyrdom. I Clem. 5 certainly gives substance to a Roman martyrdom, for the circumstances apply only in Rome (cf. also Ignatius *Romans* 4.3). In the later second century writers like Irenaeus and Tertullian give more precise form to the tradition of a Roman stay and martyrdom, although it is only in the fourth century that we find reference to his discharging of an episcopal function in Rome. Recent excavations have not yet made possible an identification of his grave. [O. CULMANN, VI, 100-112]

pegē [Fountain, spring]

A. Outside the NT.

1. This word means "source of water," i.e., a natural spring. Figuratively it then denotes "tears," and it also finds a more general use for "origin."

2. *pegē* occurs some 100 times in the LXX for various Hebrew terms, some of which are also rendered by *kenē*, which means a "well" (cf. also *phrear*). The sources of water mentioned in the OT are usually artificial fountains or wells. The aridity of the country means that there is a need to bore for water and also to conserve it in cisterns. Many springs are mentioned either with or without names, and their importance may be seen from the judgments of Hos. 13ff., the promises of Is. 35:7; 41:18, etc., and the eschatological image of Joel 3:18 (cf. also the use of *pegē* in Jer. 8:23; Cant. 4:12, 15; Prov. 5:16; 10:11). With God himself is the *pegē zōēs* ("the fountain of life") in Ps. 36:9, and God complains that his people have forsaken him, the fountain of living waters, in Jer. 2:13 (cf. 17:13).

3. Philo uses *pegē* some 150 times, mostly in a transferred sense for "origin" or "cause." When he refers to actual springs, he allegorizes. The divine *logos* comes

1. *pēra* is the open sack carried on the left hip by a strap over the right shoulder and used by peasants, shepherds, beggars, and wandering philosophers.
2. The word occurs in the LXX only in Judith. Judith has her slave carry a skin of wine, a jug of oil, and a *pēra* with food on her way to the Assyrian camp.
3. Josephus introduces *pēra* for the *kadion* of 1 Sam. 17:40, 49, and the rabbis have a similar term for the bag in which they take provisions for journeys.
4. In the NT Mt. 10:10 forbids the disciples to take a *pēra*, Lk. 10:4 forbids both purse and *pēra*, and Lk. 22:35-36 reverses the ruling. The *pēra* here is not the beggar's sack but a bag for provisions. Jesus is teaching the disciples to rely wholly on God's

pēra [sack]

pēlos, denoting a mixture of moisture and dust, has such senses as "morass," "muck," "loam," "clay." The LXX uses it for "mire" in Ps. 69:14 and "clay" in Jer. 18:6. The use is the same in Philo and Josephus. In Rom. 9:21, adopting a common OT image, Paul stresses God's sovereignty by comparing God to the potter and us to the clay. In Jn. 9:6, 11, 14-15 *pēlos* refers to the clay that Jesus makes with spittle and uses to heal the blind man. We do not have here a magical formula, nor, probably, a medical prescription, but there may be a desire to differentiate Jesus from Aesculapius, who advises the use of a similar remedy. The deeper significance of the incident remains.

[K. H. RENGSTORF, VI, 118-19]

pēlos [clay, mud]

1. The only mention of a specific well in the NT is in Jn. 4:6ff. (*pēgē* in v. 6 and *phreā* in v. 11). This is a true well, not a fountain. Jms. 3:11 has *pēgē* when trying to show how unnatural it is that the same mouth should both bless and curse. In Rev. 8:10 the great star falls on the fountains, rendering the rivers undrinkable even at their source. In Rev. 16:4 the fountains as well as the rivers become blood. In Rev. 14:7 God is the Creator of the fountains of water as well as the seas.

2. The use in Mk. 5:29 is figurative: the flow of blood dries up like a spring. A similar use occurs in 2 Pet. 2:17, which compares false teachers to dried-up springs (cf. Jude 12). In Jn. 4:14 Jesus compares the water that he gives to that which comes from Jacob's well. As well as quenching thirst eternally, this water will become a spring welling up to eternal life. The idea is not that the recipient controls the water, but is brought into eternal life by fellowship with the indwelling Christ. The expression "fountain of [water of] life" is not used here but it occurs in Rev. 21:6 (cf. 7:17; 22:1, 17), where it denotes the consummation that Christ will give at the last day.

[W. MICHAELIS, VI, 112-17]

B. The NT.

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4. Josephus in his use of OT sources mainly follows the original in regard to *pēgē*, although only for those who thirst after wisdom.

Antiquities 1.246 and 8.154).

1. These words have not been found prior to the LXX, and are late and rare. The verb occurs some 40 times in the LXX, in part for "to provoke" but also, perhaps originally by an oversight, for "to be recalcitrant." The noun occurs only once in Ps.

parapikrasmos, parapikrasmos.

word is more common in Hermas in such senses as "ill-humor," "anger," etc.
5. In Did. 4.10 masters are not to speak to their slaves in an incensed mood. The or angry with their wives.

4. The NT uses *pikros* literally in Jms. 3:11 for spring water which is bitter or brackish to the taste. The great star in Rev. 8:11 makes the rivers and fountains bitter (pikrainesthai). In Rev. 10:9-10 the divine finds the message of God bitter, i.e., painful to proclaim. *pikros* is used for Peter's weeping in Mt. 26:75; the adverb expresses his utter despair following the denial. In Jms. 3:14 jealousy is bitter. Heb. 12:15 quotes Dt. 29:17 to show what harm the sin of an individual can do in the community. The OT association of poison and bitterness stands behind Peter's saying to Simon Magus in Acts 8:23. Rom. 3:14 quotes Ps. 10:7, and *pikria* heads a short list of vices in Eph. 4:31 (in the sense of resentment). In Col. 3:19 husbands are directed not to be harsh

etc. (cf. *Antiquities* 3.13; *Life of Moses* 339; *Jewish War* 2.41).
6.155; 11.263), and he has *pikros* for strong agitation, sharp reproaches, strict inquiry, in *Jewish War* 4.476, but such things as death and bondage are also bitter (*Antiquities* *pikria* heads a list of vices in *On Drunkenness* 223. Josephus calls the Dead Sea bitter familiar with the transferred use. Bondage is bitter in *On the Life of Moses* 1.247, and 3. Philo uses *pikros* literally with reference to bitter water or springs, but is also

in Ps. 10:7, and God's passing wrath in Is. 28:21, 28.
combined with poison in Dt. 29:19; 32:32, and denotes grief in Sir. 7:11, bitterness 27:2). The noun occurs some 30 times. It is a place name in Num. 33:9-10, is strained" rather than "bitter" tears. The verb *pikraino* is used only figuratively (cf. Job 2 Macc. 6:7. The adverb *pikros* is linked with crying in Is. 22:4 but suggests "unre- rather than "full of grief." Death is bitter in 1 Sam. 15:32, and fate is grievous in (Ruith 1:20) or "cruel" (Hab. 1:6). In Gen. 27:34 *pikros* makes Esau's voice "shrill" 2. The LXX uses *pikros* literally for "bitter" (Ex. 15:23) and figuratively for "sour" come angry, bitter."

1. *pikros* originally means "pointed," "sharp" (e.g., arrows), then "penetrating" (e.g., a smell), then "painful" (to the feelings), and "bitter" (to the taste). The sense of bitterness yields such transferred senses as "unpleasant," "unexpected," "painful," "severe," "cruel," "stern," "embittered;" *pikria* has the meaning "severity" or "bit- terness," *pikraino* means "to provoke," and the deponent *pikrainomai* means "to be-

pikros, pikria, pikraino.

pikros [bitter], **pikria** [bitterness], **pikraino** [to embitter], **parapikraino** [to embitter], **parapikrasmos** [rebellion]

→ *ballantion*
[W. MICHAELIS, VI, 119-21]
5. In the apostolic fathers the only use is in Hermas (*Visions* 5.1; *Similitudes* 6.2.5) for the shepherd's bag. Tatian among the apologists has *pera* for the sack carried by the wandering philosopher (*Address to the Greeks* 25.1).
provision. They are not disappointed in this regard (Lk. 22:35), but Lk. 22:36 reflects a changed situation.

who are satisfied with material things and who are thus excluded from the kingdom. relates to the messianic kingdom when want will be removed. Lk. 6:25 refers to those issue in Jn. 6:12. God satisfies the heart in Acts 14:17. Lk. 1:53 (based on Ps. 107:9) the NT means always "to satisfy," mostly in the passive. Physical satisfaction is at 2. Whereas the simple form means always "to fill," "to fulfill," the compound in d. OT prophecies come to fulfillment in Lk. 21:22.

c. In the infancy stories *plēsheimai* denotes the ending of periods, the priest's course in Lk. 2:21, the period for circumcision in 2:21, pregnancy in 1:57; 2:6. special gifts of the Spirit for preaching etc.

with apostolic gifts. The usage in Acts combines general Christian endowment with 9:17 it denotes either becoming a believer, receiving prophetic power, or endowing 4:8, 31; 13:9). Filling by the Spirit brings the gift of tongues in Acts 2:4. In Acts 41, 67), and then in Acts with reference to the filling of Christians by the Spirit (Acts 19:29. Filling by the Spirit occurs only in Luke: first in the infancy stories (Lk. 1:15, Similar responses to the apostles' preaching are denoted in Acts 3:10; 5:17; 13:45; b. It denotes reaction to the words and works of Jesus in Lk. 4:28; 6:11; 5:26. 1 a. The simple form is used spatially for "to fill" in Lk. 5:7; Mt. 22:10; 27:48.

B. The NT.

Ps. 90:14. Death is insatiable in Hab. 2:5. satisfaction is meant (figuratively) in Ezek. 16:28-29. God satisfies with his grace in material satisfaction, but the satisfaction has a spiritual aspect in Ps. 63:5. Sexual can abide. Temporal fulfillment is denoted only in Is. 65:20. In Ps. 103:5 God brings this effect stress both God's gracious coming and the holiness of God which no one ambivalence when the reference is to God's glory filling the house, for statements to "to be satisfied." The sense may be either literal or figurative, and there is some compound stands for several Hebrew terms and has many nuances, e.g., "to be filled," simple form means "to fill," "to satisfy," or, of time, "to run out," "to end." The 2. The LXX prefers the compound to the simple form. In over 100 instances the are for the fulfilling of wishes or the fulfilling of destiny with death.

1. These two terms both occur in Homer but are not common. The simple form means "to fill" or "to satisfy" and occurs in varied contexts (e.g., the eyes with tears or the soul with vices). The compound means "to fill up" (e.g., a vessel). Other uses

A. Outside the NT.

plēnēmi, empnēnēmi.

<i>plēnēmi</i> [to fill, satisfy], <i>empnēnēmi</i> [to fill up, satisfy], <i>plēsmonē</i> [satiety, satisfaction]
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[W. MICHAELIS, VI, 122-27]

echo of the place name in both *parapitrasmos* and *petrasmos* (3:8). sense of "obduracy" or "rebellion." Like the LXX, the author no doubt catches an obviously shows that the meaning is "to be rebellious," so that the noun, too, has the 2. Heb. 3:8, 15 quotes Ps. 95:8, and then 3:16 uses the verb in a context which of "rebellion" than of "bitterness." Why this term is chosen is not wholly clear, but it is more likely meant in the sense 95:8 for the well which is rendered differently in Ex. 17:7; Num. 20:24; Dt. 32:51.

In Rom. 15:24 Paul wants "to be satisfied with," i.e., "to enjoy," the faith and fellowship of the Roman church.

plesmonē.

A. Usage outside the Greek Bible.

1. *General Use.* *plesmonē* first denotes "fullness" in the sense of physical or spiritual satisfaction, but also "over-fullness," "satiety," and "lack of moderation." A second use is for "that which fills," e.g., heavy food, and a derived sense is that of a "great number," "profusion."

2. *Philosophical Use.* In philosophy the term mostly denotes "satisfaction" with no necessary element of censure. In Philo it plays a role in the attack on an overestimation of physical needs. Hence it usually means "gluttony"; thus the Therapeutae shun it as the enemy of body and soul (*On the Contemplative Life* 37).

B. The Greek OT. Used 28 times in the LXX, *plesmonē* normally has here the sense of "satisfaction" (e.g., by nourishment in Ex. 16:3, 8, with God's gifts in Dt. 33:23). Yet it may also denote the "satiety" that leads to sin (Hos. 13:6; Is. 65:15). Another usage is for "that which satisfies" (Is. 30:23) and for "fullness" or "profusion" (Jer. 14:22).

C. The NT.

1. In Col. 2:23 the fathers normally equate *sarx* with *sōma* and thus take *plesmonē* to mean the satisfaction of natural (not sinful) desires. The false teachers do not respect the body and thus deprive it. A more ascetic view taken by some fathers is that to fill the body is to ravage it, or that *sarx* represents the carnal mind, so that that is said to surface which fleshly care teaches.

2. Modern interpretations tend to take it that the *pros* denotes an effect, that *sarx* is meant in a bad sense, and that *plesmonē* is also negative. Difficulty arises because of the loose syntactical structure; a possible solution is that *ouk en time tmi* is an independent statement, and that *logon . . . somatos* is a subsidiary clause.

3. The context of Col. 2:23 shows that the piety combated parades an earthly-cosmic glory as distinct from the life that is hid with Christ in God. Precepts that forbid the use of earthly gifts give these undue significance and serve the satisfaction of a selfish desire clothed in the garb of religion. These precepts make a show of wisdom with their promotion of piety, humility, and restraint, but they lack true validity and serve pious self-seeking. [G. DELLING, VI, 128-34]

pno [to drink], *pōma* [drink], *pōsis* [drinking], *pōton* [drinkable], *potos* [drinking (party)], *potēion* [drinking vessel], *katapno* [to consume], *potizo* [to cause to drink]

pno.

A. The OT Setting.

1. *The Secular Sphere.* Drinks to quench thirst are more necessary than food, and as intoxicants they affect personal life more deeply. Water, milk, and wine are the main drinks in Palestine. God shows himself to be the Lord of life by giving or withholding food and drink (cf. the miracles in the wilderness).

10:21-22).

weaker brethren (Rom. 14:21), especially when pagan libations are at issue (1 Cor. 10:31ff.). Yet the strong in faith should refrain if offense is caused to lords of all things (Mk. 2:28; 1 Cor. 3:21ff.; 1 Tim. 4:4; Tit. 1:15). If we seek God's kingdom, God adds what is needed (Mt. 6:31ff.). Eating and drinking are to God's glory (1 Cor. 10:31ff.). Yet the strong in faith should refrain if offense is caused to weaker brethren (Rom. 14:21), especially when pagan libations are at issue (1 Cor. 10:21-22).

2. *Eating and Drinking as Expressions of the Freedom of Jesus and His Disciples.* By eating and drinking with grateful joy, Jesus and his disciples show their freedom from the world's subjection and also from false protest against it. The Baptist neither eats nor drinks (Mt. 11:18), and Paul refrains from eating and drinking for a period (Acts 9:9), but Jesus and his disciples both eat and drink (Mt. 11:19; Lk. 5:33), for fasting is not suitable for him who brings God's rule, and those who are God's are the free lords of all things (Mk. 2:28; 1 Cor. 3:21ff.; 1 Tim. 4:4; Tit. 1:15). If we seek God's kingdom, God adds what is needed (Mt. 6:31ff.). Eating and drinking are to God's glory (1 Cor. 10:31ff.). Yet the strong in faith should refrain if offense is caused to weaker brethren (Rom. 14:21), especially when pagan libations are at issue (1 Cor. 10:21-22).

1. *Eating and Drinking as Expressions of the Subjection of the World.* In 40 of 70 instances in the NT *pinoin* is associated with eating. Eating and drinking are vital functions but as such they may be occasions of sin. Thus those who are content to eat and drink miss the signs of the kingdom (Mt. 24:38; cf. Lk. 14:18ff.; 16:19ff.). Eating and drinking become goals of human striving (Mt. 6:32-33) and objects of anxiety (Mt. 6:31). Security and satisfaction are sought in them (Mt. 6:25). The approach of death simply confirms this attitude (1 Cor. 15:32). Dualism leads to it in another way (1 Cor. 6:13-14). It is a basic expression of paganism (1 Cor. 10:7) but is also a temptation for believers (Mt. 24:49). The frontier between quenching thirst and drunk-

B. The NT.

3. *Judaism.* In Judaism *pinoin* represents taking that which promises life (cf. Prov. 9:5). The rabbis allegorize the drinking of water as receiving the Spirit or studying the law (cf. the phrase "drinking of the water of a scholar"). In the Odes of Solomon knowledge is an overflowing river that supplies the thirsty (11:6ff.).

2. *The OT.* Theologically important in the OT are the ideas of a drinking God's cup of judgment, in which drinking represents the fact that those smitten by the judgment bring it on themselves by their benumbed acts, and b. taking the salvation that is freely offered by divine grace (Is. 55:1).

1. *General.* In relation to the ground or to plants, *pinoin* means "to suck in," "to absorb," "to drink blood" is a phrase for killing. "To appease desire" and "to accept" what is forced on one are other forms of usage.

II. The Transferred Sense.

b. *A Means of Salvation.* As part of the covenant meal drinking effects fellowship with God. In the pagan world cultic meals supposedly bring union with the gods. Drinks are also thought to confer potency, to mediate immortality, and to induce ecstasy. In the mysteries eating and drinking are associated with the rites of dedication and have sacramental power. In Gnosticism drinking is a dualistic counterpart of true drinking, i.e., the appropriation of the true life-giving gift by the soul. Philo gives this a moral turn. Earthly drink serves the corruptible body but the heavenly soul seeks the drink of immortality which is virtue (*On the Special Laws* 1.304).

a. *Abstinence.* Fasting includes abstinence from drinking (Ex. 34:28). Abstinence from intoxicating drinks is a special form; cf. the Nazirite vow (Num. 6:2ff.; Judg. 13:13-14). Drinks are unclean only when polluted by contact (Lev. 11:34). The mysteries include abstinence from drinks in fasting, e.g., when preparing for initiation. The Neo-Pythagoreans refuse wine for ascetic reasons.

2. The Cultus.

3. *Eating and Drinking and Salvation History.* For Jesus and his disciples, eating and

drinking are signs of the coming age of salvation. Table fellowship with Jesus means participation in the kingdom that is present in him, and it secures a place in the banquet. Only when the risen Lord eats and drinks with the disciples for a limited period is there renewal of the table fellowship of the days of the incarnation (Lk. 24:30-31; Jn. 21:13). The sacred meal of Acts 2:42 onward is intelligible only on the basis of Easter and Pentecost. It belongs to the age of the church when the Lord is present as he works in his people through the Spirit. As Paul explains it, the eating and drinking are comparable to the manna and water of the age of Moses (1 Cor. 10:3-4), or to the sacrificial flesh and libations of cultic meals (1 Cor. 10:18ff.), although with no thought of automatic sacramental operation (1 Cor. 10:5ff.). What is involved is encounter with the Lord who offered himself for us. Only if there is partaking in faith, however, does the physical function have the significance of salvation and not of judgment (1 Cor. 11:27ff.). In Jn. 6:26ff. eating and drinking are a spiritual receiving of Christ in his self-offering. In 6:51ff. they are a receiving through partaking of the elements. The statements reflect the vocabulary of Gnosticism and the mysteries, but the reference is to the incarnate, crucified, and ascended Christ who has imparted the Spirit (6:33, 51, 60ff.). Eating and drinking, then, are an encounter with Christ and are to salvation if they express total openness in faith to Christ and his saving work.

4. *Figurative Use.*

a. *Drinking the Cup of Wrath and Suffering.* Those who undergo God's judgment drink the cup of wine or of wrath either in the sense of being bemused (Rev. 18:3) or in that of suffering eternal torment (14:10). Drinking the cup of suffering means accepting it (Mk. 10:38-39; Mt. 26:42; Jn. 18:11). This has become a stereotyped phrase in the NT.

b. *Drinking the Water of Life.* Parallel to eating the bread of life (Jn. 6:35), this phrase (Jn. 4:13-14; 7:37) means receiving Jesus in faith. A Gnostic turn is here given to an OT concept; drinking is to quench the thirst for life. In antithesis to natural drinking, this drinking expresses certain key aspects of faith. Faith receives that which gives life, i.e., Jesus himself, and it results in a corresponding giving forth (Jn. 7:38).

poma, posis, poton, potos.

1. *Usage.* *poma* means "drink," "beverage," *posis* means the "act of drinking" or "what one drinks," *poton* means "what is drinkable," and *potos* means "drinking bout."

2. *Material Use in the NT.*

a. *Legal-Ritual and Ascetic-Dualistic Question.* In Heb. 9:10 the OT regulations count only as carnal ordinances for this life. Hence the new covenant sets aside the rules of food and drink. All means of nourishment are pure for the pure in heart (1 Tim. 4:4). No one is to judge regarding food and drink (Col. 2:16). The kingdom of God is not food and drink (Rom. 14:17), although for this very reason the strong in faith must respect the problems of the weak. God's rule unites the heart to God and effects a new creation. Expressing the bodily aspect, food and drink are not indifferent matters (1 Cor. 15:32) but being free from bondage to the form of this world, they are to be practiced in obedience (Rom. 14:21; 1 Cor. 10:31ff.).

b. *The Lord's Supper.* Israel received spiritual food in the wilderness (1 Cor. 10:2).

b. Cup of Suffering. When the sons of Zebedee ask for a special place in Christ's kingly rule, the reply of Jesus that refers them to his own cup is an intimation of martyrdom, but the question that he puts to them concerns their readiness to accept it. In Gethsemane he himself prays that the cup may pass from him, but after wrestling in prayer he attains to the readiness that is expressed in Jn. 18:11. The cup is not just cruel fate but divine judgment, so that Jesus' shrinking from it is not fear of death but the horror of the Holy One at coming under God's judgment on human sin (Mk. 14:33ff.; Mt. 26:37ff.; Lk. 22:44ff.). On the basis of the cup-sayings of Jesus the cup

manifestation. whether in its temporary exercise through historical powers or in its definitive depicts God's active wrath, and the cup depicts the power of his wrathful judgment, also drink of the wine of the wrath of God, i.e., final condemnation (14:10). The wine of the fierceness of his wrath, and at the last judgment all who accepted her rule will trample down Babylon herself (17:15ff.). God thus gives Babylon the cup of the wine in the book of life (13:8), and in due course they are the agents of God's wrath to subdue the nations by force and propaganda (Rev. 13), but the eschatological power of God's wrath may be seen in this power. It gives up to antichrist those who are not the wine of the wrath of her fornication (14:8). Babylon, under God, has power to Babylon holds a golden cup full of her abominations (cf. Jer. 51:17). Its contents are but of consolation for Israel. Revelation makes its own use of the OT image. In 17:4 adopts the same comparison. The Passover cups are cups of punishment for the nations destiny. As a cup of wrath it denotes his judicial sway (Ps. 75:7-8). Later Judaism 23:33) or staggering (Is. 51:17). The cup in the hands of God signifies his control of them of their senses so that they stagger and fall. It is a cup of stupefaction (Ezek. hands a cup to those who are under judgment (Ps. 75:8; Is. 51:17). This cup robs a. Cup of Wrath. This metaphor, found in Revelation, derives from the OT. God

3. Figurative Use.

everyday illustration pinpoints the need for inward conversion. associated with the demand that the inside of the cup be clean (Lk. 11:39). Thus an not the proceeds of greed and avarice. The demand for purity of heart is graphically free from impurities, but this is hypocrisy, for the cup is clean only if its contents are Mt. 23:25-26 the Pharisees go beyond the law by trying to keep the outside of cups 2. *Literal Use.* The NT refers to the everyday cup in Mk. 9:41; 7:4. In Lk. 11:39-40; although the word occurs in lists of temple furnishings in nonbiblical Greek.

1. *Usage.* This word, rare in nonbiblical Greek, means "drinking vessel." In a Palestinian home it is the pitcher (usually an earthen bowl) that stands filled on the table. Only once in Ps. 116:13 is the *poterion* a vessel used in the temple ministry.

poterion.

This is a type of the last time (10:11). Like the water and manna, the eucharistic food and drink are the gift and vehicle of God's saving work in Christ and offer the possibility of life in faith and obedience. They do not magically confer immortality but demand faith and obedience. In Jn. 6 the true food and drink are set in antithesis to the food that can only maintain physical life (6:31-32). This is not Gnostic dualism but represents the biblical opposition to living materialistically. The food and drink here are not the eucharistic bread and wine but Christ himself in his saving action, i.e., his flesh and blood. Only after the NT period do we begin to find a movement in the direction of magic or the mysteries (Justin *Apology* 1.66).

katapno. Literally this word means "to gulp down," "to swallow" (used either of people or of, e.g., the earth). Figuratively it means "to assimilate," "to overwhelm," or "to consume." "to use up." The LXX often uses the term for destruction, whether by the earth (Ex. 15:12), the depths (Ps. 69:15), the enemy (Hos. 8:8), sinners (Ps. 35:25), or God (Job 8:18). In the absolute it denotes the extinction of human wisdom (Ps. 107:27). Philo refers to the swallowing up of the soul of the foolish by the body or to Balaam being engulfed by the river of folly (*On the Giants* 13; *On the Unchangeableness of God* 181). The NT follows the OT in various ways, combining the literal and figurative senses to suggest hostile destruction by superhuman forces. Thus we find overpowering by darkness or the devil in 1 Pet. 5:8, by hopeless remorse in 2 Cor. 7:9-10, or by God's work of judgment in the case of that which is hostile to him in Heb. 11:29; Rev. 12:6; 2 Cor. 5:4; 1 Cor. 15:54. The Egyptians are swallowed up by the sea in Heb. 11:29, the earth swallows up the river in Rev. 12:6, death is swallowed up by life in 2 Cor. 5:4, and death is swallowed up in victory in 1 Cor. 15:54. Only in the proverbial saying in Mt. 23:24 does the use differ. Here a comparison shows how foolish is the way in which the Pharisees struggle against transgression of the smallest statutes but easily accept nonobservance of the great commandments.

c. Cup of the Lord and Cup of Demons (1 Cor. 10). In 1 Cor. 10:16ff. Paul refers to the cup of blessing, but the phrase "which we bless" makes the reference a special one to what we receive from the Lord in and with it. This cup means participation in Christ's blood, i.e., committal to him who died for us. It is the Lord's cup inasmuch as it relates us to his efficacious power. Hence believers cannot drink both this cup and that of demons (10:21). This is not because the eucharist differs from the cultic meals of paganism (Justin *Apology* 1.66), but because sacrifices not offered to God are dedicated to demons. Those who drink what is publicly or privately (1 Cor. 8:10; 10:27ff.) poured out to pagan deities fall victim to the rule of demons. They thus belong to another dominion than that of Christ. It is because no one can serve two masters (Mt. 6:24) that one cannot drink both the cup of the Lord and that of demons.

b. The Interpretative Saying. Since the order and the ritual followed at the Last Supper correspond to Jewish practice, there can be no doubt that the cup and saying derive from Jesus himself and are handed down by the Palestinian church. The interpretative saying in Mk. 14:23; 1 Cor. 11:25; Lk. 22:20 refers to the contents, but cup rather than (red) wine is always the term used. The cup reminds those to whom it is given of the cup in God's hand. He who proffers it is the Mediator of God's work of judgment and salvation. Those who receive it are those in whom God is at work in the grace that saves through judgment. The cup itself is the Passover cup of blessing, but materially a reference to God's cup stands behind it.

a. The Eschatological Saying in Lk. 22:17-18. In Lk. 22:17-18 the saying of Mk. 14:25 is linked to a cup. In Mark the phrase "fruit of the vine" shows that it is originally connected with the blessing of a cup, for this phrase occurs in Jewish thanksgivings when wine is drunk, e.g., at the Passover. In Luke the saying relates to the first Passover cup. It is a declaration that this is Jesus' last meal with his disciples prior to the meal of consummation. Jesus himself does not drink, but hands the cup to the disciples, who drink from it, or fill their own cups from it, in a unity of table fellowship that looks ahead to the meal of consummation.

4. *The Supper*

is a symbol of martyrdom in Mart. Pol. 14.2. The cup of suffering is here decisively defined by Jesus' own drinking of it.

a. Common in the NT, *pipto* mostly has a literal sense. It first denotes unintentional falls, e.g., the collapse of walls (Heb. 11:30), houses (Mt. 7:25), or cities (Rev. 16:19); cf. the fall of Babylon (Rev. 14:8; 18:2) as a sign of divine judgment.

b. Another use is for the fall of a stone (Lk. 20:18), the falling of cliffs or hills (Lk. 23:30; Rev. 6:16), or the falling of crumbs (Mt. 15:27) or of seed (Mt. 13:4ff.).

c. A further use is for the falling of stars (Mt. 24:29).

B. The NT.
I. Literal Use.
1. General.

Josephus uses the term literally for the collapse of buildings, the falling of animals to the ground, the falling of snow, falling down before a ruler, and falling in battle.

3. Philo uses *pipto* for the sin of the *nous* or *psyche* but not in the sense "to sin." punishment is more likely misfortune.

salvation is found only in Prov. 11:28 and Strach, although the loss suffered as a outside the Bible except that we do not find the legal sense. A hint of the loss of 2. *pipto* occurs over 400 times in the LXX and has the same range of meaning as the papyri a legal sense develops, "to fall under," i.e., "to be counted under."

develop such senses as "to throw oneself down," "to fall (in battle)," "to perish," "to be lost," "to collapse," "to pass away." Moral delinquency is not at issue, but in 1. The basic meaning of *pipto* is "to fall (down)," "to plunge down." From this

A. Outside the NT.

pipto.

pipto [to fall], *ptōma* [fall], *ptōsis* [fall], *ekpīto* [to fall away], *katapīto* [to fall down], *parapīto* [to go astray], *parapōnoma* [to commit a fault], *peripīto* [to encounter]

In secular Greek *pīprasko* means literally "to sell," "to sell for a bribe," or "to lease," and figuratively "betrayed," "sold out," "led astray," or "ruined." The NT also uses *pīprasko* literally for "to sell" (Mt. 13:46; 18:25; Acts 2:45, etc.), and the figurative sense appears in Rom. 7:14 to describe the desperate plight of the person "sold under sin." [H. PREISKER, VI, 160]

pīprasko [to sell]

potizo. This word means "to cause or give to drink." In the OT God's *potizein* points to his continuing glory as Creator (Ps. 104:11, 13) and also to his work of salvation and wrath (Pss. 78:15; 60:3). The NT renews the ancient demand that the thirsty should be given drink but on a christological basis (Mk. 9:41; Mt. 25:35; Rom. 12:20). Various motives are seen for giving Jesus to drink on the cross (Mk. 15:36; Jn. 19:29). In 1 Cor. 3:2, 6ff. giving basic instruction in the community is like giving children milk to drink or watering a plant. In Rev. 14:8 Babylon makes the nations drink the wine of her fornication. Drinking of the one Spirit in 1 Cor. 12:13 carries a eucharistic reference. [L. GOPPELT, VI, 135-60]

potizo to cause to drink

d. Birds fall in Mt. 10:29, while humans may also fall unintentionally (Acts 20:9; Mt. 15:14), and they collapse when suddenly stricken by death (Acts 5:5, 10). On the borders of a figurative use, *pipto* means "to fall" in the sense "to die," "to be killed" (Lk. 21:24).

2. *pipto* and *proskynēō*. In most instances literal falling down is intentional, either in obedience to a master (Mt. 18:26) or, with *proskynēō*, in connection with the worship of deity (Mt. 4:9; Acts 10:25; 1 Cor. 14:25; Rom. 4:10), or alone, in face of Jesus, to emphasize a petition, to express gratitude, or to show respect (Mk. 5:22; Lk. 17:16; Jn. 11:32). Jesus himself adopts this attitude in prayer (Mt. 26:39).

II. *Figurative Use.*

1. *General.* Acts 1:26 adopts the common idea of the lot falling on someone; the idea arose because the lot was originally shaken out of a container. When darkness or fear is said to fall on someone (Acts 13:11; Rev. 11:11), the term suggests a sudden and irresistible happening. The meaning in Lk. 16:17 is "to become null."

2. *Falling as Becoming Guilty.* Although *pipto* in the NT does not mean "to fall" in the sense of committing a specific sin, the NT depends its use in relation to sin. Thus in Lk. 20:18 falling on the stone involves rejection of Christ's person and claim, in Rom. 11:11 falling means abandonment by God in guilt, and in Rom. 11:22 falling is identical to guilt. *pipto* may also be used for loss of faith and separation from grace (1 Cor. 10:12). At issue here is an apostasy from God or Christ which means disqualification (1 Cor. 9:27). In Rom. 14:4 standing and falling are oriented to the fact that each must answer to the Lord as Judge. The use is absolute in Heb. 4:11; a specific sin is not in view but apostasy. In Rev. 2:5 leaving the first love is the point. In 1 Cor. 13:8 love does not fall in the sense that it does not pass away, unless the idea is that it cannot be defeated, or indeed that it will never resist God's claim (cf. vv. 4ff.).

ptōma. This word means "fall," "plunge," "collapse," "ruin," "corpse," "defeat," and, in the papyri, "windfall." It is used in the LXX for the collapse of a wall, the overturning of a chariot, falling in battle, overthrow, and carcass (Judg. 14:8). Philo uses it for "fall," "tumble," "corpse." The only NT meaning is "dead body"—of an animal in Mt. 24:28, of humans in Mt. 14:12 (the Baptist); Rev. 11:8-9 (the two witnesses); some versions of Mk. 15:45 (Jesus).

ptōsis. This word, meaning "fall," is more common in the LXX than *ptōma* in such senses as the fall of a tree (Ezek. 31:13), falling in battle (Nah. 3:3), and overthrow as a judgment. Josephus uses it for the fall from a roof in *Antiquities* 17.71. In the NT the "collapse" of a house is the point in Mt. 7:27, while "downfall" is meant in Lk. 2:34, i.e., the fate of those to whom Christ is an offense.

ekpipto. This word means "to fall out of or down from," "to make a sortie," "to go forth," "to deviate or digress," "to be cast ashore," "to be expelled," "to be omitted," "to stretch," and "to let slip." It is mostly literal in the LXX for various Hebrew terms; thus it denotes an ax flying from the haft, a chopper slipping from the hand, a star falling from heaven, trees or horns that fall, flowers that fade, and figuratively commands going forth or people who hope in dreams going away empty. Josephus uses it for "to be expelled" and also "to escape." The range of meaning is very great in the ten NT instances. For the literal use one may turn to 1 Pet. 1:24 and Jms. 1:11 (based on Is. 40:7), as well as to Acts 12:7 (the chains falling off). The sense may be literal in Acts 17:32 as well, although, since the boat is already in the

water, the idea is probably that of letting it float off, not letting it fall. The sense "to lose" occurs in 2 Pet. 3:17 (with some sense of falling away). "To lose" is also the sense in Gal. 5:4. "To be in vain" is the point in Rom. 9:6: the promise of God to Israel has not failed.

kruptō. This word means literally "to fall down" (buildings etc.), but it also means "to fall into" (disloyalty etc.), and as a perfect participle it means "lowly." An interesting use in the LXX is for "to succumb" (to oppression, 3 Macc. 2:20). Josephus uses it in a phrase denoting "losing heart" (*Antiquities* 2.336). Only Luke has the word in the literal sense; cf. "to fall down" (Acts 26:14), "to fall down dead" (28:6). The seed in Lk. 8:6 falls on the rock.

parapto, parptōma.

A. The Group outside the NT.

1. The verb has such senses as "to fall beside (or aside)," "to stumble on something," "to be led aside or past," "to be mistaken," "to slip" or "error." In the LXX the verb means "to be in vain" in Esth. 6:10, "to err" in Wis. 6:9, and "to win" in Wis. 12:2; Ezek. 14:13; 15:8; 18:24. The noun generally means a "fault" in the LXX, mostly individual sins before God. The group plays little role in Philo, and Josephus uses only the verb in the general sense "to befall" (*Antiquities* 13.362).

B. The Group in the NT.

1. The verb occurs only in Heb. 6:6, where it means "to commit a fault" rather than "to fall away" but with no specific reference (cf. 10:26).
2. The noun occurs in Mt. 6:14-15; Mk. 11:25. Faults against others are at issue in Mt. 6:14, and against God in v. 15. The repetition brings out the severity of faults against others. The general use in Mk. 11:25 does not specify against whom we offend; offenses against others are also offenses against God. Paul often uses the noun. He has it for Adam's sin in Rom. 5:15, 17 and for the totality of sin in Rom. 5:20 (in distinction from *parabasis* as the transgression of commandments). A similar use occurs in Gal. 6:1, and in Rom. 11:11-12 the *paraptoia* of Israel consists of its rejection of the gospel.

C. The Group in the Apostolic Fathers. The usage in the apostolic fathers follows that of the NT (cf. 1 Clem. 51.1; Barn. 19.4).

peripto. This word means "to come on something by chance," "to be innocently involved in something," "to be overturned"; the noun is used for a "mishap" or "accident." Philo uses the verb for "to fall into" and also "to fall culpably." In Josephus we find the senses "to meet," "to overtake," "to be involved in (danger, misfortune, etc.)," "to fall into the hands," "to fall on one's sword." In Lk. 10:30 the meaning is not so much "to come upon the robbers unawares" as "to fall into their hands unexpectedly." In Acts 27:41 the idea is that of being brought somewhere by chance or unexpectedly. Running into trials unexpectedly is also what is meant in Jms. 1:2. In the apostolic fathers subjection to torments is the point in 1 Clem. 51.2, and the noun means "misfortunes" in 1.1. [W. MICHAELIS, VI, 161-73]

B. The OT Concept.
1. General Remarks. In the OT a theocentric view prevails. Hence faith is the human reaction to God's primary action. At first faith is collective, and a wealth of usage appears only when individuals break free from the collective bond. The prophets give a new creative impulse to the vocabulary and imagery of faith. The greatest expansion takes place in the Psalms. Faith and fear are closely related in the OT, although contradictory, they shade into one another, and together they express the living tension and polar dynamic of the OT relationship to God. They occur more or less equally. Among the relevant stems, *mn* (*pistein*) comes only fourth statistically but is perhaps more important qualitatively. In each case the religious use has secular roots.

2. Religious Propaganda. Religious propaganda demands belief in the deities that are proclaimed. The Hermetic writings reflect this terminology, as do the Odes of Solomon, the papyri, the magical texts, and Celsus.
3. Stoic Usage. In older Stoicism *pists* ("trust") is fitting for the sage. In later Stoicism *pists* means "faithfulness" as solidity of character. As God is *pistos*, so we should be. Primarily faithfulness to self, *pists* makes possible faithfulness to others. *pists* is religious, not as denoting relationship with deity, but in an actualizing of the relationship.

1. Philosophical Discussion. In the debate with skepticism, philosophy comes to talk about belief in the gods and its distinctive certainty, which is given by the deity and is related to piety and general belief in the incorporeal. Conduct is affected by such belief, which carries with it belief in the soul's immortality, membership in the divine world, and final judgment.

II. Hellenistic.
 reliance on deities and trust in deities or their utterances.
4. *pisteio* means "to trust" (also "to obey"), "to believe" (words), and in the passive "to enjoy confidence" (cf. the later sense "to confide in").
5. *apisteo* usually means "to be distrustful" or "not to believe" (words).
6. *apista* means "untrustworthiness," "unreliability," also "distrust."
7. *pistoo* means "to make someone a *pistos*," i.e., a person bound by a pledge or contract, and hence reliable. Another sense is to make a person one who trusts.
8. The words in *pist*- do not become religious terms in classical Greek. Faithfulness to a compact is a religious duty, fidelity is related to piety, and one may trust a deity, but *pistos* does not refer to a basic relationship with God. At most one finds only reliance on deities and trust in deities or their utterances.

A. Greek Usage.
I. Classical.
1. *pistos*, which is attested first, means a "trusting" (also with the nuance of "obedient") and b. "trustworthy," i.e., faithful, reliable.
2. *apistos* means a. "distrustful" and b. "untrustworthy," "unreliable."
3. *pists* has the sense of a. "confidence," "certainty," "trust," then b. "trustworthiness," and c. "guarantee" or "assurance" in the sense of a pledge or oath with the two nuances of "trustworthiness" and "proof."
4. *pisteio* means "to trust" (also "to obey"), "to believe" (words), and in the passive "to enjoy confidence" (cf. the later sense "to confide in").
5. *apisteo* usually means "to be distrustful" or "not to believe" (words).
6. *apista* means "untrustworthiness," "unreliability," also "distrust."
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8. The words in *pist*- do not become religious terms in classical Greek. Faithfulness to a compact is a religious duty, fidelity is related to piety, and one may trust a deity, but *pistos* does not refer to a basic relationship with God. At most one finds only reliance on deities and trust in deities or their utterances.

pisteio [to believe, trust], *pists* [faith, trust], *pistos* [faithful, trusting], *apisteo* [to disbelieve, be unfaithful], *apista* [unfaithfulness, unbelief], *oligopistos* [of little faith], *oligopista* [littleness of faith]

are bound to God alone and find in this their strength (30:15), their being established (28:14ff.), and trust in human might (30:15ff.), as a form of existence of those who fellowship of faith, stands opposed to political considerations (7:1ff.), earthly security own experience (6:1ff.), faith in this form, related to the idea of a remnant and a OT God is this kind of attitude even a possibility. As Isaiah sees it on the basis of his embraces the totality of external conduct and inner life. Only with the relation to the element of fear as well, in an attitude of extensive and intensive commitment that to apostasy. On the human side, faith involves knowledge, will, and feeling, with an everything that makes him God, so that in a covenant context unbelief is tantamount to steadfastness, righteousness, choosing, and demanding might all be covered, namely, Gen. 15:6. Yet the totality may also be in view. Thus on God's side his power, love, at issue, obedience relating to command, trust and worship to the promise (Dt. 9:23; required, God's initiative is thus presupposed. In content the orientation is to the aspect which he has entered with us, and setting oneself in that relation. Even when faith is the first sense is that of saying Amen to God, i.e., acknowledging the relation into Behind the word that is believed stands the person who is trusted. As regards God, the claims for those who trust (cf. 1 Sam. 27:12; Mic. 7:5; Prov. 26:25; Job 4:18), friends, etc. means recognizing the claims inherent in the terms and the validity of acting accordingly (Gen. 45:26; Ex. 4:1; 1 Kgs. 10:7, etc.). Trusting in vassals, the object. Believing a report means taking cognizance of it, accepting its truth, and objective relation of object to reality and of the subjective relation of the believer to all the consequences for both object and subject. Expressed is recognition both of the and once each by *katapistesthai* and *peithesthai*. The meaning is acknowledgment with 4. *Hiphil*. The LXX renders the *hiphil* 45 times by *πιστεῖν*, five by *εμπιστεῖν*, practical consequences for those who accept it.

tween claim and reality, and the connection between the validity of the claim and its embraces a twofold relation: recognition and acknowledgment of the connection be-direction (cf. 1 Kgs. 1:36; Num. 5:22; Jer. 28:6; Neh. 8:6; Ps. 41:13). The concept 3. When the stem takes the form of a verbal adjective, we are pointed in the same action, is at issue.

to God that is in keeping with God's claim. Totality of disposition, not just a single that which makes God God. When used of believers the term expresses the attitude material definition depends on the aspect in view, but always present is the thought of The stem may also describe God's commandments or works (Pss. 19:7; 111:7). The 1 Kgs. 8:26; Is. 55:3, etc.; God's word comes into force either as promise or threat. who love and obey him. In Is. 49:7 faithfulness is shown in the election of Israel. In comprised under the stem. In Dt. 7:9 the "faithful" God keeps covenant with those qualities required and those actually present. Religiously, many aspects of God can be to portray. The qualities vary; the point of intersection is the relationship between the is truthfulness, perceptiveness, retentiveness of memory, understanding, and the ability used of people, e.g., servants, witnesses, messengers, or prophets, what is conveyed it is not just a matter of logical connection but of living experience as well. When astating effect, correspondence with the facts, and specificity. In the two last instances "secure" being only an approximation. Thus we find the ideas of permanence, dev- 2. *Niphal*. The range is broader in this usage, the translation "firm," "reliable," with the associated ideas of carrying and educating.

1. *Qal*. In the *gal* the stem is used of the mothers, nurses, or attendants of children II. *The Stem 'mn and Related Expressions*.

(7:9). Such faith makes both autonomy and idolatry impossible; it also removes all fear of human power (7:1ff.).

5. *'mn and Derivatives*. The stress that Isaiah laid on the word and concept was never lost. We thus see an expansion of the meaning of all the relevant stems to embrace the relationship with God and the whole attitude of a life lived in faith (cf. Hab. 2:4; Jer. 7:28). Also expressed is the idea of the absoluteness and exclusiveness of true religion related to the true God.

6. *The Religious Dynamic*. The covenant, with its idea of the faithfulness of God, seems to have supplied the dynamic for this development. If there is little specific connection of faith with the covenant (cf. Neh. 10:1), its strong link with the relationship to God makes this apparent (Ex. 4:8-9; Num. 14:11; Dt. 1:32; 2 Kgs. 17:14; Ps. 78:22).

III. *The Stem bth*

1. *The State of Security*. This stem first expresses the idea of being in a state of security with either an objective or a subjective emphasis (Judg. 18:7; Is. 32:9ff.). A state rather than a relation is the point. The idea of trust arises only through the thought of basing one's security on someone or something, e.g., work, power, righteousness, riches, chariots, wickedness (usually with a negative judgment). Along these lines, the term may be used without a qualm for trust in idols (Is. 42:17), which the prophets, of course, roundly condemn.

2. *Assurance*. The sense of security yields the more subjective thought of assurance with a strong assimilation to *'mn*. This is especially so in Deuteronomy, Psalms, and Proverbs. In a weaker sense the term may denote the attitude of prayer (Pss. 91:2; 84:12; 25:2, etc.).

3. *Comparison*. As compared with *'mn*, this development involves a shift in basic sense which is due to the growth of monotheistic faith, the influence of the prophets, the religious situation of the exile, the sense of being thrown back on God alone, and the rise of religious individualism. The influence of Isaiah is especially important (cf. Is. 30:15).

IV. *The Stem hsh*

1. *Seeking Refuge*. This stem undergoes a similar development. What is presupposed is the need of help or protection with a stress on the act of seeking.

2. *Relation to God*. The original sense is apparent when help is sought in God, but more weakly, in liturgical use, the whole relation to God may be covered.

V. *The stems qwh, yhl, hkh*

1. *Basic Meaning*. These three stems for hoping or waiting are often equivalent and undergo the same development in relation to faith. The basic sense is that of tautness or tenseness, and what may be expressed is lying in wait, waiting in vain, or lying in a state of painful expectation.

2. *Religious Use*. Religiously the terms express collectively the hope of salvation (Jer. 8:15) and individually the hope of being heard (Ps. 119:81) or helped. Gods word and grace are hoped for, and God himself, but mostly along with some concrete expectation (Prov. 20:22). The hope of God's manifestation leads on to the later eschatological hope of a visible establishment of the divine rule.

3. *Isaiah*. In Is. 8:17 (cf. 2 Kgs. 6:33) waiting is a faith which endures in spite of divine judgment and wrath. This waiting is a faith that does not yet see but still believes. The tension is that of a venture of faith in a desperate external situation. Here is not the weak and resigned hope of a perhaps, but the energetic hope of a

nevertheless that arises out of wrestling through to final assurance. The position is much the same in Is. 40:31, which refers the people to the wisdom and power of the hidden God (v. 27). Here hoping in God is a new form of life and energy that makes the impossible possible. The whole of the ensuing prophecy (including ch. 53) is proof of the victorious might of the energy of a faith that is inward master of life's most serious afflictions because it has its roots in the transcendent world.

4. *Later References.* The Psalms especially use stems of hope in this broader and deeper sense for the whole relationship with God (cf. 42:5, 11; 43:5; 130:5-6). Ps. 119 shows how the various tributaries flow into the one main stream of trust in God—the trust which characterizes the prayers of the righteous.

VI. *Summary.* In light of the whole development in the OT, one sees that the LXX and NT are right to relate *pisteuō* primarily to the stem *mn*, which may be quantitatively secondary but is qualitatively so preeminent that it absorbs the other terms, partly because of its formal character, partly because it is closest to the unique relation between God and Israel, and partly because the prophets give it a creative profundity that promotes inner triumph over the catastrophes of history and the afflictions of individual life. Faith in the OT expresses the being and life of the people of God in a vital divine relationship that spans the whole of this form of life and involves a certainty that releases new energies.

[A. WEISER, VI, 182-96]

C. Faith in Judaism.

1. *The OT Legacy.* OT faith corresponds to Gk. *pisteuō* inasmuch as both involve trust in persons and belief in words (including God and his word). The OT term, however, carries a stronger element of acknowledgment and obedience. Thus the divine commandments can be objects of faith (Dt. 9:23), and believing God is acknowledging him as such in a unity of trust, hope, fear, and obedience. This faith has its ground in God's past actions, and has its own relation to the past in the form of faithfulness. But it also relates to the future as an assurance that God will do what he has promised, and to the present as obedience to the commands in demonstration of covenant faithfulness. In the OT faith always bears an essential relationship to the people, individuals being its subjects only as members of the people. As distinct from NT faith, this faith does not plainly cover the problem of death, still leaves some scope for an appeal to piety, and is so fulfilled in history that it is not a radical attitude of desecularization like the peace with God (Rom. 5:1) which is independent of national history and individual destiny in this world.

II. Faith in Judaism.

1. *OT Motifs.* All the motifs of OT faith appear in Judaism, but with a tendency in the rabbis to put an emphasis on obedience to the law, and a heavier stress on faithfulness in the Apocrypha and pseudepigrapha. Along with trust in God, believing that things are true (e.g., God's word and promises) is inherent in faith. While faith is usually defined by adding the object, the absolute use may also be found. The righteous are the faithful, and they are also believers as distinct from the ungodly or pagans.

2. *The Difference from the OT.* The main difference from the OT is that faith is no longer to the same degree either faithfulness to God's acts in history or trust in his future acts. It is much more strongly obedience to the law, the role of the present being merely to mediate canonized tradition. In its orientation to divine acts, faith is more one-sidedly either a belief in miracles or a general belief in providence, while hope looks ahead to supernatural events in which salvation is for the righteous and judgment means an individual retribution that is based on fulfillment or nonfulfillment of the

divine commands, so that works tend to stand alongside faith, and faith itself may even be viewed as a merit.

III. *Philo's Concept of Faith*. For Philo faith is primarily belief in the one God and trust in his providence. Its real point is a turning from the transient world to the eternal God. This is a disposition of the soul rather than a response to the word. The influence of Platonism and Stoicism may be seen at these points. The relation to the people and its history is snapped, faith is oriented to pure being, which is finally accessible only to ecstasy, and in the last resort faith seems to be more a relation to the self than it is to God.

D. The *pistis* Group in the NT.

I. *Formal Considerations*.

1. *pisteuo*. Formally in the NT, as in Greek usage, *pisteuo* denotes reliance, trust, and belief. We find similar constructions to those in the Greek world. Semitic usage produces some new ones, e.g., with the dative or accusative, or with *en*. Distinctive is the use of *pisteuein* with *eis*, which has the new and strong sense of "believing in" and arises in the context of the church's mission. Another fairly common sense of *pisteuein* is "to entrust or commit oneself" (cf. Lk. 16:11; Jn. 2:24; also in the passive).

2. *pistis*. As in Greek, this word means "faithfulness" and more commonly (religious) "trust" or "faith," usually in the absolute, but with *eis*, *pros*, *epi*, *en*, and also with an objective genitive.

3. *pistis*. This word may mean either "faithful" or "trusting." The former sense is usually secular, and no special religious meaning attaches when the reference is to service of God (1 Cor. 4:2 etc.). The situation is different when we read of the loyalty of faith (Rev. 2:10) or of the faithful witness (2:13), but when preaching is *pistis* the idea is simply that it is reliable (and cf. the use in relation to God or Christ, 1 Cor. 10:13; 2 Cor. 1:18; 2 Tim. 2:13). When the idea is "trusting," *pistis* bears the religious sense of "believing."

4. *pistis*. This word occurs in the NT only in the passive at 2 Tim. 3:14 in the sense "to be made believing (certain)" (cf. 1 Clem. 42:3). In 1 Clem. 15:4, however, the sense is "to remain faithful to . . ."

5. *apistos*. This might mean "faithless" in Lk. 12:46, but the more likely sense is "unbelieving" (cf. more generally Mk. 9:19). In Acts 26:8 the meaning is "unworthy of credence."

6. *apisteo*. This verb means "to be unfaithful" in Rom. 3:3, "not to believe" in Lk. 24:11, and more technically "to refuse to believe" in Mk. 16:16.

7. *apistia*. This word means "unfaithfulness" in Rom. 3:3; Heb. 3:12 (closely related to disobedience; cf. Heb. 3:19), "unbelief" in Mk. 6:6, "unbelief" in words in Mk. 16:14, and "unbelief" regarding the Christian message in Rom. 11:20.

8. *oligopistos*. This word derives from Judaism and occurs only in the Synoptists (Mt. 6:30; 8:26; 14:31; 16:8). *oligopistia* is a variant in Mt. 17:20.

II. *General Christian Usage*.

1. *Continuation of the OT and Jewish Tradition*.

a. *pisteuo* as "to believe." In the NT the group becomes a leading one to denote the relationship with God, partly on the OT basis and partly in connection with the Christian mission and its call for faith as a turning to God. The verb is often used for believing God's word, e.g., Scripture (Jn. 2:22), the prophets (Acts 26:27), Moses (Jn. 5:46-47), or what God says through an angel (Lk. 1:20) or the Baptist (Mk.

11:31). Along these lines the NT says that the people should believe Jesus and his words (Jn. 3:34; 5:38).

b. *pisteuō* as "to obey." Heb. 11 stresses that to believe is to obey, as in the OT. Paul in Rom. 1:8; 1 Th. 1:8 (cf. Rom. 15:18; 16:19) shows, too, that believing means obeying. He speaks about the obedience of faith in Rom. 1:5, and cf. 10:3; 2 Cor. 9:13. c. *pisteuō* as "to trust." This sense is prominent where OT influence is strong, as in Heb. 11, and cf. Mk. 5:36; Acts 3:16; 14:9. A connection with prayer emerges in Mk. 11:22ff.; Jms. 1:6. Paul describes Abraham's faith as trust in God's miracle-working power (Rom. 4:17ff.; cf. also 9:33; 10:11).

d. *pisteuō* as "to hope." The relation between faith and hope is clear in Rom. 4:18 and Heb. 11:13. When hope is directed to what is invisible, it entails trust. Only faith, not sense, can perceive the heavenly reality and grasp the promised future (Heb. 11:1). When *pistis* is specifically faith in Christ, hope is mentioned separately, but such hope contains an element of believing confidence (1 Th. 1:3; 1 Cor. 13:13; 1 Pet. 1:21).

e. Faithfulness. The OT sense of "faithfulness" finds echoes in Heb. 12:1; 13:7; 2 Tim. 4:7; Rev. 2:13; Heb. 11:17; Jms. 1:2-3. This is the point for Paul, too, when he refers negatively to the *apistia* ("unfaithfulness") of Israel in Rom. 3:3. In 1 Cor. 16:13, however, *pistis* is the faith to which one should be faithful.

2. *Specifically Christian Usage.*

a. *pistis* as Acceptance of the Message. Especially when used with *eis, pistis* is saving acceptance of Christ's work as proclaimed in the gospel. This includes believing, obeying, trusting, hoping, and being faithful, but it is primarily faith in Christ. For Gentiles, it means conversion to the one God who has brought salvation in and through his Son.

b. The Content of Faith. Paul states the content of faith in Rom. 10:9. It involves acknowledgment of the risen Christ. Faith in Christ means faith in his resurrection, and his resurrection implies his prior death for sin (1 Cor. 15:11; cf. Rom. 4:24; 1 Th. 4:14; Phil. 2:6ff.). Kerygma and faith always go together (cf. Acts 2:22ff.), and the reference is always to Christ and what he has done (cf. Jn. 20:31; 16:27; 14:10; 8:24; Rom. 6:8).

c. Faith as Personal Relation to Christ. Believing *eis* Christ involves a personal relation similar to the relation to God in the OT, although the NT tends to use different constructions for believing in God and in Christ. Acceptance of the gospel is acceptance of Christ as Lord, for Christ and salvation history cannot be severed. Faith accepts the existence of Christ and its significance for the believer. It rests on the message, but as faith in the message it is faith in the person whom the message mediates. The personal aspect comes out in Rom. 10:9, 14; Gal. 2:20; Phil. 1:29; 1 Pet. 1:8.

d. Believing. Faith may be acceptance of the message, as in Acts 20:21, or it may be continuation in believing, as in 1 Cor. 2:5. Since believing is dynamic, it may be weak or strong (Rom. 12:3; 14:1), it may grow (2 Cor. 10:15), it may endure (Col. 1:23), and there may also be references to its fullness (Acts 6:5), practice (1 Th. 1:3), and unity (Eph. 4:13).

e. The Faith. Paul can call the message itself *pistis*. As such, *pistis* is a principle, e.g., in contrast to law (Rom. 3:31; cf. 3:27; the law of faith). Along these lines *pistis* is Christianity either as being a Christian or as the Christian message or teaching (cf. Gal. 6:10; 1:23). Acts 6:7 and Eph. 4:5 offer similar uses, and cf. 1 Tim. 3:9; 4:1, 6. Orthodox doctrine is *pistis* in Jude 3, 20 and 2 Pet. 1:1. The phrases in 1 Tim. 1:2, 4; 2:7; Tit. 1:1, 4; 3:5 are to the same effect.

f. Development of the Use of *pisteuo*. The verb follows much the same pattern as believing," and the participle can have the same force as *pistos*, which is equivalent to "Christian."

3. *Christian Faith and OT Faith*. Faith in the NT is the same as faith in the OT inasmuch as it is belief in God's word, but with the difference that God's deed is now disclosed only in the word. The OT righteous believe in God on the basis of manifested acts, but NT believers believe in God in and with the act of the life, death, and resurrection of Christ as this is known only by gospel proclamation. God's act is here the word, for Jesus is himself God's word. Faith, then, is trust in God's eschatological act in Christ and hope for the consummation of the work that God has thus begun. In the interim it is trust that God will not let believers be confounded but that as they are dead with Christ, so they will be kept until they are also raised with him. Insofar as faith is faithfulness, it is faithfulness to God's saving act in Christ, to the one name in which is salvation (Acts 4:12). The obedience of faith is obedience to the way of salvation in Christ, which includes, of course, turning aside from sin. In every dimension it means a radical reorientation to God that governs all life. Hence faith is the Christian religion and believers are Christians. Yet the stress on Christ is a stress on God, for faith in Christ is faith in God's act in Christ. God meets believers (only) in Christ, in whom all God's fullness dwells. Christ is God's final act embracing already its future and definitive manifestation.

III. *pistos and pisteuo in Paul*.

1. *Paul and the Common Christian Concept*.

a. Acceptance of the Message. For Paul faith is primarily, not a disposition, but an acceptance of the message related to confession (Rom. 10:9). Faith is a historical, not a psychological, possibility (Gal. 3:25ff.). The event of salvation history is actualized in baptism; faith makes it the believers'. As belief in what the message proclaims, faith recognizes its personal validity. It entails obedience as acceptance of the divine act of both grace and judgment at the cross, which brings understanding both of God and of self, i.e., of the grace of God and of the self under grace. Trust and hope arise within this new understanding.

b. Ways of Believing. Since faith involves confession and obedience, it is a state as well as an act. One can have it (Rom. 14:22), be in it (2 Cor. 13:5), and stand in it (1 Cor. 16:13; cf. 1 Th. 3:8; Rom. 5:2). Yet standing in faith is not static, for faith is under assault and has to establish itself (cf. Rom. 11:20). There are degrees of faith (1 Th. 3:10; 2 Cor. 10:15). A weak faith (Rom. 14:1-2) is related to defective knowledge of right conduct (cf. 14:2, 23). Action must be from faith (Rom. 14:23) according to the measure that each enjoys (12:3). There is a work of faith (1 Th. 1:3); it works by love (Gal. 5:6). This work stands in contrast to the works of the law.

2. *The Contrast with Judaism*.

a. Faith and the Works of the Law. To express the new relation to God, Paul links salvation strictly to faith. Salvation means righteousness, but righteousness is given to faith, not to works. Faith need not be supplemented by works but is a commitment to God and his grace. This commitment, of course, is an act of will, but one in which a person is and does not merely do. Faith is the manner of life of those who now live in Christ (Gal. 2:19-20). As a negation of self-will, faith is the supreme act, and as such it is the opposite of works in every sense. It is correlative to grace, which stands in antithesis to works that merit payment. Paul does not oppose the content of works but the manner of their fulfillment. Works do not avail when they are a basis of

boasting, i.e., of a claim on God, as in pagan as well as Jewish thinking. What Paul rejects is the attitude of self-assurance before God, or the attempt to attain it. Faith is the true obedience made possible by God's gracious act in Christ.

- b. Eschatological Faith. As the surrender of the natural man, determining all conduct, faith is an eschatological attitude made possible by God's eschatological act, i.e., the attitude of the new man. Being in faith, like being in grace or in Christ, means being a new creature (2 Cor. 5:17). The age of grace has ended that of law (Rom. 6:14). The last time has come with faith (Gal. 3:23ff.).
3. *Pauline Faith and Gnosticism.*
- a. Orientation to the Future. As an eschatological attitude, faith is not itself fulfillment. Believers are in conflict (Phil. 3:12ff.). It is provisional, like all historical being. It actualizes eschatological being in temporality. Referred back to God's act in Christ, it is also referred forward to the consummation (Rom. 6:8). The past act of God controls the future; hence hope stands alongside faith (cf. 1 Th. 4:14). Faith abides (1 Cor. 13:13), but the present life in faith, not including sight, is provisional (2 Cor. 5:7).
- b. Faith and Fear. Since grace is not an infused power, but meets us as the grace of judgment and forgiveness, it never lets us escape the concrete conditions of life. Faith removes the stress of trying to win salvation, but the divine imperative remains, and fear is appropriate as the sense that we do not stand on our own feet and must be careful not to fall in either frivolity or pride (cf. Phil. 2:12; Rom. 11:20). With the confidence of 2 Cor. 3:4 and the boldness of hope of 3:12, Paul knows the fear of the Lord in 5:11, namely, the sense of standing before God (2:17; 4:2).
- c. Faith and Historical Existence. Existence in faith is existence in a not yet as well as a no longer (Phil. 3:12ff.). Faith's resolve has abandoned self-confidence but must be sustained by renewal, by a constant forgetting of what is behind. Abandoning self-confidence means renunciation of the urge to possess and committal to grace; there is possession only in Christ.
- IV. *pisteno in John.*
1. *As Acceptance of the Message.* The noun *pistis* occurs only in 1 Jn. 5:4, but the verb is common in John, and often denotes acceptance of the message, whether with *hōi* clauses, with *eis*, or in the absolute.
2. *With eis and the Dative.* In John believing Jesus or his words is believing in him, for proclaimer and proclaimed are the same as the proclaimed himself meets and speaks with us. The act of God is word, and Jesus is this word-act (Jn. 1:1). Believing in Jesus is the same as coming to him, receiving him, or loving him (1:12; 5:43; 8:42).
3. *Faith and Salvation.* Faith in the word that Jesus proclaims, and that proclaims Jesus, brings salvation (3:18; 5:24). The word for salvation in John is life. What the world calls life is not life; the world is in error (8:44ff.). The world would believe Jesus if he would speak its language and show it a sign, but his sayings and signs are clear only to believers (16:25, 29). If he spoke the truth in the world's way, it would no longer be the truth.
4. *Faith as Renunciation of the World.* The world does not know true life or salvation, and must renounce itself in a turning to what is not seen (Jn. 20:29). People cannot believe when they seek honor from one another in a bid for security (5:44), or when they only want bread that will assure them of bodily life (ch. 6). Faith itself is not a worldly action; it has its roots in the other world as God's gift or act. One must be of God to hear God's voice (8:47). This characterizes faith as a miracle, an act of de-secularizing. Believers are no longer of the world (15:19). The world, too, views God

as an object of faith, but it cannot accept the incarnation of the Word (1:14) with its radical concept of desecularizing, not as human soaring up to another world, but by God's free, eschatological act which means judgment for the world but also salvation by revelation and faith. The invisible becomes visible in a way that offends the world (6:42; 7:27; 5:17ff; 8:28, 58). The divine desecularizing is not a flight from the world but a reversal of the world's values, a turning of believers from evil (17:15), a breaking of the force of the world as a historical entity in which everyone has a share by conduct. Revelation challenges this world and is thus an offense to it. In contrast, faith accepts the divine desecularizing and banishes autonomous human power by grasping the revelation of the word.

5. *Johanne Faith and Pauline Faith.* The inner unity of John and Paul is plain. For neither is faith a good work. For both, however, it is an act with the character of obedience. For both it means renunciation of one's own power or self-achieved righteousness.

6. *Johanne Faith and Gnosticism.* In John, as distinct from Paul, the antithesis is not the Jewish striving for righteousness but the universal worldliness that this represents. The specific antithesis in John is the Christian form of this worldliness, i.e., Gnosticism. John uses Gnostic terms when he speaks about being taken out of the world or passing from death to life, but in the setting of the gospel he turns these phrases against Gnosticism. The believer has life only in faith and not as a possession. Seeing Christ's glory differs from ecstasy, for it comes by seeing the incarnate Lord. Direct vision lies ahead (17:24). Believers are not taken out of the world; they are still exposed to its assaults (17:15; 15:18ff.). Faith cannot break free from the word; it has life only as faith in the word in which alone God's revelation is present.

7. *Faith and Knowledge.* Faith does not set us in a desecularized state. It must abide in the word (8:31), which in turn abides in believers (15:4ff.). Knowledge of the truth comes with abiding (8:32). Knowledge is no rival to faith. The two have the same objects. Each may precede the other, so that they are not just initial and final stages. Knowledge is the knowledge of faith, unlike the mutual knowledge of Father and Son. Only when earthly existence ends will vision replace knowing faith. Then Christ's glory will be seen directly and not under the concealment of the flesh (17:24).

8. *Faith and Love.* If believers can overcome the world only by faith (1 Jn. 5:4), they can demonstrate desecularizing by their conduct as they keep the commandments of Jesus in an obedience and steadfastness of faith (2:3-4; 3:22). The content of the divine commandments corresponds to the unity of faith and love. Faith sees in Jesus the revealer of divine love (1 Jn. 3:16). Love is engendered by the receiving of this love (15:11ff.) and abiding in it (15:1ff.; cf. also 1 Jn. 2:5, 9ff.; 3:10-11; 4:7ff.). Believers are known to be the disciples of Jesus by their love for one another (1 Jn. 13:35).

[R. BULTMANN, VI, 197-228]

plando [to go astray, lead astray], *plandomai* [to be deceived, misled], *apoplundo* [to mislead], *apoplundomai* [to be misled], *plano* [wandering, seduction], *planos* [leading astray], *planets* [wanderer], *plans* [wanderer]

A. Classical and Hellenistic Use of the Group.

1. *Literal Usage.* The idea behind the group is that of "going astray." Wandering is usually denoted, but the group may also be used for the pulsing of the blood through

c. *planities* is used for the "restless wanderer" (cf. God's judgment on Israel in Hos. 9:17).

(Job 38:41).

Animals also stray, e.g., the ox (Ex. 23:4), sheep (Dt. 22:1), and young ravens from wine (Job 12:25). In the eschaton there will be no more wandering (Is. 35:8).

b. *planomania* means "to wander" or "stagger about," e.g., on journeys, in flight, with a hint of spiritual vacillation.

a. *plando* means "to confuse," "to lead astray," "to cause to stagger." One is not to lead the blind astray (Dt. 27:18). Staggering through wine is primarily literal, but

I. Literal Usage.

B. The Word Group in the LXX.

comedy, and, with a personal reference, the "conjuror" that the soul leaves behind when it renounces sense perception, the "confusion" of

d. *planos* as a noun has various senses, e.g., a poetic "digression," the "vacillation" sense of "seducing";

c. *planos* as an adjective has both the passive sense of "unstable" and the active

b. *planities* means "unstable";

wickedness in Plato.

may even denote an excursus that promotes truth), although confusion is the basis of The active sense of "deceit" is rare, and error does not have to imply guilt (the term

a. *plano* means "vacillation," "error," with the same range of meanings as the verb.

3. The Nouns and Adjectives.

imitate cultically.

c. In Plutarch, wandering plays a similar role in the search of Isis, which initiates on the way to true knowledge.

world of the senses to that of the ideas. The aberration may thus be a necessary detour is transitory. The wise are saved from this entanglement by turning aside from the

b. Plato refers to the vacillation of the soul when the bodily senses lead it to what aberration leads to an appointed end (cf. Io and Oedipus).

a. Characters in tragedy are sometimes led into tragic error. Sent by the gods, this

2. Religious and Metaphysical Error.

and action.

at issue in speech. Usually "aberration" in judgment is the point, with doubt or action, or conduct. Digression, or making untrue or contradictory statements, may be

b. *planomania* and *apoplanomania* denote "vacillation" or "irregularity" in speech, Neo-Platonic proverb refers to the deceived deceiver.

of reality or concepts does so in theoretical or ethical matters. A common Stoic and conduct, speech, or writing. The labyrinth leads astray geographically but obscuring

a. *plando* and *apoplanando* can mean "to lead astray" or "to deceive," whether through more often epistemological than religious.

denotes absence of a goal. Reasons are not always given, but when they are these are

1. The Verb in Epistemological and Ethical Statements. In a figurative sense the group

II. Transferred Usage.

geographical and spiritual wandering.

Oedipus. In the case of Io the lack of a goal has an inner effect in a combination of the body and the journeys of merchants. We find wanderers in tragedy, e.g., Io and

d. *planētis* occurs for Job's wife in 2:9.

e. The other terms are used only in a transferred sense.

II. *Transferred Usage.*

a. *plando* seldom denotes secular deceiving. Religious seduction, which leads to idolatry, is the work of false prophets and unfaithful rulers (Dt. 13:6; 2 Kgs. 21:9) or of false gods (Hos. 8:6; Am. 2:4). Israel is the object, signs etc. are used (Dt. 13:2-3), and bribes may be the motive (Is. 3:12). God himself may lead astray, e.g., the Gentiles in Job 12:23, the mighty in Job 12:24, lying prophets in Ezek. 14:9, and the people in Is. 63:17.

b. *plandomai* offers a similar usage. Thus Israel strays like sheep in Is. 53:6. If there is little censure in this verse, aberration is usually condemned as wandering from God or transgressing his will (Ezek. 14:11; Ps. 119:110). In the case of Gentiles, this wandering means idolatry (Is. 46:5, 8). In general the LXX uses the whole group in a strong rejection of false prophecy.

c. *apoplando* may denote secular deceiving but it may also denote leading into idolatry (2 Chr. 21:11) or offending against God's will (Prov. 7:21). *plano* as "error" or "seduction" is a general term for Israel's disobedience or idolatry (Ezek. 33:10; Jer. 23:17), or for that of the Gentiles, or for individual sins (Prov. 14:8), *planos* denotes religious error, i.e., idolatry (Jer. 23:32), or the sin of weakness (Job 19:4).
 d. Significant in the LXX is the negative judgment expressed in the group, first relative to Israel, then to the Gentiles. Erring is not due to metaphysical dualism but to refusing to hear and obey God. Judgment threatens aberration (Is. 46:8); salvation brings freedom from it (Is. 35:8). Only apocryphal references offer traces of dualism (Sir. 11:16 [variant reading]; Wis. 2:21).

C. Apocalyptic and Hellenistic Mystical Literature.

1. *Philo*. Philo uses the group both literally and in various senses, e.g., for "imprecision" in speech, "aberration" of sensory perception, "errant vacillation" of the mind, "spiritual aberration" as deviation from the straight path, orientation to the external, contempt for allegorizing, or star worship. Philo's main concern is for aberration in the knowledge of God, which is culpable. Moral defects and idolatry are not so prominent. Sensory perception is inadequate if God is to be known. Aberration is not so much disobedience as bondage to the sensory world.

II. *Dualistic Eschatological Use.*

1. *Seduction by Powers*. While apocalyptic and mystical writings often use the group in the classical way, a special thought is that of seduction by spiritual forces, e.g., angels, Azazel, Beliar, unclean demons, evil spirits, the angel of darkness, Satan, the planets, the ungodly aeons, etc. Seduction involves transgression of the law, especially in licentiousness. Alternatively, it means confusion through lack of wisdom. Hopeless entanglement in chaos is one aspect of the soul's wandering; this is presented as a cosmic destiny.

2. *The Dualistic Background*. Aberration takes place against the background and in the context of metaphysical dualism, e.g., that of light and darkness, truth and error, the world of sense and that of spirit, or mind and chaos.

3. *The Eschatological Use.*

a. The last things bring confusion, i.e., rumor, terror, and idolatry. Deceivers abound. False prophets seduce by means of winning speech, promises of miracles, and apparent signs. There is only a weak echo of this theme in the rabbis.

come to see that idolatry is transgression. Again, the rabbis offer only traces of such ideas, which are formally parallel to the Stoic concept of restoration and Hermetic hopes for the end of aberration.

D. The Word Group in the NT.

1. *Literal and Semiliteral Use.*

1. Combining in various ways the different uses, the NT employs *planáomai* literally in Heb. 11:38, which refers to those who lose a permanent dwelling for God's sake,

thus displaying true faith.

2. Borrowing from the LXX, Mt. 18:12 speaks about the "straying" of a sheep (it is "lost" in Luke's depiction). The passage carries an allusion to backsliders. The straying is culpable but is ended by the mission of Jesus.

3. The same OT metaphor occurs in 1 Pet. 2:25 (cf. Is. 53:6). Christians have ceased to stray and come back to the Shepherd. The state of straying is here less pitiable and more culpable than in Is. 53.

II. *Transferred Use.*

1. *OT and Later Jewish Use.* In the NT the categories of error are mostly religious.

Thus in Rom. 1:27 the defying of the creature constitutes the error. Immorality is denoted in Tit. 3:3 and 2 Pet. 2:18. The backsliding of believers is the issue in Heb. 3:10 and Heb. 5:2. In Jms. 5:19-20 the one who wanders from the truth is a sinner. In Mk. 12:24, 27 and Mt. 22:29 the Sadducees err when they deny the resurrection, whether through ignorance of Scripture or of the power of God. In this incident the antithesis between a spiritual and a materialistic view of the resurrection, and the type of argument, correspond to rabbinic discussion and exegesis.

2. *The Stoic Use of $\mu\epsilon\ \text{planásthē}$.* The warning $\mu\epsilon\ \text{planásthē}$ in 1 Cor. 6:9; Gal. 6:7; Jms. 1:16; 1 Cor. 15:33 has formal roots in the Stoic diatribe. It almost serves as an interjection or transition. In 1 Cor. 6:9 it precedes a list of vices, in Gal. 6:7 it introduces a warning against mocking God, in Jms. 1:16 it contests the idea that good gifts might not come from God, and in 1 Cor. 15:33 it warns against contesting the resurrection or against the resultant immorality. Popular sayings are adduced in Gal. 6:7 and 1 Cor. 15:33.

3. *The Dualistic Use.*

a. In Eph. 4:14 *plánē*, as the opposite of growth by pursuit of the truth in love, is marked by craftiness and fickleness. A dualism of error and truth may be seen here. b. A similar dualism occurs in 1 John, where *plánē* is the opposite of truth as the divine reality, and *planōnes* are either false teachers or those who echo their words by denying sin (1:8-9) or the incarnation (4:2ff.). Ultimately the error is practical (4:6). The false teachers are human but the power of the *kósmos*, the *diabolos*, or the *pneuma tes plánes* lies behind them (4:4; 3:8; 4:6). Having the Spirit and knowing the truth (2:20ff.), believers are proof against the error. The seducing forces have apocalyptic stature (2:18) but have taken the historical form of false teachers.

4. *The Eschatological Use.*

a. Later Jewish apocalyptic lies behind Mk. 13:5ff. and Mt. 24:4ff., where there are warnings against the false christis or prophets who will come with seductive promises, offer signs, and lead many astray, tempting even the elect. New elements as compared to Jewish models are that the deceivers appeal to Christ (Mk. 13:5), come in his name rather than their own (Mk. 13:6), and seek to lead members of the community away from Christ.

b. Using the same Jewish basis, Revelation presents the seducing powers in more

strongly mythical garb and sees them trying to seduce the world rather than believers. The seducer is the dragon, the serpent, the devil, or Satan (12:9), who has fallen from heaven, is chained for a time, is released, and is then destroyed (12:9; 20:3ff.). The second beast is also a seducer, i.e., a seducing prophet who accompanies the first beast, or antichrist. Babylon, too, is a seducing power in 18:23. These forces persecute the community rather than seducing it; their seduction is aimed at the world and leads it into fornication and idolatry (18:3; 13:14-15) by means of false miracles (cf. 13:14) and sorcery (18:23).

c. The phrase "strong delusion" in 2 Th. 2:11, which sums up the phenomena listed in vv. 3-10, unites the apocalyptic motifs, but the context now is the delay in the parousia and the punishment of unbelievers.

5. *The Rationalizing and Moralizing Use.*

a. In 2 Th. 2:11 the seducers of the last time are false teachers of the present age and eschatological apostasy is backsliding into error.

b. In 1 Tim. 4:1 and related passages apostate teachers who follow seducing spirits and are deceived deceivers (2 Tim. 2:13) lead their followers into immorality, hypocrisy, sorcery, avarice, and Gnostic spiritualism (1 Tim. 4:2; 3:13; 6:10; 4:3ff.).

c. In describing false teachers Revelation compares them to Jezebel (2:20), and Jude and 2 Peter refer to Balaam (Jude 11; 2 Pet. 2:15). They are "wandering stars" in Jude 13; this brings out their demonic quality.

6. *The Apostles and Christ as Deceivers.* The apostles are regarded by their opponents as deceivers (2 Cor. 6:8), but Paul firmly denies that his appeal springs from error or deception (1 Th. 2:3). When the rulers refer to the report of the resurrection as the "last deception," they imply that all Christ's work and teaching are a fraud and that he himself is an impostor (Mt. 27:63; cf. Jn. 7:12, 47).

7. *Summary.* The references to charges that Christ and the apostles are deceivers show that the church has not appropriated the group to its own exclusive use, e.g., in opposition to the rabbinic view of the law or the Jewish striving for legal righteousness. At first the NT preserves the Jewish and apocalyptic content of the group and only gradually does it combine it with the Christ event. Everywhere the NT, like the LXX, stresses the culpability of error. God's eschatological work in Christ overcomes this culpable straying, whether in the form of the pre-Christian state or of the seduction and error that threaten believers.

E. Early Church Usage.

1. *The Apostolic Fathers.*

a. *New Material Combinations.* In the apostolic fathers individual branches of meaning tend to lose their individuality and extended use produces new material combinations. Thus demons practice seduction in Justin *Dialogue 7* etc., the Jews are in error in Barn. 2:9, error is the opposite of reason in Justin *Dialogue 3.3*, prayer is made for those who go astray in 1 Clem. 59:4, they are commended to the care of the presbyters in Pol. 6:1, the warning not to err is a warning to cleave to the church and the bishop in Ignatius *Ephesians 5.2*, and the straying of the soul is a rejection of asceticism in 2 Clem. 15:1.

b. *New Linguistic Combinations.* Along with the new material combinations we find new synonyms for the group which link it with the fall in Diog. 12:3, with offenses (Mk. 4:17) or nonabiding (cf. Jn. 15:7) in Hermas *Mandates 10.1.5*, and with believing myths in 2 Clem. 13:3.

b. The LXX never speaks neutrally of human *plassein*. The shaping done by the distinctions body as well as the heart or spirit, i.e., to the human totality with no dualistic points are that God's fashioning is historical as well as natural and that it refers to the (94:9), and revives (2 Macc. 7:23). He alone must teach (Ps. 119:73). Distinctive chastisement (Is. 45:18; Hab. 1:12). He alone understands (Ps. 33:15), perceives a prophet or play with Leviathan (Jer. 1:5; Ps. 104:26). He brings salvation and inflicts use of the verb displays his absolute sovereignty (Job 10:8-9; Ps. 95:5). He can call and liberation of Israel, both collectively (Is. 43:1) and individually (Jer. 1:5). The 51:19), and summer and spring (Ps. 74:17). He fashions in the election, guidance, 12:1), and the heart (Ps. 33:15). He also formed the earth (Is. 45:18), all things (Jer. Ps. 139:5). He formed the eyes (Ps. 94:9), the breath (Prov. 24:12), the spirit (Zech. animal beings (Gen. 2:7-8, 19). The righteous confess that he formed them (Job 10:9;

- a. In the active, God is the subject of the verb 36 times. He forms human and
- 1. The Verb.
- 1. The LXX.

B. Judaism.

Hellenistic period it may denote the body in antithesis to the *psyche*. It is the figure that is made of a person on whom magic is to be exerted. In the (literary) "style." It is commonly used for the products of artists or artisans. In magic 2. The Noun. The word *plasma* has such varied senses as "figure," "forgery," and

or even its care. fashioning in Aristotle. In other writers *plassein* is used for the training of the body their reason or soul. Created gods see to the fashioning of bodies, and nature does the creatures. The chief deity does not concern itself with *plassein* but gives human beings fashioned Pandora. Prometheus is later the one who fashions human and other living They are rarely used of the activity of divine beings, though Hephaistos is said to have 1. The Verb. *plasso* and *plassomai* originally relate to the art or craft of "fashioning."

A. The Greek World.

plasso, plasma.

plássō [to fashion, form], *plasma* [figure, fabrication], *plastōs* [formed, fabricated]

→ *apatō, ginōsko, hodōs* [H. BRAUN, VI, 228-53]

c. Athanasius in his 39th Festal Letter, quoting Mt. 22:29 and 2 Cor. 11:3, speaks about self-deception, deception, and deceiving with reference to the true scope of the canon, i.e., in a warning against heterodoxy concerning the sources of revelation.

deluding of rulers (1 Cor. 2:8) is here developed into the concept of a cosmological process.

b. In the Pistis Sophia Jesus turns the powers in the reverse direction so that they are deceived or deluded and can no longer exert their influence. The NT hint of a error and he destroys deception even though he is himself called a deceiver.

a. In the apocryphal Acts the group is set in a more consistently dualistic context and Jesus is presented as the liberator from error. He is a companion in the land of

2. The Later Period.

potter either serves to denote God's sovereignty (Is. 29:16) or is mentioned in attacks on idolatry (Wis. 15:8ff.). In Ps. 94:20 *plassein* denotes the harmful action of the unjust judge. The middle in 1 Kgs. 12:33 has to do with the arbitrary rearrangements of the feasts by Jeroboam. God is the implied subject of the passive in Job 34:15 and Ps. 139:16.

2. *The Noun.* The LXX uses *plasma* only six times, e.g., for the human figure in Ps. 103:14, for animals as God's created work in Job 40:19, and for the potter's work in Is. 29:16, especially the idol in Hab. 2:18. Stressed are God's sovereignty over his works in Job 40:19; Is. 29:16, and his pity for them in Ps. 103:14.

II. *Philo.*

1. *plasso.* Only God is the subject of *plassein* in Philo. It is he who fashions the human species and the human form, although Philo distinguishes between earthly humanity and humanity in the divine likeness, and uses different words for God's fashioning of them. In the middle, Philo uses the term for human inventions in the religious and legal fields. Dualism is pronounced in the passive use (cf. the allegorizing of Ex. 31:2ff.). As in the Greek world, but not the LXX, the passive can also denote "pretense" or "falsity" of word or attitude.

2. *plasma.* The noun has the same nuances as the verb. Mostly it denotes a "fabrication," e.g., in combination with *mythos*, as for the world conflagration of Stoicism or the Egyptian worship of the bull. As regards his dualism, Philo does not let this interfere with his monotheism by attributing *plassein* to an inferior deity, but it has a marked effect on his anthropology.

III. *Hellenistic and Rabbinic Judaism.* Judaism accepts the fact that God sovereignly fashions humanity. Rabbinic exegesis makes some play with the two verbs of Gen. 1:27 and 2:7. It also discusses the role of God in relation to the two impulses and the question what earth God used in human creation, e.g., earth from the later site of the altar, or from the four corners of the world.

C. The NT.

1. Paul uses the LXX image of the potter in Rom. 9:20 to stress God's sovereignty. The words refer in the first instance to the potter, but the true subject is God. In Is. 45:9-10 the divine sovereignty brings salvation, but here it means both mercy and judgment with no possibility of appeal.

2. In 1 Tim. 2:13 Adam is said to be formed first, then Eve (cf. 1 Cor. 11:8). The LXX does not actually use the verb in relation to Eve, but Philo and Josephus do. The principle invoked is that the older ranks first; on this ground women are not to teach or have authority over men.

3. The NT does not use the group for God's saving action in history or for his new and spiritual creation, but there is in it no element of dualism, as in Philo.

D. Later Christian Usage.

1. *The Verb.* The LXX influences later Christian use of the verb more than the NT. Features of this use are praise of the Maker (Barn. 2.10), recognition of his benefits (Diog. 10.2), fear of him (Barn. 19.2), and taking his work as a model for doing works of righteousness (1 Clem. 33.8).

2. *The Noun.* Creation in Gen. 1:27 is now seen as a pointer to spiritual renewal by the remission of sins (Barn. 6.12).

plastos. Literally this word means "formed" or "formable." In dualistic works it has the sense of "merely physical." Figuratively it means "fabricated" or "forged." In

A. The Greek Sphere. This group has the meanings a. "having more," b. "receiving more," and c. "wanting more," with a reference to power etc. as well as property. In ethics we find an extension of meaning to "outdoing others," "being superior," "taking

pleonēktēs [covetous (person)], *pleonēktō* [to covet], *pleonexia* [covetousness]

→ *perissēto*

who have received little. [G. DELLING, VI, 262-66]

16:18). Those who receive much are not to have more but to impart freely to those to their account.

4. In 2 Cor. 8:15 Paul establishes a principle of equality by liberality (quoting Ex. 4:17 Paul, in thanking the church for its gift, states that he wants fruit that will abound the goal. In 2 Pet. 1:8 fruit will result when the preceding qualities abound. In Phil. sense of "increasing" when used of love (cf. 1 Th. 3:12; 2 Th. 1:3), with fullness as 3. If the word has a superlative sense when used of grace, it has the comparative 1:13; cf. Gal. 1:13ff.).

(2 Cor. 4:13ff.), for the grace of God has been rich beyond all measure to him (1 Tim. continuing in sin. Paul's own work has the increasing extension of grace as its goal God abunds all the more to offset human wickedness, although this is no reason for its ungodly reality and hence the depth of the human plight. In contrast, the grace of transgression superabounds and thus displays, not its irrationality as in Stoicism, but 2. In Rom. 5:20 *pleonazo* denotes the effect of the giving of the law, namely, that abundant," and sometimes in an eschatological context.

1. Apart from 2 Pet. 1:8 the words are found only in Paul. They occur only in the intransitive and with abstract subjects, usually in the sense "to increase," "to super-

B. The NT.

great." Giving the mouth free rein for evil is the point in Ps. 50:19.

3. In the LXX we find such senses as "to be over," "to have in excess," "to do too much," "to become great," "to increase." The meaning in the transitive is "to make excessive is to be condemned and controlled.

2. In ethics the term denotes the opposite of the golden mean. Excess stands opposed to reason or nature (cf. passions in Stoicism). In Philo, as in Stoicism, what is more intensive form.

Gradually it also takes on the sense of "much." Various things can be too much, e.g., parts of the body, status, or wealth. *hyperpleonazo*, which is very rare, is simply a 1. The *pleon* in this word first means "too much," with, ethically, a note of censure.

A. Outside the NT.

pleonazo [to increase, abound], *hyperpleonazo* [to superabound]

→ *demiourgos*, *heteromazo*, *theos*, *katergazomai*, *krizo*, *potio*

2 Pet. 2:3 the *plastoi logoi* are the claims and teachings of false teachers, which are both speculative and immoral. These *logoi* are *plastoi* because they lack seriousness and reflect an ethically spurious attitude. [H. BRAUN, VI, 254-62]

formed, fabricated

plastos

precedence," "excelling," or "forging ahead" (at others' expense). In other developments we find such senses as "taking advantage," "taking by force," "violating" (e.g., laws), "greedily desiring" things, and "asserting oneself." In Aristotle *pleonexia* means "covetousness." Antiquity, with its basic ideal of relative equality, tries in different ways to limit excess. It posits the principle of moderation, links this to justice, and thinks covetousness damages the self as well as others, since it is a grasping for more than is ordained for us. There is no *pleonexia* in the divine world, and the checking of wants is a valuable antidote against it. Philosophy teaches the wise to avoid covetousness, and for this reason it should be taught to women as well as men. It is better to suffer wrong than to take advantage of others. Covetousness and avarice figure prominently in lists of vices, and *avaritia* plays a big part in popular Latin philosophy.

B. Jewish Greek Literature.

1. In the LXX the group is used for "(unlawful) gain." Striving for unlawful wealth leads to violence (Jer. 22:17). Ps. 119:36 asks that the heart be inclined to God's testimonies and not to gain. The powerful disregard others' rights in their lust for possessions (2 Macc. 4:50), but wisdom brings riches (Wis. 10:11).

2. The group is more common in other translations than the LXX, and always in the bad sense of material advantage and dishonest gain (e.g., usury and bribery).

3. In the Testaments of the Twelve Patriarchs the group denotes covetousness or taking advantage.

4. The words also have a negative sense in Philo, being used for covetousness, immoderation, violence, violation of human orders, etc.

5. In Pseudo-Phocylides various admonitions bear on the question, e.g., not to cling to money, to give each his own, and to avoid oppressing the poor or receiving stolen property. Love of money is said to be the mother of all evil.

C. The NT.

1. In the NT, where the group occurs mainly in Paul, taking material advantage is the sense everywhere except in 2 Cor. 2:11. Lk. 12:15 warns against increasing material possessions as a means of security. In 1 Th. 4:6 believers are not to wrong other believers; the reference is not to business, nor to the matter of v. 4, but to disputes, which God will decide. In Eph. 4:19 immorality seems to be specifically in view. The *pleonektes* is an idolater according to Eph. 5:3 (cf. Mt. 6:24), for covetousness means subjection to an alien power. The community is thus to shun the *pleonektes* along with the idolater, reviler, etc. (1 Cor. 5:10-11). The robber is also included here (cf. 6:10), probably because the *pleonektes* seizes more by cunning than by force; a sexual sense is unlikely.

2. In 2 Pet. 2:3 false teachers exploit believers for greed (either for money or for power). They are practiced in covetousness (v. 14). Paul himself seems to have had to face a charge of seeking self-enrichment; he defends himself against this in 1 Th. 2:5 and again in 2 Cor. 7:2. In the latter verse a figurative sense is possible (he has kept back nothing), but in the context the reference seems to be similar to that of the question in 12:17-18 (cf. the implied suspicion in 8:20).

3. Corinthian charges underlie the choice of words in 2 Cor. 9:5, where the point is that the gift, as a gift of love and not of calculation, should be a blessing. In 2 Cor. 2:11 the meaning is "to overpower" or "take advantage of." Satan takes advantage if the community denies forgiveness, e.g., by splitting Paul and the community on the issue and thus disrupting their fellowship.

D. The Apostolic Fathers. Here the group occurs in ethical connections with

C. The NT. In the NT, where seven of the 30 instances are in Luke and 17 in Acts, *plethos* has the sense of "crowd" with a wide range of meanings (Paul and the Synoptists often have *hoi πολλοι* in the same sense). Sometimes the "crowd" is distinguished from a smaller group (cf. Acts 6:2, 5; Lk. 1:10). The word may also denote the totality of a group, e.g., in Acts 4:32; 14:4; 15:12. In some cases the majority

people, sometimes with emphasis on the people as a whole. sometimes with distinctions between the leaders (e.g., the elders or priests) and the

5. In works for which there is no Hebrew original the normal meanings occur, 4:13), or on the basis of other readings (Zech. 9:10).

4. In other passages we find the familiar senses of "numerous," "host," "people," "number," etc., sometimes in misinterpretation of the Hebrew (cf. Ps. 10:25; Mic. i.e., its pride, but the LXX sees a reference to the host or army.

Thus in Ezek. 31:2, 18; 32:32 the original seems to have in view the tumult of Egypt, adapted to express this, and the implied sense of noise is usually lost in the LXX. then, from "roaring crowd," it has the transferred sense of "multitude." It is far better 3. For a different Hebrew term *plethos* first denotes "murmuring" or "roaring" and "more . . . than," and "very much."

2. In other connections *plethos* has such meanings as "numerous," "many," "much," numerous as the sand or stars (Gen. 32:13; Dt. 1:10).

instead on the multitude of its sins (Ps. 5:10), but God promises it descendants as strength (Ps. 33:16) and it cannot rely on its many offerings (Is. 1:11). Stress falls kindness are great in Ex. 15:7 and Ps. 145:7. In contrast the people has no great 106:45 (*kata to plethos*), and so is his righteousness in Is. 63:7. His majesty and Adjectivally it signifies "much," "great," "powerful." God's love is abundant in Ps. 1. In the LXX *plethos* mostly means "plurality," "crowd," "totality," "quantity;"

B. The LXX.

of many individual things. Plurality is thus included in unity. ones, which is impossible, but Plato thinks that the "idea" is contained in the plurality is the one (or the few). Some philosophers argue that plurality would entail many

2. *The One and the Many in Greek Philosophy*. The implied opposite of the many "whole group." A distinction is made between majority and mob rule.

synonymous with *demos*. It usually means "the majority" but may also mean the cannot be philosophers, or that orators must please the crowd. In Aristotle *plethos* is negative sense is apparent, it is where a judgment is implied, e.g., that most people to the "majority," or to the "totality" (in antithesis to the one or the few). When a duration, etc. In Plato there is mostly a human reference to a "crowd," to "people," term of measurement first in number and then in size, e.g., denoting number, amount,

A. Nonbiblical Use.

plethos.

plethos [many, great], *plethyno* [to increase, multiply]

reference to coveting the possessions of others and often in lists of vices (cf. Barn. 10.4; Hermas *Similitudes* 6.5.5; Pol. 2.2, etc.). We never find the specialized sense of coveting the spouses of others. [G. DELLING, VI, 266-74]

1. The meaning of *plētes* is "full," "filled," "manned" (ships), "full of" (e.g., sickness, delusions), "overflowing" (cf. divine possession), "satisfied" (figuratively of the soul). Other meanings are "fully covered" (e.g., with fertile soil), "complete" (i.e., wholly filled), and "dense" or "thick" (i.e., fully pressed). "Fully paid" is a meaning in the papyri.

2. In the LXX, as the originals indicate, we find such senses as "satisfied," "intact," "overflowing," "full," "fully covered," and "complete."

3. Philo puts the term to philosophical, ethical, and religious use. Thus God is full of perfect goods or is perfect and complete. Philo refers, too, to the perfect good, e.g., the higher or ideal nature. Creation is complete.

4. The NT uses the term in a transferred sense to denote "rich fullness" (cf. Jn. 1:14, where grace and truth are the content, and the glory of the incarnate word which declares them is manifested). In Acts 6:8 Stephen possesses grace and power from

plētes [full, complete], *plērōō* [to fill, complete], *plērōma* [fullness], *anaplērōō* [to fill completely], *antaplērōō* [to complete], *ekplērōō* [to fill up, fulfil], *ekplērōōsis* [filling, completion], *symplērōō* [to fill with], *plērophorōō* [to bring to fullness], *plērophoria* [supreme fullness]

→ *pimplēmi, pleonázō, plērōō*

1. This word first means "to fill" or (intransitively) "to become full," then "to abound." We find it for the rising of the Nile, for the abundant flow of springs, and more generally for "to increase" or "to become numerous."

2. In the LXX, where it is mostly transitive, the verb has such various meanings as "to increase," "to multiply," "to extend" (borders), "to exalt," "to heap up," etc. In Heb. 6:14 (which quotes Gen. 22:17), the meaning is "to give numerous descendants." In 2 Cor. 9:10 God will bring forth an abundant harvest from the gift. In Acts 6:1 the reference is to the increase in the number of disciples, but in 7:17 the multiplying of the people in Egypt is at issue. The growth of the church is the point in Acts 6:7; 9:31, and in view of 6:7 the increase of the word in 12:24 is probably the increase in the number of believers (cf. *auxanēin* in 6:7; 12:24; 19:20). The use in Mt. 24:12 stands in contrast to the passages in Acts, for here wickedness multiplies and consequently love grows cold. In 1 and 2 Peter and Jude the term occurs in salutations; 1 and 2 Peter pray that grace and peace may be multiplied (1:2), and Jude (v. 2) prays that mercy and peace and love may be multiplied. Whether the idea is that of growth or of rich sharing, the wish, which has its roots in Judaism, is certainly that the fullness of the gifts of salvation may be at work in the churches (cf. the references in 1 Pet. 1:2 to sanctification, obedience, and sprinkling). [G. DELING, VI, 274-83]

plēthynō.

"Number" is the sense in Acts 28:3 and probably in Heb. 11:12. Jn. 5:3; Lk. 2:13, etc. (cf. *plēthos* with the article in the sense of "all" in Acts 4:32). "population" of the area. Without the article *plēthos* may be used adjectivally, as in number (cf. Jms. 5:20; 1 Pet. 4:8). In Lk. 8:37 "all the people" is a phrase for the added at times by way of strengthening (cf. Lk. 5:6) to indicate the greatness of the disparagement is implied in Acts 21:36, but there is a hint of this in 25:24; 26. *poly* may be in view, although unanimity as well (cf. Lk. 19:37; 23:1; Acts 25:24). No

1. Corresponding to the literal sense "to fill" (e.g., a place, Acts 5:28, or a lack, Phil. 4:19), *pleroō* nonliterally has first the sense "to fill with a content." In the active, the subject may be abstract (Jn. 16:6), or it may be Satan (Acts 5:3), or God (Acts 2:28; Rom. 15:13). In the passive God is to be inferred as the one who fills richly (cf. Phil. 1:11; Col. 1:9). He gives knowledge and joy (Acts 13:52) with such fullness that they stamp the whole life and conduct, and claim the whole being, of the recipient. Along similar lines there is a filling with wisdom in Lk. 2:40, with the Spirit in Eph. 5:18 (in contrast to wine), and with comfort in 2 Cor. 7:4. In Eph. 4:10 Christ is the one who, having achieved dominion, dispenses the gifts of grace in fullness (vv. 7ff.). There is no reference here to spatial extension. Eph. 1:23 is to the same effect. "All" means all cosmic beings capable of will and decision, and "in all" means "in every respect" or "through all the forces that are subject to him" (v. 22). In virtue of his universal dominion Christ gives life and power to the whole church. The prayer

D. The Content of the Word in the NT.

1. Corresponding to the literal sense "to fill" (e.g., a place, Acts 5:28, or a lack, Phil. 4:19), *pleroō* nonliterally has first the sense "to fill with a content." In the active, the subject may be abstract (Jn. 16:6), or it may be Satan (Acts 5:3), or God (Acts 2:28; Rom. 15:13). In the passive God is to be inferred as the one who fills richly (cf. Phil. 1:11; Col. 1:9). He gives knowledge and joy (Acts 13:52) with such fullness that they stamp the whole life and conduct, and claim the whole being, of the recipient. Along similar lines there is a filling with wisdom in Lk. 2:40, with the Spirit in Eph. 5:18 (in contrast to wine), and with comfort in 2 Cor. 7:4. In Eph. 4:10 Christ is the one who, having achieved dominion, dispenses the gifts of grace in fullness (vv. 7ff.). There is no reference here to spatial extension. Eph. 1:23 is to the same effect. "All" means all cosmic beings capable of will and decision, and "in all" means "in every respect" or "through all the forces that are subject to him" (v. 22). In virtue of his universal dominion Christ gives life and power to the whole church. The prayer

2. Philo bases his ethics on the thought of God filling all things. God is distinct from the world. While not embraced by the cosmos, he leaves no part of it empty. He is everywhere at work to preserve it. His omnipresence relates to his self-revelation, but also to his judgment. No one can hide from God. Philo may make paradoxical statements by using philosophical terminology, but plainly he is not thinking of spatial permeation. The divine filling contrasts with the need and emptiness of the world.

3. The rabbis express similar thoughts. The cosmos cannot embrace God. It is by grace that his glory dwells in it. It pleases him to fill heaven and earth, although he himself is in the supreme heaven or above all heavens.

1. God knows all things, for he is omnipresent (Jer. 23:24). He sees and hears all things, for he fills heaven and earth. This does not mean that he permeates it materially; it is parallel to his upholding of creation.

C. God Fills the World in the OT and Judaism.

A. Nonbiblical Usage. This verb means "to fill," "to man" (ships), "to fill up" (passive), "to fill" in a figurative sense (with emotions, knowledge, etc.), "to satisfy or appease" (demands etc.), "to fulfill" (directions), "to round off or pay in full," "to pay off," "to run its course" (a span of time), "to fulfill" (promises), and "to come to fulfillment" (passive, e.g., of prophecies).

B. LXX Data. In the LXX *pleroō* occurs some 70 times for forms of *ml* and other terms. Literal senses are "to fill" (e.g., with strong drink, or with people), "to fill the hand with offerings" (i.e., to sacrifice), "to be filled" (e.g., rivers with water), "to become full" (the moon), "to be satisfied." Figurative senses are "to fill" (with understanding, confusion, arrogance, etc.), "to fill up," "to satisfy" (desires), "to make or become full" (e.g., divine measures or spans of time), and "to fulfill" (e.g., divine promises).

pleroō.

God in abundant measure (cf. 6:3, 5). This is a permanent endowment, but a special grace is perhaps denoted in 7:55. In Lk. 4:1 Jesus' moving to Galilee (v. 14) is fully under the direction of the Spirit. Acts 13:9 stands in marked contrast to 13:8. The magician has satanic powers, but the Spirit comes on Paul to grant him divine authority. *pleroō* means "full" in Mt. 14:20; 15:37; Mk. 8:19, "wholly covered" in Lk. 5:12, and "complete" in Mk. 4:28 and 2 Jn. 8.

of 3:19 is that the recipients may be filled absolutely with God's boundless gifts. In Col. 2:10 there is a play on *pleroma*; the point is either that they have been brought to fullness in Christ's sphere of life or that they are filled absolutely by him as the Giver.

2. A second nonlateral meaning in the NT is "to fulfil a divine demand or claim." Thus (a) in Rom. 13:8; Gal. 5:14 believers fulfil the demand of the law in virtue of their new life in the Spirit (Rom. 8:4, 9-10). The idea is not that love fills up the law as though it were a vessel, but that it meets its norms. In Mt. 5:17 (b) the idea is not simply that of validating the law as distinct from abolishing it. The goal of Jesus' mission is fulfilment. He does not simply affirm the law and the prophets but actualizes the will of God that is declared in them from the standpoint of both promise and demand. An example of such fulfilment may be seen already in Mt. 3:15.

3. A third nonlateral sense in the NT is "to fill up a specific measure." The Jews (a) will fill up their fathers' guilt by crucifying Jesus (Mt. 23:32). The predetermined number of martyrs (b) is completed (Rev. 6:11). Times come to an end (c) (Acts 7:23; 9:23; Lk. 21:24). The thought of the time (*kaivos*) being fulfilled in Mk. 1:15 stresses the element of sovereign decision in God rather than impersonal foreordination. The mercy of the living God has brought about a fulfilment that opens the door to faith and forgiveness.

4. Another nonlateral sense in the NT is "to fulfil prophetic sayings." God fulfils his word by actualizing it (Acts 3:18 and cf. 13:27). The NT uses various formulas for the proof from Scripture (cf. Mt. 1:22; Mk. 14:49; Acts 1:16; Lk. 4:21; Jms. 2:23; Jn. 13:18, etc.). The proof is most common in Matthew. In John it relates to details of the passion and especially to the betrayal by Judas (13:18) and rejection by the Jews (12:38). Fulfilment of Is. 53 is the answer to the apparent enigma of the death of Jesus. A final *hina* is important in the Scripture proofs, for it shows that events in Jesus' life are grounded in God's will as the OT declares this. Distinctive of the NT fulfilment is the eschatological content. God's saving will achieves its full measure in the person of Jesus. Paul has a similar view of OT fulfilment but does not put it in *pleron* formulas. Lk. 22:16 refers to a fulfilment of the Passover in the future consummation but does not show how. Implied at least is the interrelating of the Passover as a type with the coming redemption as its antitype.

5. A final NT sense is "to complete." With a temporal reference (a) this may mean "to finish" (cf. Lk. 7:1; Acts 13:25). Or it may mean (b) "to perform" (e.g., a divinely given task; cf. Col. 4:17; Acts 14:26; 12:25; Lk. 9:31). Or it may mean (c) "to bring to completion," e.g., God's counsel in 2 Th. 1:11, or Paul's joy in Phil. 2:2; in the passive "to become complete," e.g., the Corinthians' obedience in 2 Cor. 10:6. Especially completed or perfected in John is joy, e.g., that of the Baptist in 3:29, that of the recipients of revelation in 15:11 (cf. 1 Jn. 1:4; 2 Jn. 12). Joy is perfected because salvation is effected with the exalting of Jesus. In Jn. 16:24 those who pray for the salvation given in fellowship with Christ have the promise of perfect joy.

A. Outside the NT.

1. Lexical Data.

1. The first sense of *pleroma* is "that which fills," "contents," including, e.g., cargo, crew, population.

2. The idea of what fills yields such senses as "entirety," "mass," "totality," "full measure," "consummation," also "crowd" (of people).

1. This word means "to fill completely," "to fill up," "to complete," "to do completely," "to terminate," and "to appease."

anaplerōs

1 Cor. 10:11); Eph. 1:9-10 shows it to be grounded in the divine will and purpose. historical coming of Jesus. God's decree had this fulfillment of the times in view (cf. sending of the Son (cf. Eph. 1:10). God performs his eschatological act with the ordained point has been reached, but that time has received its full content with the another example. What is meant is not just that a period has run its course or that an the Gentiles will receive the fullness of eschatological consummation. Gal. 4:4 is is also the sense (passively) in Rom. 11:12. When the number of Israel is filled up, sum of the law but the fulfillment of what God demands in it (cf. v. 8). "Act of filling"

4. The "act of filling" is the sense (actively) in Rom. 13:10. Love here is not the mighty working. Eph. 3:19 conveys similar teaching.

3. In Eph. 1:23 the church as Christ's body is his fullness as it is thus filled by his said to fill it.

the divine fullness (Col. 1:18ff.) vital powers flow into the church, so that he may be *pleroma* sayings relate to Christ's headship of the church. From him as the bearer of the fact that *plerōs* or *plerōō* may be used instead supports this conclusion. In part the between Ephesians and Colossians show that *plerōma* is not here a technical term, and that neither distinctness of person nor monotheism is imperiled. The differences be- present the full unity of the person and work of God and Christ, yet in such a way being in Christ), Col. 2:2-9 (the full deity). The *plerōma* statements in Colossians gifts), Jn. 1:16 (the grace of the incarnate word), Col. 1:19 (the fullness of the divine find (b) the sense of "fullness" in, e.g., Rom. 15:29 (blessing), Eph. 3:19 (all God's e.g., the number of the Gentiles in Rom. 11:25, full maturity in Eph. 4:13. We then

2. In measurement (a) we first find the sense "full measure" in various connections, Mk. 2:21).

1. We find the sense "that which fills" in Mk. 6:43; 8:20; 1 Cor. 10:26 (cf. also

B. The NT.

e.g., the sum of the qualities that constitute something.

5. In mystical and Neo-Platonist works *plerōma* has the sense of content or totality,

ties' angelic partners who help to carry them up into the spiritual world. plural the aeons are called *plerōmata*, and *plerōma* is also used at times for the Gnos- enter. Implied in the use of the term are the fullness and perfection of being. In the is the supreme spiritual world from which Jesus comes and into which the spiritual aeons. This totality is closest to God but is his product; he stands over it. The *plerōma*

4. In Christian Gnosticism *plerōma* is a technical term for the totality of the 30 is all and one, for the fullness of all is one and in one."

3. The Hermetic writings have the term in the formal sense of fullness. Thus "God Alexandria (except in discussing Gnosticism) the means of sustenance.

2. Ignatius uses the term in the sense of "supreme fullness," e.g., of wishes or divine blessing. Justin has the fullness of the earth or sea in mind, and Clement of sense "act of filling" is perhaps in view in Ex. 35:27; 1 Chr. 29:2.

1. In the LXX the term mostly has a spatial reference and denotes "content," "fullness," "totality" (cf. "totality" of population or "fullness" of the earth). The

II. Use in Specific Literary Groups.

4. A final meaning is "the act of filling."

3. We also find the sense "what is filled" for a fully laden ship.

2. In the LXX we find the senses "to insert," "to bring to full measure," "to complete," "to be full," and in the passive "to become full," "to come to an end." 3. In the NT we find the sense "to fill a gap," "to make up for," in I Cor. 16:7 and Phil. 2:30. The meaning "to fill up" occurs in I Th. 2:16; Judaism augments its sins by opposing the gospel. "To fill a place" is the point in I Cor. 14:16. In Gal. 6:2 believers fulfil Christ's law by bearing one another's burdens. The passive in Mt. 13:14 relates to the fulfilment of prophecy by the rejection of Christ's message and work.

antaplerōs. This rare compound carries the nuance of "adding to," "supplementing," or "mutually augmenting." In the one NT instance in Col. 1:24 the thought is that of a vicarious filling up of the eschatological afflictions laid on the apostle in a wholly realistic fellowship of destiny with Christ on the basis of dying with him (cf. Phil. 3:10).

ekplerōs. 1. This word means a. "to fill" (e.g., to man ships), "to make up," "to furnish" (e.g., a house), "to fill up" (state coffers), "to bring to full measure," b. "to fulfil" (a duty), "to pay" (a debt), passive "to come to fulfilment," c. "to carry out" (a plan or proposal), and d. "to appease." 2. The only NT instance is in Acts 13:33, where Paul says, on the basis of Ps. 2:7, that the good news is that God has fulfilled his promise to the fathers by raising Jesus from the dead (cf. also Lk. 24:7; I Cor. 15:4).

ekplerōs. 1. This rare word means "filling," "completion," "perfecting," "satisfaction," "fulfilment." 2. The one NT instance is in Acts 21:26, where Paul gives notice in the temple when the days for purifying the four men will end.

symplerōs. 1. This word means "to fill with," "to fill completely," "to man," "to make complete," and in the passive "to be completed," "to become complete," "to be fulfilled." 2. Only the passive occurs in the NT. Literally the ship is being filled with water in Lk. 8:23. Days are fulfilled (i.e., the time has come) in Lk. 9:51 and Acts 2:1, with a suggestion that God's saving will is carried out in the event of Christ's going to Jerusalem or the descent of the Spirit. What is fulfilled is not just the period up to the event, but the time of the event itself, so that the term has here distinctive theological significance.

plerophorōs. 1. This late compound means "to bring to fullness" in such senses as a. "to fulfil or complete," b. "to satisfy," and c. "to convince" (passive "to come to full certainty"). 2. The only LXX instance is in Eccl. 8:10, where the "full" has the sense of being "fully set" on doing evil. 3. In the NT the word means "to fulfil" in 2 Tim. 4:5 (cf. also the passive in 4:17).

The meaning in Lk. 1:1 is "to accomplish," but since the reference is to the divine acts of salvation the nuance is that of bringing to fulfilment. Achieving certainty is the point in Rom. 4:21; it is because he is fully convinced that God will do what he promises that Abraham is a model for believers, saving faith being faith in the creative power of God that gives new life in Christ. The same meaning occurs again in Rom. 14:5, where Paul says that whether we observe days or not we should be fully con-

1. Used in the NT only as a noun except in Jn. 4:5, *pliston* means "neighbor" and shows strong OT influence; there is allusion to Lev. 19:18 in 12 instances. In his summary of the law (Mk. 12:28ff.; Mt. 22:34ff.), Jesus refers to the command to love one's neighbor as well as God; the unity of the two commands is a distinctive feature in this teaching. Paul finds in the same command the fulfillment of the law (Gal. 5:14)

C. *pliston* in the NT

4. With the restriction, voices are heard in Judaism which favor a general extension. The rendering *pliston* is one such voice, the more so since it is used in the legal passages. The Hellenistic Jewish tradition, then, joins forces with one stream of Palestinian Judaism which on the basis of belief in the divine likeness demands respect and consideration for all people. [J. FICHTNER, VI, 312-15]

3. Expressed is an encounter which in the OT takes place within the covenant and thus between those who worship the one God and stand under his command. When the term occurs in the legal texts, it has a relatively general character in view of the general validity of the ordinances, so that there is no formal restriction to members of the covenant people. Yet the setting shows that the laws are given specifically to Israel, so that their unequivocal application is to members of the people, with a clear extension only to resident aliens. Thus the use of the term in, e.g., Lev. 19:18, carries both restriction on the one side and extension on the other.

2. Heb. *rea'* comes from a verb meaning "to have dealings," "to associate." The noun reflects the range of possible dealings from the "friend" of the king to stereotyped use in a phrase like "one another." Thus it covers the friend, lover, companion, neighbor, or fellow human being.

B. The OT and LXX

1. *pliston* occurs some 225 times in the LXX, sometimes prepositionally, mostly as a noun, often with no Hebrew original, in other instances for various Hebrew terms, the chief of which is *rea'* (also rendered *philos* and *allal*-).

A. The Greek World. Formed from *plistos* ("close by"), *ho pliston* is the "neighbor," "the person next to one," then more generally the "fellow human being." The word is a significant one in ethical discussions. [H. GREENE, VI, 311-12]

pliston [neighbor]

plerophoria. This word means a. "supreme fullness" and b. "certainty." In the NT it is parallel to power and the Holy Spirit in 1 Th. 2:5 (cf. 1 Cor. 2:4). It is thus one of the terms by which Paul describes the great richness of the divine work in the church's life and mission. In Col. 2:2 (with *ploutos*) it denotes the superabundance of a knowledge of God that is epitomized in Christ as the one in whom God actively reveals himself. In Heb. 6:11 the readers do not lack the zeal that leads to full preservation (or development) of their hope. In Heb. 10:22, however, the reference is to the full assurance of the faith that rests on appropriation of Christ's high-priestly work. Formally, of course, the idea of a full measure is still present. [G. DELLING, VI, 283-311]

vinced in our own judgment. This may also be the sense in Col. 4:12, but the combination with *teleiote* suggests that the thought is that of being brought to full maturity or completeness.

plerophoreo to bring to fullness

or the sum of the commandments (Rom. 13:8ff.). James calls it the royal law (2:8). It epitomizes the commandments in the reply to the rich young ruler (Mt. 19:19).

2. The neighbor includes enemies as well as friends (Mt. 5:43ff.). At root, Jesus is here reversing the question. We are not to ask whom to love, for to love is to be a child of God, to be perfect as God is, and hence to love generously and spontaneously.

3. The parable of the Good Samaritan aptly illustrates this reversal. What counts is to be a neighbor to those in need. The neighbor is not generalized here, either into a compatriot or a fellow human being. An element of encounter is suggested by the term. Life itself shows who the neighbor is. The real point is not to define the neighbor but to be a neighbor.

4. In Rom. 15:2; Eph. 4:25; Jms. 4:12 the neighbor is the fellow Christian.

5. While neighbor and brother become virtually synonymous, the apostolic fathers continue to use *pleiston* (cf. Barn. 19.5; Pol. 3.3). [H. GREENE, VI, 316-18] → *agapō, adelphōs, hēteros*

pleiston [wealth, riches], *pleistos* [wealthy, rich], *ploutōō* [to be rich], *ploutizō* [to make rich]

A. Nonbiblical Use.

1. General Data.

a. Linguistic. This group is connected with a root meaning "to flow," which is connected to "to fill." The basic sense, then, is "fullness of goods," and *pleistos* may mean either material wealth or spiritual wealth (of wisdom etc.).

b. Lexical. Lexicography supports the linguistic analysis. Thus *pleistos* means "wealth," *pleistos* "well-to-do," *ploutōō* "to be or become rich," and *ploutizō* "to make rich."

2. *Riches and the Rich in Greek and Hellenistic Thought.*

a. The Early Period. In Homer, nobility and wealth are identical. Gain or loss of either is in the hands of the gods. Wealth may consist of property and its products, but happy circumstances are also wealth. In Hesiod, wealth comes through work, which is honorable. But as in Homer, only riches bring virtue and blessing; poverty frays the nerve of life.

2. The Pre-Socratics to Aristotle: The classical period judges wealth from a social standpoint, i.e., that of its effect on the state. The pre-Socratics note that wealth confers no true security, for it is easily lost. Furthermore, the poor may be cultured as well as the rich, and wealth or poverty depends on the individual attitude. Some may decide for technical riches, but others seek the riches of virtue or wisdom. Debate arises whether wealth, poverty, or moderate possessions offer the best security in life. Plato and Aristotle find in riches a means, not an end. By liberating from labor, wealth should be a way to culture. If hereditary, it should promote a striving for justice and a dedication to virtue. Moderate wealth is best; the uncontrolled wealth that finds security in the constant accumulation of material goods leads to political ruin and renders the individual a-social. Plato, unlike Aristotle, keeps to the idea of spiritual as well as material wealth. Wisdom, virtue, and culture are the true riches.

c. The Cynics and Stoics. These groups focus on the individual rather than the state. They stress the inner attitude, but also censure riches because they bring dependence on material things. For the Cynics true wisdom is possible only for the poor. For the Stoics wealth is an indifferent matter, a loan which does not affect one's true

nature or destiny. It offers some advantages when properly handled but is easily handled amiss. True wealth consists of wisdom in harmony with the cosmic order.

B. Riches and the Rich in the OT.

1. *Linguistic Data.* The *ploutos* group occurs some 180 times in the LXX for various Hebrew terms (especially the root *šr*). It is most common in the Wisdom literature, including Sirach (93 times).

2. *The Evaluation of Riches.*

a. The Early Period. As the infrequent use of the group shows, the question of riches is not a prominent one in the early period. Wealth consists of flocks, herds, and children. Material possessions come by breeding, dowry, and booty. Wealth is a gift of God and an expression of his blessing (Dt. 28:1ff.).

b. The Prophetic Criticism. Changed social circumstances, especially the development of cities and a plutocracy, bring criticism from the prophets (Is. 10:1ff.; Am. 2:6ff.; Ezek. 22:25ff.; Mic. 2:1ff.). The charge is that they entail forced labor and the depriving of widows etc. of their rights. Wealth is gained by cunning, graft, and violence, and it is contrary to God's will for his elect people (Jer. 5:26-27; Mic. 6:11-12). The rich are ungodly, they will come to ruin with God's judgment on the people, and their riches will be scattered (Is. 5:14; 29:5).

c. The Later Tradition. What the Wisdom literature says about wealth relates to practical experience. The rich have security, friends, and honor (Prov. 10:15; 14:20). Wealth comes through frugality and industry (24:4; Sir. 31:3). But there is also danger in wealth. It easily leads to pride (Prov. 18:10ff.) and to trust in it (Sir. 11:19). One is tempted to use wicked means to attain it (Prov. 28:6). It is impermanent (Eccl. 5:12ff.), carries disadvantages (5:11), and is only a relative good, e.g., compared to health or a good name (cf. Sir. 30:14ff.). Wealth is a divine blessing (Prov. 10:22) and poverty a divine judgment, but it is seen that many who are righteous are poor while the wicked are rich (cf. Pss. 37; 48; 72). In answer, a righteous order is expected (Ps. 37), but meantime there is stress on the impermanence of wealth (Ps. 48), and faith is confident that those who seek God will never suffer real lack (Ps. 34:10).

C. Riches and the Rich in Judaism.

1. *The Non-Philonic Tradition.* For the Sadducean hierarchy, wealth is still a constituent part of salvation. The Essenes, however, reject earthly riches as a sign of captivity to the passing world and look ahead to an eschatological reversal. Those who combine eschatology and nationalism include wealth in their expectation as a sign and gift. The Pharisees see that riches offer an opportunity for almsgiving and observance of the law, but find in knowledge and keeping of the law the true riches. Riches and poverty are instruments of divine testing: Will the rich be generous, and will the poor accept their lot without complaint? The common denominator in these various thoughts is that God is the only giver of riches and salvation, and that riches carry an obligation toward others. Pervasive, too, is the thought of retribution. Wealth either in this world or the next is a reward for keeping the commandments.

2. *Philo.* Influenced by Platonic and Stoic thought, Philo regards riches as indifferent. They are transitory and involve danger to the soul, but need not be despised. Philo realizes that God has created material goods to salvation. The main point is to use them with understanding as a loan from God. God himself, however, is the true wealth that can never be lost. The thought persists that this true wealth is earned as a reward rather than received as a free gift.

D. Riches and the Rich in the NT.

1. *The Attitude of Jesus to Wealth in Mark and Matthew.*

a. In Matthew Jesus abandons the traditional view of riches in favor of one that is wholly theocentric and eschatological. Neither wealth nor poverty is significant in itself (cf. 27:57). The delight in riches (13:22) and the difficulty of salvation for the rich (19:22ff.) simply typify the human situation in which nothing is gained even by winning the world if the soul is lost (6:25ff.), and the anxiety of pagan life stands in marked contrast to seeking righteousness and the kingdom (6:25ff.).

b. The problem of wealth has greater independence in Mark, e.g., in the explanation of the parable of the sower (4:19) and the story of the widow's mite (12:41ff.). Wealth is an obstacle to hearing the message of the kingdom.

2. *In Luke.* The question of the rich occupies more space in Luke. The setting of the story of the rich young ruler shortly after the parable of the publican (cf. 18:8ff., 18ff.) shows that more than wealth is at issue (cf. the setting of the story of the poor widow, the parable of Dives, and the story of Zacchaeus; 20-21; 16:14ff.; 19:1ff.). The rich, collectively, are opponents of Jesus, for the gospel involves a total reversal of the earthly order (1:53; 14:11, 24). The rich rely on their possessions; riches are thus an obstacle to discipleship (12:19ff.; 18:22-23). The rich should restore what is wrongfully gained (19:8) and give freely with no hope of return (14:12ff.). Separation from riches in discipleship results in much gain in both time and eternity.

3. *The Group in Paul.* Paul redefines wealth, going back to the basic sense of "fulness of goods." Christ and his work are the true wealth of the community. Christ himself is rich (2 Cor. 8:9). He grants his riches to those who call upon him (Rom. 10:12). God is rich in kindness and glory (Rom. 2:4; 9:23). Christ's word dwells richly in the community (Col. 3:16), which is rich through Christ's poverty (2 Cor. 8:9) and to which God has declared the riches of the glory of the mystery (Col. 1:26). God is rich in mercy and grace (Eph. 1:7; 2:4). The community knows the riches of his glorious inheritance by the Spirit (1:18). The apostle proclaims the unsearchable riches of Christ (3:8). This wealth is poverty to the world (1 Cor. 1:23). The way to it is that of Christ, who, though rich, becomes poor to make the world rich (2 Cor. 8:9). Thus the apostles, being poor, make many rich (6:10). True wealth consists of the love that self-sacrificially follows Jesus, not seeking its own (1 Cor. 13:4ff.), nor bragging about its riches, but trusting the God who supplies all needs according to his riches in glory (Phil. 4:19), and thus ready to give freely to others (2 Cor. 8:1ff.). Material wealth is simply an instrument in the ministry of love; one is to deal with it as though having no dealings with it, for it has no dignity of its own (1 Cor. 7:31).

4. *The Other NT Writings.* Warnings are given against coveting riches in 1 Tim. 6:9 and against trusting in riches in 6:17ff. Regard for wealth and estate is condemned in Jms. 2:1ff. The rich should boast of their low estate (1:10-11); they are prone to violence (2:6-7), fraud (5:4), and voluptuous living (5:5), and their gold and silver, which rust, will witness against them at the judgment (5:3). The usage of Revelation is similar to that of Paul. The Lamb is worthy to receive riches (5:12). The church at Smyrna is truly rich (2:9), but that at Laodicea, though rich, is really poor and should seek its true wealth by repentance (3:17ff.). The rich of Babylon, who have gained their wealth by wickedness, will fall with their city (18:3ff.). In Heb. 11:25-26 Moses regards abuse for Christ's sake greater riches than the treasures of Egypt.

1. *Wind*. From a root denoting vital force acting as a stream of air, *pneuma* first means wind both in its movement and its rarefied materiality. The wind may be stormy, or a normal wind, or a breeze, or even a vapor. It has an effect on climate, health, and character, and is seen as both natural and divine.

2. *Breath*. A second sense of *pneuma* is breath, inhaled and exhaled in breathing, and ranging from snorting to the fading breath. Poetically *pneuma* denotes the sound that human breath produces by blowing on flutes etc.

3. *Life*. Breath is a sign of life, and by way of the idea of the breath of life, *pneuma* comes to be used for life or living creature.

4. *Soul*. As the principle of life, *pneuma* means much the same as *psyche*. Bound to the body in life, it escapes it with the last breath and returns to the ethereal sphere.

5. *Transferred Sense of Spirit*. In a transferred sense *pneuma* is used for the spirit that blows in interpersonal relations. Thus it may denote the spirit of a city, or the influence of the gods or other people, or various forms of excitement.

6. *pneuma and nous*. In contrast to *nous* (mind), which resembles the calmer medium of light, *pneuma* (spirit) is a dynamic term suggesting the forceful movement of air that seizes us with elemental power and catches us up into tension or movement.

7. *Mantic pneuma*. In manicism and mantic poetry, *pneuma* is the spirit that stirs, enthuses, fills, and inspires (cf. priests, poets, and prophets). It may also denote lofty rhetorical speech, the captivating flow of the orator, etc.

A. *pneuma* in the Greek World.
pneuma, pneumatikos.

pneuma [wind, breath, life, Spirit], *pneumatikos* [spiritual], *pneō* [to blow, breathe], *empneō* [to breathe in], *pnoē* [wind, blowing], *ekpneō* [to breathe out, die], *thopneustos* [inspired, God-breathed]

E. Riches and the Rich in the Postapostolic Period.

1. *The Apostolic Fathers*. The apostolic fathers follow NT teaching. Barnabas speaks of the rich declarations of God (1.2) and of grace having a rich source in God (1.3). Hermas in *Similitudes* 2.8 shows that wealth is useless as such, and in *Mandates* 8.3 etc. he warns against the luxury to which it leads. Yet wealth is God's gift (Hermas *Similitudes* 1.8). The poor whose prayer is rich toward God should intercede for the rich, who in turn should sustain the poor by material gifts (*Similitudes* 2.4ff.).

2. *Clement of Alexandria and Cyprian*. Clement in his work on the salvation of the rich teaches the ethical indifference of wealth and poverty; both rich and poor are open to temptation, and neither wealth nor poverty can decide their eternal destiny. The true rich are rich in virtues. Yet riches come from God, and their worth is decided by the use to which they are put, and hence by the attitude of those who have them. Proper use accords with Christ's will and takes the form of service to others. Cyprian, and later Basil of Caesarea, accept this view, but with more stress on avoiding bondage to wealth and the resultant seduction from Christ. The implied tension in the attitude to riches corresponds to the position of Christians as those who are in the world but not of it.

[F. HAUCK and W. KASCH, VI, 318-32]

→ *thesaurus, mamōnas, pēnēs, pleonexia, pīchōs*

mons); union with the deity is the supreme form. intensity and forms of manifestation are as different as the gods (or angels and de- for operations of the *pneuma*. The simpler and younger are more receptive. The deity itself is distinct and more worthy of reverence. Not all people are equally adapted than breath, and *epipnoia* is spiritualized as illumination. While *pneuma* is divine, the spirit is a pure gift from the gods. Spirit here is more closely associated with light forth *pneuma*, are for *Plutarch* divine essences. In *Lamblichus* divine inspiration or and prophecy. This does not lead to irrationality, for the earth and the sun, which bring influence he suggests that a natural force acts as the medium of inspiration in poetry takes up and develops this concept. While rejecting direct inspiration, under Stoic for poetic inspiration and for the element of enthusiasm in his own philosophy *Plutarch* the Pythia to make them valid oracles. For Plato mantic inspiration is the prototype assess and interpret the sayings, just as the priests at Delphi clarify the burblings of standing, so that their utterances are not their own. The philosopher is needed to thus makes people ministering organs of the gods. But it also robs them of under- source are divine. *Mantic* inspiration of this kind fills with deity, as Plato puts it, and Uncontrollable, it possesses rather than being possessed, and its theme, content, and of recipients, carrying them off into the ecstatic sphere, and disclosing hidden things. the giving of the oracle. The *pneuma* fills the house, and especially the inner being effects (e.g., streaming hair, panting breath, etc.). Sound effects are associated with divine breath. The *pneuma* sets the *Pythia* in an ecstatic state which entails physical

b. *Manticism*. At Delphi Apollo in a kind of sacred marriage fills the woman with (*pneuma*) lifts the poet above the normal order. *Manticism* offers a prototype. voice. Socrates ironically refers to his divine gift of poetic speech. A divine force a. *Poetic*. When Hesiod is called to be a poet, the Muses breathe into him a divine poetic, mantic, mystic, and erotic.

gushes four forms of inspiration corresponding to the four cultural spheres, namely, still uses *epipnoia* for inspiration, reserving *pneuma* for natural science. He distin- higher divine forces impart something of their power either for good or evil. *Plato* *pneuma and inspiration*. The breath of wind or breathing is a form by which ception in accordance with the difference of essence or substantiality.

breath. The mode of generation distinguishes the divine operation from human con- of *pneuma*. In both *Egypt* and *Greece* one reads of the gods begetting life by their concept may be found in poetry and natural science, and passes into the *Stoic* theory generation and life, the idea is widespread that there is conception by wind. This 1. *Life-Creating pneuma*. On the basis of the connection between wind or breath and

II. *pneuma in Mythology and Religion.*

it is materialized as a demonic magical force that magicians manipulate for good or ill. personified as the active cosmological or soteriological Spirit or God. On the other is a twofold development of meaning. On one side *pneuma* is severed from nature and 10. *Non-Greek Development of Meaning*. Under Jewish and Christian influence there such it may be seen as the being or manifestation of deity itself.

9. *God and pneuma*. In Stoicism *pneuma* is a cosmic power or substance, and as spirit is immanent.

8. *Divine pneuma*. Elemental and uncontrollable, *pneuma* is felt to be divine (e.g., in divine music). But there is in Greek no sense of a personal holy spirit. The divine

border between the material and the immaterial. The Holy Spirit plays a similar part.

4. In medicine, philosophy, and religion, *pneuma* has a mediatorial role on the

This interest is alien to the NT, which is oriented to the divine content.

3. Greek thought has a theoretical interest in the process and nature of *pneuma*.

instead a new and distinctive term like *glóssolalia*.

in assessing these the NT avoids the religious vocabulary of secular Greek, coining

character. Again there is a formal parallel to the Holy Spirit and spiritual gifts, but

of course, it is something exceptional imparted to the few and bearing an ecstatic

2. Even in poetry and manicism *pneuma* is never wholly free from matter. Here,

Apologetists and Alexandrians see the difference; God, for them, cannot be material

permeating the cosmos, but the saying in Jn. 4:24 offers only a formal parallel. The

but not their true subject. Stoic monism makes it the essence and power of deity

impersonal, natural force. It can be the seat or agent of mental and spiritual functions

material world, it is never "spiritual" in the NT sense. As a cosmic factor, it is a vital,

only a secondary role in Greek thought as compared to the NT. Belonging to the

1. In spite of formal parallels, e.g., the idea of *pneuma* as a power, *pneuma* plays

IV. The Greek Concept of *pneuma* and the NT.

human world.

pneuma is matter; it is thus a phenomenon of second rank in the cosmic and

whether the *psyche* rules the *pneuma* on which it rests or is ruled by it. Here again

world and also to ascend out of it. Whether people are good or evil depends on

forms a bridge between body and soul, enabling the soul both to descend into the

writings *pneuma* belongs to the ethereal sphere, has the form of immaterial light, and

Stoicism regards *pneuma* as material, however, Plotinus finds in *psyche* a higher prin-

matic power, and in religion, myth, and poetry, Zeus is the cosmic *pneuma*. Because

form, *pneuma* is ultimately God, who is by nature *pneuma*. Destiny, then, is a pne-

guidance and control it executes. In the indissoluble unity of matter, power, life, and

God in the inner being of humanity, *pneuma*, then, is both the vital force and substance

the rational *pneuma* is a portion of the most rarefied cosmic divine *pneuma*. It embodies

the soul, *pneuma* is not a mere principle but a substance, although in rarefied form;

the inorganic to the organic and finally the human world. Even as the chief organ of

forms, and that is also the basis of individuality in ascending degrees of purity from

principle of the four elements, that permeates and gives soul to all reality in all its

pneuma is here a separate substance that unites fire and air, that is the source and

principle which explains the whole world in its constitution, unity, tension, and vitality.

in its movements and experiences. Stoicism makes of this scientific theory a universal

pneuma. Both moving and moved, it brings warmth and directs and sustains the body

gives soul to varying degrees. In higher creatures outward *pneuma* is added to inner

the body and has its seat in the heart. For Aristotle *pneuma* is the breath of life that

is made between the colder external air and the warmer internal air that circulates in

with breathing and nourishment, it is a vital and decisive element in health. Distinction

Later, of course, the three are equated as the comprehensive life-principle that inte-

play much part in earlier physical theories; *air* and *psyche* are more common terms.

III. *pneuma* in Natural Science and Philosophy. The term *pneuma* does not seem to

but the theological presuppositions are totally different. Secular Greek knows no person of the Spirit as a divine entity; *pneuma* is always a thing, not a person. 5. The Greek view can never completely break free from the idea of *pneuma* as a natural phenomenon. In the NT, however, this idea is no longer present when the Spirit is proclaimed as the Spirit of truth who reacts to sin and gives birth to faith in Christ. The fundamental difference between the Greek and NT concepts is that a different God stands behind them. [H. KLEINKNACHT, VI, 332-59]

B. Spirit in the OT.

I. Review of the Term.

1. *ru(a)h* in the OT.

a. Breath, Wind.

(a) Breath of the Mouth. As breath of the mouth, *ru(a)h* means breath (cf. Job 19:17) in such expressions as drawing breath (Job 9:18), gasping for breath (Jer. 2:24), breathing heavily (Job 15:13), the breath of life (Jer. 10:14).

(b) Breath of air. As wind, *ru(a)h* may be a soft wind (Job 4:15), a daily west wind (Gen. 3:8), a strong wind (Is. 32:2), a tearing wind (Ps. 55:8), a hot wind (v. 11). The four winds are the four corners of the earth (Zech. 6:5). Figuratively wind is vanity or futility or deception (Job 6:26); we read of windy knowledge, speech, etc., as well as of vain striving.

b. Human *ru(a)h*.

(a) The Life Principle. *ru(a)h* gives life to the animal or human body (cf. Gen. 7:22). Its entry gives life (Ezek. 37:5-6), its removal means death (Ps. 104:29). Terms used in this connection are reviving, vanishing, languishing, expiring, becoming powerless, etc.

(b) Seat of the Emotions, Intellect, and Will. Emotionally we find such concepts as disquiet, unhappiness, despondency, lack of spirit, impatience, irritation, bad temper, terror, jealousy, arrogance, etc. Intellectually there are references to cleverness, insight into divine mysteries, artistic sense, and planning; negatively to lack of perception, error, and lack of religious or moral insight. Voluntarily associated ideas are readiness for things, attitudes of will, courage, forbearance, freedom, longing for God, renewal, and, negatively, unfaithfulness and ungodliness.

(c) Divinely Effected *ru(a)h*. God, the God of spirits (Num. 16:22), gives vital force (Is. 42:5), upholds it (Job 10:12), and takes it away (Ps. 10:29). Life is in his power (Job 12:10). He causes disquiet (2 Kgs. 19:7), gives fervor (Zech. 12:10), grants reason (Job 32:8), and imparts artistic sense (Ex. 28:3). He is behind planning (Jer. 51:1) and may frustrate it (Is. 19:3). He gives or hardens the moral power of the will (Ezek. 11:19; Dt. 2:30). The divine spirit is given with laying on of hands (Dt. 34:9).

c. God's *ru(a)h*.

(a) Effective Divine Power. God's *ru(a)h* gives power to the cherubim (Ezek. 1:12) and Samson (Judg. 13:25), and sets the prophet on his feet (Ezek. 2:2). It induces ecstasy (Num. 11:25), lifts up (1 Kgs. 18:12), snatches away (Ezek. 3:14), gives prophetic speech (Gen. 41:38), grants visions (Ezek. 8:3), endows with the gift of leadership (Judg. 3:10), and is behind human wickedness (Judg. 9:23).

(b) Creative Divine Power. God's power creates life (Ezek. 37:9), injects (37:14), sends (Ps. 104:30), and withdraws it (Job 34:14). It creates the cosmos and life within it (Gen. 1:2; Ps. 33:5). It gives mental abilities, e.g., artistic skill, enlightenment, and wisdom (Ex. 31:3; Dan. 5:14). It gives the gift of prophecy (Mic. 3:8). It equips for

1 Kgs. 22:19 (cf. Job 1:6ff.). Cosmic spirits are thus deprived of their autonomy. Thus God sends an evil spirit in Judg. 9:23 and a lying spirit comes from God in 5. The OT even anchors the demonic in the concept of spirits that come from God.

4. Similar phenomena occur in other religions, but prophecy lifts the thought of God's *ru(a)h* out of religious and ethical neutrality and sees it as the teleological will and work of personal divine power in creative historical action. God's Spirit expresses his inner nature and presence. Even in judgment God is present as the Lord of history (Hag. 2:5). His is finally a saving action (Zech. 6:1ff.). His Spirit seals his covenant faithfulness (Is. 59:21).

3. By the Spirit, God raises up charismatic leaders, e.g., Gideon, Saul, and David (Judg. 6:34; 1 Sam. 11:6; 16:13). The mysterious aspect here finds expression in ecstasy (1 Sam. 10:6). Ecstasy marks the descent of the Spirit on the 70 elders (Num. 11:24ff.). Again we see God's unpredictable and irresistible power. The dynamism is known but the logic is hidden.

2. God's Spirit is creative, life-giving power (Gen. 1:2). All life derives from this dynamism (cf. Gen. 2:7). By it God sustains his work (cf. Job 34:14). The Spirit's power is personal. It is no immanent force of nature; nature is de-defined in the OT. God's creative power is free, sovereign, and inscrutable (cf. Gen. 6:3). Its dynamism is known but unsearchable.

1. God's Spirit represents true power in Is. 31:3. The Spirit changes the desert into paradise in Is. 32:15ff. The power of the Spirit has an ethical character (cf. Is. 30:1). It fashions creatively (Ps. 51:10-11). It works through the servant (Is. 42:1ff.). It perfects the people (Ezek. 36:26-27). It is already at work (Is. 31:3); the transformation of the people takes place through divine judgments in history (Ezek. 11:19; 18:31; 36:26). It both ends and consummates Israel's history. This is not polytheistic power but the personal work of God's will. Divine powers are not habitually present in humanity. People are subject to God's power. Though experienced as God's work, it is inscrutable. Even the prophets do not give precise details of its operation. Its dynamic is plain, but its logic defies analysis.

II. The Spirit of God.

3. *ōh* in the OT. This term occurs in the OT with reference to a. the spirits of the dead (Lev. 19:31) and b. those who conjure up such spirits (1 Sam. 28:3, 9).

c. God's Breath. Used of God, the term refers (a) to the principle that gives life (Job 26:4).

b. Human Breath. The reference is to the breath of life in Gen. 7:22, to vital force in Is. 42:5, to living things in Dt. 20:16, to the seat of understanding or inspiration in Job 26:4.

a. As Breath. This word occurs for strong breathing in Is. 2:22, for God's wrathful breath in Is. 30:33.

2. *nēšama* in the OT.

(d) Personal Being. *ru(a)h* has a personal aspect in 1 Kgs. 22:21; Ezek. 37:9; perhaps Is. 48:16.

(c) God's Inner Nature. *ru(a)h* denotes God's sustaining power (Is. 31:3), omnipresence (Ps. 139:7), wisdom and power (Is. 40:13), command (Is. 34:16), holiness (Is. 63:10), and patience (Mic. 2:7).

what is right (Neh. 9:20), and is put in the hearts of the people (Is. 63:11). a power to judge (Is. 4:4) and to save (Is. 32:15). It gives help (Ps. 143:10), shows kingship (Is. 11:2). It also gives moral qualities, e.g., sanctification (Is. 59:12). It is

C. Spirit in Judaism.

1. *pneuma* in the LXX.
I: The Translation of the Hebrew Terms.

a. The LXX uses *pneuma* 277 times for *ru(a)h*, *anemos* 52 times, and various other words on occasion.

b. The usual rendering of *n'sāma* is *pnōē*.

c. *engastrimythos* is the normal equivalent of *ōp*.

[F. BAUMGÄRTER, VI, 359-68]

2. *pneuma* as Wind. Two references for this sense are Jon. 4:8 and Jer. 4:11.

3. *pneuma* as Breath of Life.

a. God sends, controls, and withdraws this breath (Job 27:3; Dan. 5:4; Tob. 3:6). One may yield it up but not retrieve it (2 Macc. 12:19; Wis. 16:14).

b. The vital force can retire temporarily (Dan. 10:17) and then return (Judg. 15:19) or be restored (1 Sam. 30:12).

c. The *pneuma* constructs and fills the world as cosmic spirit (Jdt. 16:14). God is the God of spirits (Num. 16:22), but the LXX avoids the dualism of a material and a spiritual world (cf. Is. 31:3).

d. In the last time God gives the *pneuma* as resurrecting power (Ezek. 37:6, 14).
4. *pneuma* as the Power of Blessing and Punishment. In Is. 11:4 *pneuma* and *logos* are parallel. God gives a spirit of stupefaction in Is. 29:10. The *pneuma* inspires the teacher of wisdom in Sir. 39:6.

5. *pneuma* as Spiritual Ability, Resolve, Constitution of Soul. God fills with artistic sense and gives understanding (Ex. 28:3; Job 32:8). He stirs up a will to build (1 Esdr. 2:5). *pneuma* is the seat of the functions of the soul (Wis. 5:3). Fullness of thoughts constrains (Job 32:18). The spirit may lack, or may be given, understanding (Job 20:3; Sus. 45). Courage ebbs (Jdt. 7:19) and flows (1 Macc. 13:7).

6. *pneuma* as Eschatological Gift. God's Spirit may be one of judgment and burning (Is. 4:4). God can destroy by a breath (Wis. 11:20). His breath of judgment is like a stream in flood (Is. 30:28). It puts the unclean spirit to flight (Zech. 13:2). In the day of salvation the Spirit will bring animals together (Is. 34:16). God will give his people a new spirit (Is. 44:3). He will pour out his Spirit and give a spirit of grace and pity (Joel 2:28; Zech. 12:10). The Spirit will stand in the midst of the people (Hag. 2:5). The servant will bear the Spirit (Is. 42:1). Those who cannot escape the Spirit (Ps. 139:7) but commit their spirits to God (Ps. 31:5) long for messianic salvation (Is. 26:18).
7. *pneuma* in Ecclesiastes. *pneuma* is always an anthropological-psychological term in Ecclesiastes. *provestis pneumatōs* is the LXX term for vain striving in 1:14; 2:11; 4:4, etc. The same expression occurs in 2:22 for the arbitrariness of the human spirit in its aspirations.

8. *pneuma* in Wisdom.

a. The Principle of Life. The author of Wisdom thinks God inbreathes or loans the principle of life (15:11, 16). God gives himself to the individual entity, so that while people lose the breath of life at death they gain immortality (5:15).

b. Wisdom. The *pneuma* as wisdom is granted in answer to prayer (7:7). It is a power of clear insight that is oriented to the good. It does not permeate all things or people, but only the prayerful, thoughtful, and morally pure, who may thus be called *pneumata* (7:23). The *pneuma* that fills the *pneumata* is superior to all things human, free from care, unlimited in possibility, able to see and hear all things, and uniquely related to God (1:7). As a spirit of discipline, it has no fellowship with evil. Repre-

2. *Angels and Evil Spirits*. Beings in the heavenly world can be called spirits, es-
 "direction."
 I. *Wind, Quarter of the World*. As in the OT, *ru(a)h* is the common term for "wind,"
 or also find the expression "the four winds"; thus *ru(a)h* can denote "side" or

III. *ru(a)h in Palestinian Judaism*.
 [W. BIEDER, VI, 368-75]

rendering (*spiritus dei*) suggests the cosmic Creator-Spirit.
 for the Spirit of God of Gen. 1:2; he probably has breath in view, but the Latin
 nothing to do with God's Spirit. In *Antiquities* 1.27 Josephus has *pneumatōs epithēontos*
pneuma theon for present inspiration. Zealots and Essenes prophesy, but they have
 of inspiration. He uses it only when the reference is to the biblical prophets, preferring
 the divine *pneuma* are equated. Josephus normally avoids *pneuma theon* for the spirit
daimonia are equated with the *pneumata* of the wicked dead, and the divine angel and
 is the constitution of the soul or the seat of martial ardor. Saul has an evil spirit.
 2. *Josephus*. The usage of Josephus is related to that of the LXX and Philo. *pneuma*

prophetic ecstasy.
pneuma, they live in the forecourt of a pneumatic reality imparted to the chosen in
 the world of revelation of a transcendent God. If rational beings receive the divine
 limit in prophetic ecstasy. The new thing received with the divine *pneuma* points to
 divine prophecy meet in the sage. Pneumatically permeated rationalism reaches its
 have in spite of its spiritual endowment. The worlds of rational enlightenment and
 is the supreme divine spirit conferring knowledge that even the *nous* (mind) cannot
 himself, as an expositor, has the spirit of inspiration like Moses. The prophetic spirit
 e. The Prophetic Spirit. Philo refers to the prophetic spirit but believes that he

the distinction that Philo makes here is a firm one.
 of the divine *pneuma*, it is the divine *pneuma* only on an ethical basis. If imprecise,
 only if those who bear it make ethically good decisions. If reason is a genuine impress
 dence over against Stoic pantheism) At times he calls the *nous* the divine *pneuma*, but
 about the influx of the spirit has an ethical character and he maintains the divine transcen-
 about the divine *pneuma* are hampered by his philosophical vocabulary, but for him
 from the *pneuma* as the impress of divine power (cf. Gen. 1:2; 2:7). Philo's statements
 mind of heavenly humanity depends on participation in the divine *pneuma* as distinct
 by inbreathing. The total life of the soul is a divine gift. The refined purity of the
 d. Different is God's *pneuma*. As rational beings, humans receive the divine *pneuma*
 impress of divine power that begets thought.

essence; the rational soul, which is distinctively human, has *pneuma*. *pneuma* is the
 c. Blood and *pneuma* are the soul's essence. The nonrational soul has blood as its
 it, and by its binding power the earth itself consists.

b. *pneuma* as the substance of air holds things together; all matter is permeated by
 human and animal breath.

a. *pneuma* in Philo is a term for the higher element of the air, for wind, and for

I. *Philo*.
 II. *pneuma in Hellenistic Judaism*.

of the elect and of all humanity.
 thus perceives a twofold cosmic activity of the *pneuma* which is to the advantage both
 the *psyche* on the one side, but it is identical with *sophia* on the other. The author
 scendence and yet also his participation in events. The *pneuma* may be equated with
 immaterial God, but he acts in the material world. The *pneuma* shares God's tran-
 subject to God (9:17). Whether it is material or immaterial is not stated; God is the

- wind, breath, life, Spirit
pneuma
- pecially in apocalyptic. The elemental spirits are a special class reigning over natural events. The fallen angels, mingling with women, have begotten evil spirits that live on earth. Satan and the evil spirits are God's foes seducing or harming people. They arise only in a distortion of God's creation. Thus absolute dualism is avoided, and their activity is integrated into God's rule. In the last time they will be bound and punished.
3. *The Deceased*. The term spirit also applies to the deceased in graves who may roam the earth at night or may be guests in heaven to overhear divine secrets.
4. *The Human Spirit*. Later Jewish anthropology strongly underlines the idea of the human spirit.
- a. Vocabulary. It is hard to fix distinctions in the terms that denote the human soul. Various words are used, but the soul is one. A relative distinction is made linguistically between the soul as vital force and the soul as it comes down from heaven, but there are many exceptions.
- b. The OT Legacy. The OT view of spirit as vital force and the seat of spiritual functions remains the same in Judaism, with an emphasis on the emotional and volitional element, e.g., the proud, rapacious, or humble spirit, the spirit which may be refreshed with joy or given rest. God's spirit finds pleasure in those whose human spirit finds pleasure in him.
- c. Spirit and Body. The rabbis develop the distinction between body and soul—the former earthly, the latter heavenly and hence preexistent and immortal. At creation, God already creates a fixed number of souls that are stored up until bodies are ready. These souls are pure and holy and must be returned to heaven pure and holy. The preexistent soul is the spirit that God puts in us. It preserves some independence of the body, as in sleep. After death, it is in a hidden place in heaven or in the realm of the dead awaiting reunion with the body at the resurrection for judgment. The souls of the righteous are kept apart from those of the wicked. At the resurrection, when soul and body are reunited, life is restored either by the returning human spirit or by the Spirit of God.
- d. Age of the Ideas of Preexistence and Immortality. These ideas exist quite early in Hellenistic Judaism. The thought of the immortality of the spirit may be found in Palestinian Judaism in Jubilees and Ethiopian Enoch. The Pharisees accept both the soul's immortality and the resurrection. Preexistence, however, is less clearly taught in Palestinian Judaism. The ideas of the soul coming from heaven and of a fixed number of people occur, but these do not necessarily imply preexistence, for which there is firm attestation only from the second century A.D.
- e. The Historical Problem. Palestinian as well as Hellenistic Judaism shows Greek influence in its anthropology. On the other hand, the ancient view that the spirit that comes from God is the vital force in humanity remains. The OT legacy thus prevents a complete Hellenizing, especially by ruling out the view that the body is the seat of evil.
5. *The Spirit of God*.
- a. Terminology. In apocryphal and pseudepigraphical writings we find the titles "the Spirit," "God's Spirit," and occasionally "the Holy Spirit." The spirit in us may be called the spirit of God, but the Spirit of God in the strict sense is an entity that is separate from us.
- b. The Works of the Spirit.

(a) The OT speaks about a spirit of wisdom, understanding, etc., and increasingly these qualities are seen as works of God's Spirit. Prophecy in particular is a work of the Spirit, and so is a moral life. Knowing all human deeds, the Spirit may accuse in the judgment.

(b) The Spirit finds manifestation in light or sound, but in the rabbis God's Spirit never appears as a dove.

c. The Spirit and the OT. For the rabbis the Spirit is the prophetic Spirit who speaks in the OT. Each book is inspired by the Spirit and hence canonical. In exposition some passages may be ascribed to Israel or other speakers and some directly to the Spirit. Some words may even be said by the Spirit to God. But Scripture as a whole is still inspired by the Spirit.

d. The Spirit and Righteousness. The gift of the Spirit is for the rabbis a reward for righteous conduct which further promotes such conduct. The Spirit turns aside from sinners and will not work in unclean places. At first the Spirit works among the Gentiles (cf. Balaam) but he is then restricted to Israel. Health and strength of body and soul are also conditions for the gift of the Spirit.

e. Past, Future, and Present Endowment with the Spirit.

(a) Great figures of the past, e.g., the prophets, Rebekah, Jacob, the righteous, speak and act under the Spirit's influence. This applies especially to the patriarchs and to those who write Scripture.

(b) In the last time the Messiah will have the Spirit, although the Messiah is not equated with the Spirit. The redeemed righteous will also receive the Spirit, undergoing moral renewal by an alteration of the human spirit which either God or the Spirit effects. On the basis of Ezek. 36:26-27 and 37:14 resurrection by the Spirit is expected. (c) Although the great age of prophetic inspiration has passed, those who obey the law may receive the Spirit today. Apocalyptic writers speak and write in the Spirit in the names of others, and occasionally there are prophetic experiences. The rabbis do not expect the Spirit as in the past, but they think that a life that pleases God leads to the Spirit, and rabbis at times have visions through the Spirit. Ordination is not viewed as impartation of the Spirit, although later the thesis is advanced that the Spirit is not taken from the wise, i.e., the scribes.

f. The Cosmic Function of the Spirit. The Spirit's function at creation finds a place in Judaism but is secondary in the rabbis to the concept of the Spirit as the agent of prophecy and a gift to the righteous.

g. The Autonomy of the Spirit. The rabbis often speak of the Spirit in personal categories, e.g., speaking, sorrowing, rejoicing, etc. Yet the Spirit is not a separate heavenly being like an angel. He is an objective divine reality encountering us, and as such may also be described in impersonal categories. This reality represents God but is not identical with God. The personal categories derive from the rabbis' love of personification and are always associated with words of Scripture. For all the Spirit's autonomy, the Spirit finally is God's Spirit and comes from God. The Spirit is not a substitute for God's presence nor is the Spirit identical with the Shekinah. Since he comes from God and represents him, his possession means a link with God himself. h. The Spirit as Advocate. This thought is only weakly attested in Judaism. It occurs clearly only in expositions of Prov. 24:28-29 and in a passage where the *bath qol*, which is a substitute for the Spirit, is called an advocate.

[E. STÖBERG, VI, 375-89]

in Mk. 2:8 and 8:12 *pneuma* is the seat of perceptions and feelings, and in Mt. 27:50 refer to an unclean spirit or the like. Matthew has "spirits" in 8:14. Anthropologically

1. *The Demonic and Anthropological Spirit*. Of the 23 *pneuma* sayings in Mark, 14
I. *Mark and Matthew*.

E. The NT.

granting perfection by adding spirit.
for whom the Spirit of God is the power that resurrects body and soul, although
Here the idea of a transcendent *pneuma* is decisive. The same idea recurs in Irenaeus,
and *soma*. In Judaism the Spirit of God stands over against the human body and soul.
division of humanity. Early triads include *nous*, *psyché*, and *soma*, or *theon*, *psyché*,
3. *Trichotomy*. The separation of the *pneuma* from the *psyché* produces a threefold
great spiritual body.

God. Redemption is completed with the reassembling of redeemed *pneumata* into the
back with him when he consigns body and *psyché* to chaos and commits *pneuma* to
of the nature of God or Christ, is a seed or spark that Christ gathers up and takes
it. The answer lies in the distinction of *pneuma* from *psyché*. The *pneuma*, which is
nature. Somehow spiritual substance has been bound to matter and must be freed from
2. *The Redemption of the pneuma from Matter*. For Gnostics, God is spiritual by
of matter?

liberate the substance of the human soul. But how, then, can the Spirit be the Creator
of substance, this means that the original heavenly substance comes into matter to
god, and the identification of believers with the destiny of the god. Put in the language
easily construed by Hellenists in terms of the myth of a descending and ascending
restoration of paradise, with the associated ideas of a primal and eschatological man,
and will return to the heavenly sphere. A parallel thought in Judaism is that of the
Hellenists equate this with the soul that comes from God, is imprisoned in the body,
increasingly in terms of substance. If spirit denotes divinely given spiritual existence,
creative role of the Spirit in Gen. 1:2 becomes highly significant as Spirit is understood
1. *The Problem: The Spirit as Creator of Matter*. In contact with Greek thought the

II. *Gnosticism*.

decision and thus given back to God either corrupt or intact and renewed.
possible solution is to view the human spirit as the spirit that is determined by ethical
however, is that the human spirit represents responsible existence before God. A
of people, who are then indwelt by them and do either good or evil. A problem,
metric writings. Contrasted with the good Spirit are evil spirits. These strive for control
2. Similar thoughts occur in the Testaments of the Twelve Patriarchs and the Her-
and hence identical with the self.

same time, the Spirit may be the human spirit embracing both understanding and acts
virtues. One must either live by the power of God's Spirit or fall victim to evil. At the
knowledge and the spirit of darkness. The counsels of the good spirit command various
for which one has to decide. At Qur'an a struggle is seen between the spirit of
Under the impact of Persian dualism, the Spirit as a determinative force is the good
idea that the Spirit is the power of ethical goodness becomes increasingly important.
involved, and speculation arises as to the nature of life after death. In Judaism the
its salvation becomes an urgent one, for dealings with the Spirit of God seem to be

1. When the soul is seen as a responsible ego that survives death, the question of
1. *The Dead Sea Scrolls and Their Influence*.

D. Development to the Pneumatic Self in Gnosticism.

7. *Summary.* The paucity of statements about the Spirit in Mark and Matthew is surprising. Yet it supports the fidelity of the tradition. The temptation to portray Jesus as a pneumatist is resisted. He is clearly the bearer of the Spirit, as his power and authority demonstrate. Yet he does not speak much about the Spirit, perhaps because his disciples cannot understand such things until his work is complete. When the community experiences the outpouring of the Spirit that stamps it as the people of the end-time, it realizes that this rests solely on the coming of Jesus and faith in him. Yet it also perceives that to depict Jesus as a pneumatist is to suggest that he makes it the people of the end-time merely as Example or Teacher. The real point is that God meets his people in Jesus. The Spirit-statements stress his uniqueness, his eschatological

of conception. creative power of the Spirit (cf. the OT) is simply transferred to the process Is. 7:14 in Hellenistic Judaism form a background, as do many religious parallels. The power fashioning the life of this unique child. Popular writings and the exegesis of angel dispel suspicion about Jesus' conception. As in Luke, the Spirit is God's creative

6. *Jesus' Conception by the Spirit.* Mt. 1:18ff. does not narrate the event but has an there is encounter with the Son. only where he confronts the community, i.e., in the Son, or in the Spirit in whom result of speculation or logical inference. It rests on the fact that God is encountered the Lord is associated with God, it is easy to associate the Spirit too. This is not the In Mt. 28:19 the new feature is the association of the *pneuma* with the name. Once not rich in religious knowledge or achievement but who find their sole help in God. in the Holy Spirit. The dative is one of relation; the blessing rests on those who are

5. *Verses Peculiar to Matthew.* In Mt. 5:3 the reference is not to those who are poor stance are not used; God himself is at work. of God's direct work upon him at decisive points. The Hellenistic categories of sub- involves no conflict with Jesus' prior conception by the Spirit. Jesus is unique in virtue prophetic call; it depicts the endowment of the Messiah with the Spirit, as attested by

4. *Jesus' Endowment with the Spirit.* In Mk. 1:9ff. Jesus' baptism is more than a and purifying judgment which is itself deliverance. stormy wind that scatters the chaff. Yet already in baptism believers undergo a sifting "and fire" in Mt. 3:11 may suggest judgment, and if so, the Spirit hints perhaps at a The imparting of the Spirit corresponds to eschatological expectation. The addition of God's help in affliction. Mk. 1:8 mentions a general endowment with the Spirit. 12:36 and is active in the present in Mk. 13:11, where the Spirit's speaking is a sign

3. *General Endowment with the Spirit.* The Spirit is equated with Scripture in Mk. the OT, the Holy Spirit is the irresistible power of God operative in the salvation event. are seen to denote the dawn of the end-time). Mk. 1:12 is to the same effect. As in Spirit in exorcisms with the presence of the kingdom (cf. 12:18, where the healings willful defiance that does not want forgiveness. Mt. 12:28 equates the power of the it demands. Yet the emphasis is on forgiveness; judgment falls only when there is that the Spirit is with it, and hence an enhancement of the seriousness of the decision to blaspheme against the Spirit (Mk. 3:28ff.). The community finds here an assurance God's power to perform special acts. Not to see God at work in Jesus' exorcisms is

2. *The Spirit as the Power of God.* *pneuma* is mostly used in Mark and Matthew for us and that strives against our human weakness. it is the vital force. In Mk. 14:38 the spirit that is willing in contrast to the weak flesh is not a better part. On the basis of Ps. 51:12, it is the Spirit of God that is given to

status, the direct presence of God in him (cf. Mt. 12:18, 28; Mk. 1:10; 3:29-30; Mt. 1:20). The Spirit is God's power making possible speech and action that are beyond human resources. The phenomena of the Spirit are subordinate to the realization that the messianic age has dawned. They have a christological reference.

II. *Luke and Acts.*

1. *The Relation of the Spirit to Jesus.* In Luke and Acts *pneuma* occurs three times more often than in Mark. In Lk. 4:1 Jesus is full of the Spirit, not subject to the Spirit but acting by the Spirit. In 4:18 the Spirit abides on Jesus. In the conception by the Spirit (1:35), the *pneuma* is God's life-giving power, but the result of the act is what counts, namely, that Jesus has the Spirit from the first. If the Spirit is later given at baptism, this does not denote growth but shows that each actualization is a new divine act. Himself having the Spirit, Jesus dispenses the Spirit after the resurrection (24:49). Jesus, then, is not a pneumatic like pneumatists in the church. The Spirit manifests himself for the first time in Jesus, and through Jesus comes to the community (cf. Acts 2:33; 10:14, 19).

2. *The Abiding of the Spirit with the Community.* The Spirit does not leap on the community and then leave it. He shapes its whole existence, not as a natural possession, but as God's abiding Spirit. Thus the term "full of the Spirit" (Acts 6:3; 11:24) stresses the lasting union, while repeated "filling with the Spirit" retains the dynamic aspect (4:8; 13:9).

3. *The Outward Manifestations of the Spirit.* At the baptism of Jesus, "in bodily form as a dove" stresses the objectivity of the event. The same applies to the phenomena at Pentecost (Acts 2:1ff.) and the earthquake of Acts 4:31. Glossolalia is also an outward manifestation. The Spirit subordinates physical nature to God by extending his work to this area.

4. *The Works of the Spirit.* In Lk. 12:10 the Spirit is the power of God in the inspired sayings of the witnesses of Jesus; he is the Spirit of prophecy (cf. 4:23ff.). In Luke healings are not associated with the Spirit but with the name of Jesus, with faith in Jesus, with Jesus himself, with prayer, with bodily contact with apostles, and with the power of Jesus. The Spirit enables disciples to speak with tongues and to prophesy (Acts 2:4; Lk. 1:41, 67). He also grants discerning of the heart (Acts 13:9). Above all he gives power to preaching. Prophesying is the work of the Spirit. The eschatological community is a community of prophets. In Acts 5:3, 9 it is hardly likely that we have blasphemy against the Spirit. Perhaps the idea is that the lying is to those who are full of the Spirit (cf. 13:9). A special event takes place in Acts 8:39. Along with prophecy, the Spirit grants other gifts and is also at work in the ethical life of the community. If, as a Hellenist, Luke is interested in the visibility of the Spirit's work, under OT influence he stresses the centrality of prophetic proclamation in this work.

5. *The Spirit as a Feature of the Age of the Church.* Lk. 11:13 promises the Spirit to those who ask (cf. Mt. 7:11). The Spirit is the absolute gift. The coming of the Spirit is an eschatological event which fulfils the promise of the Spirit to the people of the end-time (cf. Num. 11:29). All the baptized possess the Spirit (Acts 19:2). The Gentiles are included (15:8-9). Endowment with the Spirit goes hand in hand with coming to faith. The outpouring of the Spirit (Acts 2:1ff.) is a renewal of the covenant paralleling in some sense the lawgiving at Sinai. The church age begins, bringing a new speech which all may understand. Yet the Christ event, not the outpouring of the Spirit, is the true eschatological event at the center of time. Hence there can be new outpourings of the Spirit when new steps are taken (cf. 8:17-18; 10:44-45). Again, there may be filling with the Spirit even before the coming of Jesus (Lk. 1-2). At the same time,

and the incarnation becomes a deception of hostile powers. b. Hellenistic Ideas in Paul. For Paul the cross and resurrection are the great turning point, and life in the Spirit is the life of the new creation: the new existence of the community and not just an added phenomenon. In Rom. 1:3-4 the *pneuma* denotes the heavenly sphere (cf. 1 Tim. 3:16; 1 Pet. 3:18). Jesus is Son of David in the flesh and Son of God in the Spirit. At his resurrection Jesus, already God's Son in v. 3, is designated the Son by entry into the sphere of divine glory, which stands opposed to the earthly sphere. Yet while the relationship of Christ to the Spirit may be formally a statement about his substance (as in Hellenism), materially it is a statement about his power. The Lord's spiritual body embraces all the members (cf. the phrase "in Christ"). The one body is Christ himself (1 Cor. 12:12). It is not just a coming body but the existing body into which believers are baptized. The *en pneumatō* of 1 Cor. 12:13 is probably instrumental ("by one Spirit"). The Lord is equated with the Spirit in 2 Cor. 3:17. The point of the saying is that turning to Jesus is turning to the new covenant in the Spirit and hence the removal of the veil that rests over the old covenant.

a. The Problem. Thus far the Spirit has been seen as the sign of what is still to come. His outpouring is a prelude to the parousia. His gifts, however, confer power for historical mission. Hellenism finds this a difficult thought, for in its view power means substance. Gnosticism, then, works out the idea that Jesus as the Bearer of the Spirit brings a heavenly substance into the world, attachment to Jesus being attachment to this substantial power. Along these lines the impartation of the Spirit is itself salvation. The role of Jesus is primarily to give instruction. The cross loses its role, and the incarnation becomes a deception of hostile powers.

1. OT and Hellenistic Strands. III. Paul.

which does not constitute the true I (v. 39).
7. *Different Meanings of pneuma*. Anthropological use occurs in Lk. 1:48, 80, but with a strong sense of divine power (cf. Acts 17:16). The spirit is the part that survives death in Lk. 8:55. In Lk. 24:37 *pneuma* denotes a shadowy, noncorporeal existence.
6. *The Reception of the Spirit*. The Spirit comes with baptism in 2:38; 9:17-18; 19:2, but precedes baptism in 10:44ff. Baptism is not, then, a necessary means of obtaining the Spirit. In the case of Apollos and those at Ephesus, the point is not to relate baptism to the Spirit but to show the movement of salvation from the OT by way of the Baptist to the church. Baptism is a self-evident expression of conversion and as such it is related to the imparting of the Spirit. But prayer and faith are the true preparation for reception. In Acts the freedom of the Spirit is to the fore. If baptism is important, the Spirit may come on people before it (10:44) or without it (2:1ff.). Only in 8:14ff. is endowment with the Spirit linked with the apostolic laying on of hands. Here, however, the relationship with Jerusalem may be the important point. As there is a link with Judaism in Lk. 1-2, so believers in new regions are now associated with the existing community. Prophets and apostles come from Jerusalem (11:27; 8:14). Both Jesus and Paul journey to Jerusalem. God's history goes out from Jerusalem and returns to it. The new act of the Spirit relates to previous acts.
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To come to Christ is to come into the sphere of the Spirit. The term "Spirit of the Lord" denotes Christ's mode of existence and the power with which he encounters the community. In his powerful action he is equated with the Spirit, in his lordship over it he is differentiated from the Spirit. The union of believers with Christ in his spiritual body comes out plainly in 1 Cor. 6:17. Christ is a life-giving Spirit in 1 Cor. 15:45, and as such he will give believers a spiritual body (v. 44). Union with Christ insures believers of spiritual life, which is life in the community.

c. Primitive Christian Eschatology. Paul differs from Gnosticism by starting with the resurrection. He never speaks of the spiritual substance of the preexistent Lord. The idea of the spiritual body of the risen Lord is simply an aid to understanding. The spiritual body will be given only at the resurrection as a creative act of the risen Lord. No spiritual body underlies the earthly body. Paul's opponents perhaps believe in a spiritual body that will survive death. For Paul, however, our present image is that of the man of dust (v. 49). We are heavenly only in faith in Christ, who one day will make us heavenly in resurrection reality. Paul does not suggest, of course, that the body itself is a continuum, first physical and then spiritual. The body is marked by weakness and corruptibility. Continuity between the physical and the spiritual body is a work of God's creative power. Humanity is first made of dust but will then be made from heaven. The spiritual body is not made of *pneuma* but controlled by *pneuma*. The terms may be Hellenistic, but the matter is biblical. Similarly, in 1 Cor. 6:14 it is clear that consubstantiality with Christ, which the sexual union seems to express, is not the real point. What counts is that God has raised up Jesus and will raise up believers with him. The body here is not a physical substance; it is distinguished from the stomach (v. 13). The union with Christ, though bodily, is personal, not physical. Rom. 8:11 also starts with the resurrection. The God who raised up Jesus is already at work in believers by the Spirit, and in virtue of the work of the Spirit the righteous will rise again.

d. *pneuma* as a Sign of What Is to Come. If the resurrection and the parousia are decisive, the Spirit is a sign and pledge of what is still to come. The Spirit is the firstfruits (Rom. 8:23) or seal (1 Cor. 1:22). His mighty acts (1 Th. 5:19; Eph. 5:18) are manifestations of his presence. Paul can list tongues, healing, and miracles among these acts (1 Cor. 12). Formally these may resemble the ecstatic phenomena of paganism, but confession of Christ as Lord is a criterion by which to distinguish them (cf. 1 Jn. 4:2 and the ethical test in Mt. 7:16). All Christians are bearers of the Spirit (1 Cor. 14:37). All have gifts—some extraordinary, some not (cf. Rom. 12:7-8). Speaking in tongues has no special importance (1 Cor. 14:5ff.). The criterion of the extraordinary does not apply. The true criterion is confession of Christ and hence the edification of the community.

2. *Paul's Interpretation.*

a. The Problem. Paul adopts Hellenistic terms that enable him to present the Spirit as representing the new existence in relation to Christ. But he corrects Hellenistic thought along OT lines by showing that salvation is not a human possession. The Spirit represents the new life, for the new creation is present, but there is this new creation and new life only by the decisive event of the cross and resurrection.

b. *pneuma* as the Power of Faith. In 1 Cor. 2:6ff. the Spirit is the power that mediates understanding of the gospel of the cross. The Spirit fixes both the form and content of preaching. The content is formally Gnostic ("the depths of God" in v. 10) but materially it is the very opposite (God's saving work at the cross). The wisdom of God revealed by the Spirit (vv. 7ff.) is foolishness to the nonspiritual (v. 14). The cross

divides the old world and the new. If the Spirit is the power that takes us out of the old age, union with the Lord is given, not in pneumatic materiality, but with the knowledge that the Spirit gives of the crucified Lord. The significance of the spiritual body, then, is that of entry into the saving event of the crucifixion and resurrection. Bearers of the Spirit do not live by a new substance but wholly by God's work. The Spirit gives the new life, but not as supplementary miraculous power nor as substantial possession. The new knowledge is supernatural, yet not because it is taught or received ecstatically. The knowledge relates to the act of divine love at the cross, and the miracle is believing that God is for us in Jesus Christ. Hence the Spirit is the Spirit of faith (2 Cor. 4:13). The primary gift is confession of Christ (1 Cor. 12:3). No human merit secures the Spirit (Gal. 3:14). The work of the Spirit lies in ongoing as well as initial faith (Gal. 5:5). The whole life of sonship derives from the Spirit (4:6). Integration both into God's saving event and hence also into the body of Christ is ascribed to the Spirit (1 Cor. 6:11). Being in the Spirit is the same as being in Christ, for the Spirit, as the subjective cause of justification, reveals Christ. The orientation is still to the future. Thus the hope of righteousness (Gal. 5:5), or awareness of the coming redemption (Rom. 8:23), is the gift of the Spirit. The Spirit is no magical power but the power of God for affirmative life. Creating faith, the Spirit is the norm by which faith lives. Thus in Gal. 5:25 the Spirit is the power of God that sustains life, but believers must let their lives be shaped thereby. To live in the Spirit is to renounce the flesh and to be responsive to God and neighbor.

c. Renunciation of the Flesh. The antithesis of Spirit and flesh is that of divine power and human weakness (Gal. 3:2, 5). Laying in the Spirit is relying on God's power, not on one's own strength. Worshipping God in the Spirit means having no confidence in the flesh but glorying in Christ (Phil. 3:3). Revelation of God's work by the Spirit demands renunciation of human wisdom (1 Cor. 2:6ff.). Circumcision of the heart in the Spirit sets aside human criteria (Rom. 2:29; cf. 2 Cor. 3:6). Whereas the law uncovers sin, and even incites to it, the Spirit gives the new life of service (Rom. 7:5-6). In Gal. 4:25ff. the two births (by the flesh and the Spirit) represent living by human possibilities and living by divine promise. In Gal. 5:17 believers are not just neutral. The flesh is their own will, but having crucified the flesh they may live and walk by the Spirit. Their life is thus determined by whether they sow to the Spirit or to the flesh (6:8). The liberating norm of the Spirit is that God has done what the law could not do. While the flesh to which one might sow is one's own, the Spirit is a divinely given possibility. To walk in the Spirit (Rom. 8:4-5) is to accept the normative power of God. This implies a decision of faith, although this, too, is God's act. On the basis of God's saving work, those who walk in the Spirit fulfil the law (Rom. 8:4). The antithesis of Spirit and flesh is not a cosmological factor. It arises through God's act in Christ as this is accepted by the Spirit in faith, or rejected.

d. The Spirit as Response to God and Neighbor. The proper act of the Spirit is prayer (Rom. 8:15, 27; Gal. 4:6). The Spirit bears witness to the sonship established in Christ and makes the life of sonship possible. Sonship, however, means service, meeting the demands of the law and not fulfilling the desires of the flesh (Rom. 7:5-6). Loving others is faith at work (Gal. 5:6, 14). Living by Christ, by grace, by the cross, means freedom from the law and freedom for love. The Spirit produces fruit, not works (5:22). But this fruit finds expression in concrete acts, e.g., of worship (1 Cor. 12-14) and love (1 Cor. 13). Love includes all else (Col. 1:8). Yet love relates to faith and is oriented to other gifts. Similarly, when the Spirit sanctifies (Rom. 15:16; 1 Cor. 6:11), this means both that he sets us in God's saving action and that he enables us

to live thereby in obedience. He does not destroy individuality (as in Gnosticism) or bring separation from others by knowledge, for knowledge is subordinate to love. The Spirit frees from self and opens up to others, restoring an individuality whereby one may stand before God and live for one's neighbor. The community thus becomes a regulative concept. Spiritual gifts are valuable if they edify, and each has some gift. The Spirit as God's power allows no appeal to wonderful religious potentialities but makes trust in oneself impossible and opens up the self to a life of love. The cross is both the ransom and the call to repentance, i.e., to the shattering of false security. The Spirit is no additional phenomenon. The Spirit is the power of God bringing people to faith in Christ's cross and resurrection, both as a dynamic force and as the basis of a lasting being in Christ. This power determines the new life of faith.

3. *The Spirit and Christ.* In Rom. 8:1ff. Paul alternates such phrases as the Spirit dwelling in you (v. 9) and Christ being in you (v. 10). This might suggest that the exalted Christ is Spirit, but "in the Spirit" might also be taken instrumentally. Paul's concern, of course, is not to differentiate Christ and the Spirit as persons, but to state in what sphere of power believers live. The *pneuma* in Paul is often impersonal (1 Th. 5:19), and the term may alternate with wisdom or power (1 Cor. 2:4-5). Indeed, the *pneuma* may be the spirit that is given to us. Even if the *pneuma* is said to speak etc., the same is said of wisdom or the flesh. Nevertheless, the Spirit is not an obscure or anonymous force. The Lord is present by the Spirit (cf. 2 Cor. 3:17-18), and God, Christ, and Spirit are associated inasmuch as they encounter believers in the same event (cf. 1 Cor. 12:4ff.). In 2 Cor. 13:13, the genitive could be objective (cf. Phil. 3:10), but the parallels are against this; fellowship with the Spirit (as granted by the Spirit) is the point. The three terms also occur together in Rom. 5:1ff. and Gal. 4:4ff., which show that God's work in the Son or Spirit is always genuinely God's own work. The mode of relationship is not, of course, an issue.

4. *The Anthropological Pneuma.* Since the Holy Spirit affects the whole person and cannot be explained psychologically, Paul adopts popular anthropological ideas quite freely. He uses *pneuma* for psychological functions in 1 Cor. 7:34; 2 Cor. 7:1. It is parallel to *psyche* in Phil. 1:27, denotes the whole person in 2 Cor. 2:13, and is equivalent to "you" in closing greetings (Gal. 6:18; Phil. 4:23). In the last resort, however, the *pneuma* is for Paul the God-given *pneuma* that is alien to us (cf. 1 Cor. 14:14; Rom. 1:9). In 1 Cor. 5:3ff. the *pneuma* seems to be the new I of faith which will be saved if purifying judgment is exercised on the flesh. Paul's *pneuma*, however, is his divinely given authority. The human *pneuma* is not the soul perfected by the Spirit, for it, too, is given by God (Rom. 8:15). The secret of Paul's use lies in the priority of the work of the Holy Spirit and the determination of the believer's existence thereby. The Spirit manifests Christ's saving work and makes responsible acceptance of it possible. Hence *pneuma* denotes both God's Spirit and the innermost being of those who no longer live by the self but by God's being for them.

5. *pneumatikos.* The *pneumatikos* are for Paul those who know God's saving work by the Spirit (1 Cor. 2:13-15). The *psychikoi* do not know it and are thus controlled by the spirit of the world. A distinction is made between pneumatic and physical bodies in 1 Cor. 15:44-46. The spiritual know spiritual things (*pneumatika*; 1 Cor. 2:13; 9:11; Rom. 15:27) in contrast to earthly things, i.e., those pertaining to natural life. Spiritual gifts are called *pneumatika* in 1 Cor. 14:1. The law, too, is *pneumatikos* (Rom. 7:14). It is the law of God (vv. 22, 25) deriving from the divine world, not the human.

4. *The Paraclete*. As the Spirit of truth (14:17; 15:26; 16:13), the Paraclete represents the world of reality. In him the world of God, present in Jesus, will continue to be present in the word (17:13ff.). He is in the disciples (14:17). The disciples know both him and Jesus (14:17; 16:3), who are both sent by the Father (14:24, 26), teaching and witnessing, yet not speaking about themselves (17:14; 14:26; 8:14; 15:26; 14:10; 16:13). The Paraclete is another Paraclete in whom Jesus comes but who is not Jesus (14:18; 16:7). He abides with believers forever (14:16). He alone truly discloses Jesus to them (14:26), showing that the historical Jesus is the Son and giving force to his words (16:8ff.). While the Spirit's own words are the same as those of Jesus (6:63) and the community (20:22-23), it is thus that he is advocate and supporter. God is *pneuma*, and only those who come to him are in the *pneuma*. But *pneuma* is not a heavenly substance; *pneuma* is the power that gives encounter with God through the knowledge of Christ, the power that is present in the proclamation of the community.

authority of this proclamation is of decisive concern. proclamation which leads to the knowledge of the true God that means life. The death of Jesus. In the imparting of the Spirit in Jn. 20:22 the Spirit is the power of life will flow into the community in proclamation by word and act, but only after the in the Spirit's power. Similarly in 7:38-39 the point is that the Spirit as the water of the sacraments), not to seek life in it alone; we can discern glory and life only the glory of the Father. We are not to try to take the external element spiritually (cf. v. 51ff.) the *sax* is that of Jesus, which avails only when the *pneuma* grants the realization that life is to be found in it, i.e., when the Spirit shows in the *sax* of Jesus 6:63 the *sax* profits nothing but the *pneuma* gives life through Jesus' words. Here (cf. to love, the world has no criteria by which to measure regeneration by the Spirit. In to the wind; the world knows nothing of their whence or whither. Although faith leads is like the Spirit, but the point is that those who are born of the Spirit are compared of human possibilities and acceptance of God's gift in faith. The wind (*pneuma*; 3:8) into the world. This realization is not within human capability. It means renunciation the new life. Birth of the Spirit is the given realization that in Jesus God has come between God and world. The *pneuma* is the world of God as the sphere that controls born of the Spirit. For John life is knowledge (17:3). Christ abolishes the distinction divine world that is accessible only to those who live in the spirit because they are 3. *pneuma as Life-giving Power in Antithesis to sax*. In Jn. 3:3ff. *pneuma* is the "spirit" unless it is based on the divine act in Christ.

8:32; 17:3). "In spirit," then, is equivalent to Paul's "in Christ." No worship is "in oriented to the incarnate Son. To know truth is to know the true God in Jesus (cf. Jn. The true God (1 Jn. 5:20) has entered the world in Christ. True worship is thus in one's own spirituality but to worship in the world of God and hence of true reality. God with a similar substance in humanity. To worship God in *pneuma* is not to worship it is a summons to encounter with God in Christ, not a meeting of the substance of *diabolos* or *kosmos*. God is *pneuma* in 4:24. The eschatological hour has come, but of God and the world in Jn. 3:6; 6:63. *pneuma* is the equivalent of *theos*, *sax* of 2. *pneuma as a Sphere in Antithesis to sax*. *pneuma* and *sax* represent the spheres effect the divine sonship of Jesus. It is believers who are born of the Spirit in 1:13. and not just his gift. The descent of the Spirit in Jn. 1:33 demonstrates but does not not ascribe his words and acts to the Spirit. In Christ one meets the Father himself, salvation that will one day be consummated. He does not depict Jesus as a pneumatist, 1. *The Significance of Eschatology*. John strongly proclaims the presence of the

IV. John.

shaping the life of the eschatological people of God and in so doing summoning and judging the world.

V. The Rest of the NT.

1. The Pauline Circle.

a. Ephesians. *pneuma* is here the power of growth (3:16), of prayer (6:18), and of revelation (1:17). The Spirit works in Scripture (6:17). The one Spirit is related to the one body of Christ (4:4). An evil *pneuma* works in the lost, and evil spiritual powers rule in the air (2:2; 6:12). The Spirit is a seal in 1:13-14; 4:30, although with no sense of a substance.

b. The Pastors. Here we have formulas in 1 Tim. 3:16; 2 Tim. 4:22. The prophetic Spirit is at issue in 1 Tim. 4:1. Everyday qualities manifest the work of the Spirit (cf. 2 Tim. 1:7). In Tit. 3:5 the Spirit effects the new birth which means justification and hope. 1 Tim. 4:1 refers to seducing spirits.

2. Hebrews. In Heb. 12:28 the spirits are the departed. In 1:14 angels are meant. The Spirit who speaks in Scripture is at issue in 3:7; 9:8; 10:15. *pneuma* and *psyche* are distinguished in 4:12. Miracles are works of the Spirit in 2:4; 6:4-5. The Spirit apportions his gifts as he wills (2:4) and offers a foretaste of the coming aeon (6:4-5). He is a sign of eschatological grace in 10:29. In 9:14 Christ offers himself as one who comes from the sphere of the Spirit and who has the Spirit; hence he brings a salvation that lasts beyond the *saecula*. The *dia* ("through") denotes the nature and manner of the sacrifice.

3. The Catholic Epistles.

a. James. The use in Jms. 2:26 is anthropological (body and spirit). Similarly in 4:5 the spirit is the spirit which God has set in us and will require of us.

b. 1 Peter. The Spirit of 1 Pet. 1:11-12 is the prophetic Spirit working in the OT prophets and the apostles. In 1:2 the Spirit is the power of sanctification. The spirit of glory rests on those who are reproached for the name in 4:14. 3:18-19 and 4:6 refer to the spheres in which judgment and deliverance are enacted. In 3:19 the *en ho* probably has the general sense "wherein"; one event of the resurrection is intended. The spirits in prison are the departed, not demons. The dead of 4:6 are probably not the spiritually dead and can hardly be dead Christians. "Judged in the flesh" seems to refer to death as a judgment in the earthly sphere.

c. 2 Peter and Jude. In 2 Pet. 1:21 the Spirit is the prophetic Spirit inspiring canonical Scripture. In Jude 19-20 worldly people are devoid of the Spirit, but believers pray in the Spirit as they also keep themselves in God's love and wait for the mercy of Christ.

d. 1 John. In 1 John the *pneuma* marks the great turning point of the ages; this consists of Christ's abiding in his people (3:24). The Spirit is a gift (4:13). He bears witness (5:6ff.) as the power of proclamation. His testimony to the incarnate Christ opposes the spirit of antichrist (4:2ff.). This is the criterion by which to know his authentic utterances.

4. Revelation. Unclean demonic forces are *pneumata* in Rev. 16:13-14; 18:2. The Spirit of prophecy plays a dominant role (19:10). The *pneuma* gives visions and leads off into wonderful regions (17:3; 21:10). In 11:8 *pneumatikos* means "in prophetic speech." The Spirit still speaks (14:13); the one through whom he speaks is immaterial (cf. 2:17; 14:13). The Lord speaks as the Spirit speaks (cf. 2:1, 7, 8, 11). The church calls for its Lord in the power of the Spirit (22:17). The seven spirits are probably the seven archangels; grace and peace go forth from them (1:4); they stand before the

thopneustos. This word is used for the wisdom or dreams that come from God. In the NT it occurs only in 2 Tim. 3:16, where, along with "sacred," it describes the OT writings that have divine authority. In the Hellenistic world the idea of inspiration is common but seldom refers to writings. In Judaism, however, God inscribes the commandments on tablets (Ex. 24:12) and inspires the prophets (Num. 24:2ff.). The law, being taught, dictated, or written directly by God, has supreme authority, but later works, being inspired by God, have a secondary authority. Philo regards all the OT authors as prophets. 2 Tim. 3:16 advances no particular theory of enthusiastic inspiration, uses no comparisons such as that of the flow of air through the flute, and

gives the breath of life to all people in 17:25.

4. A mighty wind (*pnoe*) announces the Spirit's coming in Acts 2:2. The Creator signifies the spirit that is created in the divine image.

3. Philo in *Allegorical Interpretation of Laws* 1.33.42 suggests that *pnoe* in Gen. 2:7 such passages as Prov. 1:23; 11:13; 20:27; 24:12.

2. In the LXX it denotes the stormy wind as God's breath (2 Sam. 22:16). The human spirit is God's inbreathing (Job 27:3). *pnoe* is the human spirit or wisdom in of a wind instrument, e.g., the flute.

1. This word means "blowing" (wind or fire), "snorting," "afflation," the "sound"

pnoe.

ekpnoe. This word means "to breathe out," "to blow out," "to flag," "to expire." In the NT it occurs only in Mk. 15:37, 39 with a suggestion of the vital force leaving the body at death. Mt. 27:50; Jn. 19:30; Lk. 23:46 show that the true self may still survive with the handing over of the spirit to God.

4. The sense "to be fragrant" occurs in Mart. Pol. 15.2 (the scent of the dying martyr is like incense) and Ignatius *Ephesians* 17.1 (the anointed Jesus warts incorruption on the church as a divine fragrance).

Only in Acts 9:1 do we have the sense "breathing out" (*empnoe*).

3. In the NT the blowing of various winds is what is meant in Mt. 7:25; Jn. 6:18; Lk. 12:55; Rev. 7:1. The blowing of the wind denotes the Spirit's work in Jn. 3:8.

2. The first two senses occur in the LXX (cf. the wind in Ps. 148:8 and the breath of God in Is. 40:24). *empnoe* occurs for the inbreathing of the soul in Gen. 2:7.

1. *pnoe* denotes a. the blowing of the wind, b. breathing or snorting, c. waiting forth, and d. full of, or panting for.

pnoe, empnoe.

F. The Apostolic Fathers.

1. *The Gnostic-Substantial Strand*. Three dangers develop in the post-NT period. First, Christ tends to be made a spiritual substance. This applies to the preexistent Lord in 2 Clem. 9.5; Hermas *Similitudes* 9.1.1. Even Ignatius sees in Christ a union of the substances of flesh and spirit (*Ephesians* 7.2; *Smyrneans* 3.2-3).

2. *The Ecstatic Strand*. Second, the Spirit is confused with psychological phenomena (Hermas *Visions* 1.1.3), which may be a reward for special faith (1 Clem. 2.2).

3. *The Official Strand*. Third, those instituted to office are seen to have the guarantee of endowment by the Spirit (Ignatius *Philadelphians* 7.1-2; 1 Clem. 4.1-2).

in concrete figures, the work is still God's, and they thus represent God's own action. throne (4:5); they are sent out over the earth (5:6); they represent the Spirit in all his fullness; they are also parallel to the angels of the churches. If they depict God's work

offers no criteria such as the agreement of witnesses, the age of the writing, or the fulfillment of prophecies. The stress is on the work of Scripture.
[E. SCHWEIZER, VI, 389-455]

pnigo [to choke, strangle], **apnigo** [to choke], **sympnigo** [to choke out], **pniktos** [choked, strangled]

1. In this group, which comes from tragedy, the compounds are more common but have the same meanings as the simple form: a. "to stifle," b. "to choke," c. "to strangle," "throatle," and d. figuratively "to afflict," "to alarm." In the passive *pnigētai* often means "to drown." The verbal adjective *pniktos* means "strangled" or "suffocated."

2. The group is rare in the LXX (cf. 1 Sam. 16:14-15; Nah. 2:13).

3. In the NT the swine are drowned (Mk. 5:1ff.), the seed is choked by thorns (Mt. 13:7; Lk. 8:7; Mk. 4:7), i.e., by riches, cares, desires, or pleasures (Mk. 4:13ff.; Mt. 13:22; Lk. 8:14), the wicked servant seizes his fellow servant by the throat (Mt. 18:28), and the crowd almost suffocates Jesus (Lk. 8:42) when he is on his way to raise Jairus' daughter. The use of *pnikton* raises special problems in Acts 15:20, 29; 21:25. It is open to textual challenge, especially in Acts 15. The issue is the prohibiting of certain foods on the basis of Lev. 17:13-14; Dt. 12:16, 23. The OT regulations had been sharpened by the rabbis, but the NT does not use the terms found in the LXX, preferring *pnikton*, which does not occur there. It seems that the practice of eating the flesh of strangled or choked animals falls under the OT prohibition, and since Gentile customs are connected with the cultus they cause particular aversion to Jews, including Jewish Christians. The apostolic decree in its four-membered form is a measure taken against pagan practices.

[H. BIETENHARD, VI, 455-58]

poieo [to create, make, do, act], **poiema** [creation, work, action], **poiesis** [creating, making, doing], **poietes** [Creator, maker, doer]

A. God's Action as Creator and in Dealings with Humanity.

1. The Greek World and Stoicism.

1. In myths *poieo* denotes the creative activity of deity. Zeus creates all things, including heaven and the gods. Plato has the term for creating by the chief deity but not for fashioning by the demiurge. God is *ho poion*.

2. The Stoics seldom use the group for their deity. The *logos ho theos* dwelling in *hylē* is *to poioun* for Zeno etc., but later writers do not use the group apart from Epicurus with his more personal view of God as *poietes* or *pater*. Stoicism in general is more interested in the permeation of the world by deity and its resultant beauty and harmony.

II. The LXX.

1. The LXX often uses the group for God's creative activity. God created heaven and earth (Gen. 1:1ff.). He created humanity (1:27). He is *ho poietas* (Prov. 14:31).

He is the Creator of the chosen people (Is. 43:1). *poietis* denotes either his creating (Ps. 19:2) or his creation (Sir. 16:26).

2. The LXX often uses the terms for God's dealings in history. The *poiēmata* denote his actions or works (Eccl. 1:14). These take the twofold form of judgment (Num.

14:35; Ezek. 5:10) and salvation (Ex. 13:8). Signs and mighty acts testify to his working (Ex. 15:11; Dt. 11:3).
3. Angels etc. execute God's word (Job 40:19; Ps. 103:20).
III. Rabbinic Judaism. The rabbis often refer to God's creation, e.g., in prayer and thanksgiving. The Qumran writings see in God the creator of the two kinds of spirits. The creation of man and woman by God is an argument against polygamy. Miracles display God's creative work.

IV. Josephus, Philo, and the Hermetic Writings.
1. Josephus uses LXX language with only slight modifications.
2. Philo follows the LXX, but philosophical influence appears in his distinction of terms for various objects of God's work (*plassō* and *poieō*) and his refusal to see in God the creator of bad impulses. He stresses the ongoing nature of God's action, compares it to begetting, and does not refer to miraculous works. On the other hand, he stresses creation out of nothing. In his view God may obviously be known from his work.

3. In the Hermetic writings the *pater* is *poietes*. Generation is parallel to *poiein*. God creates all things; hence the cosmos testifies to the existence of the one Creator. Yet a pantheistic element is present and there is a dualistic strand, for only good things derive from God. In a Gnostic development the *Nous demourgos* is interposed between the supreme God and earthly elements.
V. The NT and Early Christianity.
1. The NT takes it for granted that God is Creator, but seldom uses the *poie*-group. In Acts 4:24; 14:15; Rev. 14:7 God is Creator of heaven and earth (cf. Ex. 20:11). In Mk. 10:6 the indissolubility of marriage rests on the fact that in the beginning God made them male and female. Acts 7:50 quotes Is. 66:2, Acts 17:24 Is. 42:5, and Heb. 1:7 Ps. 104:4. In Heb. 3:2 God is the one who appoints (*poietas*) Jesus. Rom. 9:20 echoes the LXX but Acts 17:26 is more Hellenistic. Heb. 12:27 contrasts what has been made and may be shaken with what cannot be shaken. For Paul God's works of creation guarantee his knowability in principle (Rom. 1-2), but in fact humanity refuses this knowledge. In Heb. 1:2 the Son is the one through whom God made the world; John does not use the group in this connection. The NT uses neither *poietes* nor *poietis* for God's creative work.

2. Apart from creation, the group denotes God's judicial and more often his redemptive activity. References to immanent or eschatological judgment occur in Lk. 1:51; 18:7-8; Mt. 18:35; Jude 15. God's saving work is the theme in Lk. 1:68, 72; Heb. 13:21; 8:9. God makes the gospel known to the Gentiles (Acts 15:17), acts through the apostles (14:27), and ends temptation (1 Cor. 10:13). His work surpasses all we can ask or think (Eph. 3:20). He makes all things new (Rev. 21:5). Christians are his *poietes* (Eph. 2:10). He does what he promises (Rom. 4:21). He finishes what he has begun (1 Th. 5:24). He does signs and wonders (Acts 2:22; 15:12; 19:11). He works out his purpose in Jesus (Eph. 3:11), making him sin at the cross (2 Cor. 5:21) and instituting him Lord (Acts 2:36). The Father works in the words of Jesus (Jn. 5:19-20). Luke likes the group, Paul uses it for God's faithfulness in the Christ event, and John gives it a christological reference. Much of the material derives from the LXX, but John takes Gnostic usage and historicizes it.

3. The NT speaks, too, of the work of supernatural beings, but only negatively and in Revelation. The work of the beasts, the dragon, and the unclean spirits is to instigate war (Rev. 11:7), perform miracles (13:13), persecute the church (12:15), and seduce the world (13:12).

poieō to create, make, do, act

B. Human Work before God.

I. The Greek World and Stoicism.

1. Human Work and Salvation.

a. In Plato other groups are used to express the destiny of the soul in the judgment. What counts is apprehension of the good rather than conduct. *pan poiesis* means making every effort, and since conduct according to the idea of the good is natural to humanity, it is attainable. Doing is no problem.

b. **Stoicism** agrees. Immanent deity coincides with the law by which sages direct their steps and which it is natural for them to follow. Censure arises only in relation to secondary things. Right *poiesis* comes when the external that is not in one's power is disregarded. The orientation is to what is in keeping with *physis*.

2. Details of Usage. *poiesis* is used for making such things as houses, graves, and temples. In Plato it denotes the humbler work of the artisan, but it is also parallel to *praxis*. Things done include good and evil. One may also make war or bring peace. *poiesis* can also denote the celebrating of feasts or the producing of fruit by the earth. Other senses are "to suppose," "to spend time," "to bring out," and "to value." A common meaning is "to act." The human *poiesis* is the "maker," e.g., of laws, then the "poet"; *poiesis* is what is produced either externally or intellectually. It is also "action"; hence *poiesmata* are "deeds"; *poiesis* is both manual and intellectual activity; it acquires the special sense of "poetry" or "poem."

II. The LXX.

1. Noncommanded Secular poiesis. Many LXX references are to secular activity that is not specially commanded, e.g., making cakes (Gen. 18:6), traversing roads (Judg. 17:8), making war (Gen. 14:2), or appointing overseers (1 Macc. 1:51). For the most part this activity is of no theological significance.

2. Noncommanded Secular poiesis in Parables. In the LXX *poiesis* is rare in parables. The work of the potter illustrates God's sovereignty in Jer. 18:4. As the vessel cannot argue with its *poiesis*, so human beings cannot argue with God (Is. 29:16; 45:9).

3. Commanded Secular poiesis. Human action is mainly commanded or forbidden. God asks about the *poiesis* of Eve and Cain (Gen. 3:13; 4:10). Acts of kings are under divine judgment. God's will lies behind the finding of a bride for Isaac (Gen. 24:66). God commands the making of the ark (Gen. 6:14ff.) and cultic objects, e.g., the altar, the ark, and the sanctuary, for which he gives the necessary skill (Ex. 31). Israel is not to make images (Ex. 20:4). Also commanded is right conduct, e.g., in inheritance (Ex. 21:9) or handling a dangerous ox (21:31).

4. Commanded poiesis toward One's Neighbor. Commands and prohibitions apply especially to conduct toward one's neighbor. We first find this in concrete acts, e.g., doing what is right (Gen. 20:13) or showing mercy (Josh. 2:12). Wrong acts may also be denoted; thus Isaac is not to hurt Abimelech (Gen. 26:29). *poiesis*, then, may be good, bad, or neutral (Judg. 13:8), but emphasis falls on the doing of good (2 Sam. 2:6; Zech. 7:9; 2 Chr. 9:8), i.e., on the doing of what is right because God expressly demands it.

5. Commanded poiesis toward the Law, the Will of God, or Individual Commands.

a. Terminology. In the sense "to do" *poiesis* is used with the neuter of the relative pronoun or with relative clauses; in the sense "to execute" it has many objects, e.g., statutes, righteousness, truth; in the sense "to act" we find "in accordance with," e.g., the law. Often we find "all the law or statutes" to express complete obedience. God may demand specific actions, e.g., in the cultus (feasts, sacrifices, etc.). *poiesis* may also be used for transgression of God's commands, doing wrong, committing

1. *The Works of Jesus*. As regards Jesus, the main reference is not to the purposes or works of the exalted Lord (cf. Jn. 14:23; Rev. 3:9; 1:6; 3:12), but to the *poiein* of the earthly Jesus. Secular and cultic acts play only a minor role here (cf. Jn. 2:5; Mt. 26:18). The works are mostly acts of power. *poiein* denotes the appointment of the disciples in Mk. 1:7. Jesus is asked to justify his works (Mk. 11:28); in them he is thought to make himself equal to God (Jn. 5:18 etc.). He does the Father's works; this does not express his subordination but the fact that God forces people to decision in

V The NT

the performance of these magical acts.
3. *Magic*. A special use of *poiein* is for performing magical acts which take place in the name of a specific deity and which involve incantations. *poiesis* is the term for

death, ignorance, and error. As in Philo, then, the problem of works is bypassed. acts are not of real concern. The appeal is not for concrete works but for forsaking in regeneration, initiates are no longer identical with their empirical selves, ethical and works lose their point. In the Hermetic writings the regenerate are summoned to good works, but regeneration is a regressing of the innate divine element; because, coincides with human activity, and faith is a state of soul that does not stand in contrast to works. On the higher level of the *noûs*, activity is left behind in the vision of God, and works lose their point. In the Hermetic writings the regenerate are summoned to

2. *Human Work and Salvation*. If, for Philo, goodness comes from God, it also sympathetic to Hellenistic culture.

1. *Usage*. Philo finds a link between *legein* and *poiein*. He uses *poiein* in the sense "to work;" *poiesis* and *poietes* are for him poetic terms whereby he shows himself

IV Philo and the Hermetic Writings

conduct is truly possible only with conversion to the sect.

spur to work. Apocalypticists stress the value of confession, and Qumran thinks right intensely legal observance in answer to the problem. The thought of judgment is a law that will be adequate at the judgment, and the Qumran sect and the Essenes

III. *Rabbinic and Apocalyptic Judaism*. The rabbis have doubts about a doing of the law. The meaning "poet" does not occur.

c. *poietes*. The human *poietes* in I Mac. 2:67 is the doer (not the maker) of the it is being made. The meaning "poetry" does not occur.

b. *poiesis*. Actively human *poiesis* is performance, doing, or keeping, and passively neutral, or positive sense. It carries a semiskceptical nuance in Ecclesiastes.

a. *poietema*. This word denotes human products, works, acts, or deeds in a negative,

8. *poietema, poiesis, poietes*.

7. *poiein as Bringing Forth*. The earth brings forth fruit (Gen. 4:14; Lev. 25:21, etc.).

6. *The Doing of Miracles*. Various individuals like Moses, Elijah, and Elisha perform

means for dealing with it.

15:30). Sin occurs, and it involves dependence on God, but God has provided cultic of a new heart and spirit (18:31). Only willful sins cannot be expiated (cf. Num.

is life (Lev. 18:4-5). Observance is presupposed (15:31). Ezekiel calls for the making seen forces to make a highway for God (40:3). But it is by doing the law that there

Jeremiah postulates an eschatological new covenant (31:31ff.) and Isaiah invokes un-

b. Human Work and Salvation. Doing what is commanded underlies the covenant.

soothsayers in 2 Chr. 33:6.

Babel. The Canaanites might make Israel sin in Ex. 23:33, and Manasseh sets up make a name in Gen. 11:4 expresses the arrogance of those who build the tower of

sins, which may seem right in human eyes but are wrong in God's eyes. Trying to

his words and works. His work on the cross makes peace between Jews and Gentiles (Eph. 2:14-15). This is the unique and once-for-all sacrifice for sin (Heb. 1:3; 7:27). He committed no sin (1 Pet. 2:22). His ministry consisted of doing and teaching (Acts 1:1). The stress on doing fences off the teaching from rationalistic misunderstanding and safeguards his historical singularity against ontological dissolution.

2. *Noncommanded Secular poein*. This type of *poein* is seldom at issue in the NT. It is ascribed to political figures (Mk. 6:20), opponents (Mk. 15:15), minor characters (Acts 27:18), and disciples (Lk. 5:29). It may be the observing of customs (Mk. 15:8). Often God's will is implied or probable (cf. Jn. 19:23). As regards Christians, the Christ event embraces all their *poein* (1 Cor. 10:31). As regards Christ himself, and also the church, the authority of God is everywhere dominant. Acts in 17:28 uses *poietai* for the poets, but even they are indirectly God's witnesses. *poietai* and *poietis* never denote poetry in the NT.

3. *Noncommanded Secular poein in Parables*. This type of *poein* is much more common in the NT than in the LXX; cf. the unjust steward (Lk. 16:3-4), the servant with the talents (Mt. 25:16), making the hair white or black (Mt. 5:36), the rich fool (Lk. 12:17-18), the vine-dressers (Mt. 21:36). The parables of the two sons and the servant (Mt. 21:31; Lk. 17:9) are directed against the Pharisees; action is obedience. The parables reflect God's dealings, either directly (Mk. 12:9) or less directly. The equal reward for varied *poein* (Mt. 20:5, 12, 15) contests the equation of reward and merit and teaches God's sovereign generosity. The servant who does not know what his master is doing contrasts with Jesus himself (Jn. 15:15). The relations between Jesus and common people, which are offensive to religious leaders, lie behind many of the parables depicting God's work.

4. *Commanded Secular poein*. This type of *poein* is rare in the NT. Critically one may adduce Mk. 9:5; Acts 7:40; Rev. 13:14; Heb. 8:5 (Ex. 25:40). The disciples are censured when they obey Jesus in Mk. 11:3, 5, as is Paul in Acts 24:12. Joseph obeys in Mt. 1:24, Peter in Acts 10:33, the disciples in Mt. 21:6, believers in Col. 4:16, and the kings in Rev. 17:16.

5. *Commanded or Forbidden poein toward One's Neighbor*. Doing good has the sense of showing love in Mt. 5:46-47 etc.; of almsgiving in Mt. 6:2-3; Acts 11:30, of preaching freely in 2 Cor. 11:7, of intercession in Rom. 1:9, of establishing joy and peace in Acts 15:3, of making converts in Mt. 23:15; Acts 26:28.

b. Doing Harm. *poein* is seldom neutral. When the action is negative, it is censured or forbidden, e.g., wrong treatment by believers (Mt. 25:45), sexual offenses (5:32), the harm done by persecution (Mk. 9:13). Good should be done to all people, for the command of love is unconditional and the required obedience is radical.

6. *Commanded poein toward Jesus*. People meet the earthly Jesus in various ways, positively with cultic attitude (Lk. 2:27), seeking healing (Mk. 5:32), and showing reverence (Mk. 14:8-9), and negatively with lack of understanding (Jn. 6:15) and enmity, both before (Lk. 6:11) and during the passion (Mk. 15:1 etc.). The exalted Lord is either accepted (Mt. 25:40) or rejected (25:45). Only in the light of Easter is right conduct toward Jesus emphasized as important, and even later it is by way of needy brethren or the community that one acts toward the Lord (Mt. 25:40, 45; Acts 26:10).

7. *Commanded poein toward the Law, God's Will, and the Proclamation of Jesus*.

a. Terminology. Most of the NT *poein* passages belong under 7., no matter whether the sense is "to do," "to execute," or "to act." One is to do as God commands, and

an account must be rendered to God. Obedience is of paramount importance; faith means involvement (In. 7:17). Believers are to do God's will (Eph. 6:6) and bring forth fruit (Mt. 3:8). Sin is not to be committed (Mt. 13:41). There must be agreement between saying (Mt. 7:21) or hearing (Lk. 6:47) and doing, or between the hearer and doer (*poietes*; Rom. 2:13).

b. Human Work and Salvation.

(a) The focus on conversion to Jesus raises the question what we must do (Mk. 10:17; Acts 2:37). Jesus answers this question on his own authority, not setting aside the law, but stressing love above cultic observance, emphasizing motivation, and rejecting all claims on God. At one and the same time sharpening the demand, negating merit, and pointing to God's unconditional grace, Jesus both requires and makes possible a true doing of the law.

(b) Developing the same points, Paul contrasts doing law-righteousness with doing faith-righteousness. Only the latter leads to salvation (Rom. 10:5-6; Gal. 3:10, 12). There are no true *poietai* of the law (Rom. 2:13); if there were, the work of Christ would not be needed. The demand of the law remains, but the law is now to be done in the obedience of faith. Faith sets life under the law in a new light. This life involves a contradiction between what is willed and what is done (Rom. 7:15, 19). Hence legalism cannot lead to its goal. On the basis of salvation and the Spirit, however, believers may both will and do (Gal. 5:17) in a walk which embraces all the commands of love (1 Cor. 10:31; Phil. 2:14; Col. 3:17). God's gracious Yes is the basis of the Christian life, making it possible for believers, who walk in the Spirit, to do what God wills and they themselves also will.

(c) In John the origin of people determines what they do. Committing sin is a sign of corrupt origin (In. 8:34, 41, 44). To do good works one must be a shoot of the true vine (15:5). Coming from the Father, Jesus displays the kind of action required (13:5). His going to the Father enables his followers to do greater works (14:12) as temporal restrictions are removed. In John those who are born of God do naturally what is good (2:29; 3:7ff). Works are not in tension with salvation but are integrated into it. Love manifests itself in keeping the commandments (5:2). Doing righteousness stands in paradoxical unity with confessing sin (1:8ff). Prayer is heard when what pleases God is done (3:22).

(d) A relaxing of the tension between faith and works may be seen in Mt. 5:19 and Acts 28:17. The point is made in 1 Tim. 1:13 that Paul acted ignorantly in unbelief when he persecuted Christ. God's mercy brings knowledge, and salvation through Christ makes true fulfillment of the law possible.

c. Cultic Action. Except in relation to OT feasts (Acts 18:21) or in cultic exegesis (Heb. 11:28), cultic action occurs only in the eucharistic formula of 1 Cor. 11:24-25 (cf. Lk. 22:19) and the vow that James tells Paul to undertake (Acts 21:23).

8. *Doing Miracles*. The NT often refers to working signs, wonders, etc. (Mk. 9:39; In. 3:2; Acts 6:8). The doers are either individuals (Acts 3:12; 6:8; 8:6) or the disciples or church in general (Mk. 6:30 etc.). The works are done in Jesus' name (Mk. 9:39; Acts 3:12). Jesus continues his work in his followers; the signs testify to his sending by the Father. Miracles as such may be performed by demons too (Acts 19:14); hence they cannot replace true commitment (Mt. 7:22).

9. *poiein as Bringing Forth*. With material objects *poiein* may mean "to do" (Mt. 6:3) or "to bring about" (26:73), but mostly it means "to bring forth" (trees etc., Mt. 3:10; Lk. 13:9; Rev. 22:2; also capital yielding interest, Lk. 19:18). This use is mainly

and in so doing ushers in the time of salvation (12:10; 13:1ff.). shepherds bring down judgment, but a shepherd suffers death according to God's will significance which undergoes unique development in Zechariah. After the exile had reunite the people (Ezek. 34:23-24; 37:22, 24). The term thus takes on a messianic appoint better shepherds (Jer. 3:15; 23:4). He will set up one shepherd who will The shepherds have proved unfaithful; hence God himself will take up the office and 2. In Jeremiah the term is applied to political and military rulers, but not as a title. brings out the fact that the people is sheltered in God.

1. God is early called the Shepherd of Israel who goes before the flock (Ps. 68:7), guides it (Ps. 23:3), leads it to food and water (Ps. 23:2), protects it (Ps. 23:4), and carries its young (Is. 40:11). Embedded in the living piety of believers, the metaphor

viewed as shepherds; thus Amun is a strong drover who guards his cattle. Shepherd is a common designation for rulers and combines a number of associated tasks or attributes (e.g., in Babylon, Assyria, and Egypt). The gods may also be

B. Transferred Usage.
I. The Ancient Near East.

A. The Palestinian Shepherd. Tending flocks and herds is an important part of and caring for them is an independent and responsible job that can even involve danger. Owners or their sons may do it (Lk. 15:6; Jn. 10:12), but shepherds are also hired.

poimēn [shepherd], *archipōimēn* [chief shepherd], *poimano* [to tend], *poimē* [flock], *poimōn* [flock]

has shown itself in Christ with boundless variety or richness. [H. SEESMANN, VI, 484-85]

polypoikilos. This stronger form ("most varied") occurs in Eph. 3:10: God's wisdom itself in many different ways, i.e., in the various charisms (cf. Rom. 12:6ff.; 1 Cor. 12).

2. Only the sense "various," "of many kinds" occurs in the NT (cf. Mk. 1:34; Heb. 2:4; 2 Tim. 3:6; Jms. 1:2). In 1 Pet. 4:10 the point is that God's grace manifests "manifest."

1. This word has the sense of "many-colored" but more often of "various," *poikilos*.

poikilos [various, multicolored], *polypoikilos* [most varied]

VI. Early Catholic Use. Certain features call for notice. *poietēs* is used for "poet" only with reservations. Developing sacramentalism may be observed in the use with the bread and cup. Asceticism and moralism also increase (cf. Did. 11.11; 1 Clem. 31.2; 2 Clem. 11.7). Pious action is now back in the vicinity of later Jewish casuistry (Did. 6:2; Ignatius *Philadelphians* 8.1). [H. BRAUN, VI, 458-84]

figurative for the producing of ethical fruits (Mt. 3:10) or the growth of the church (Eph. 4:16).

B. Flock as a Term for the Community in the OT and Pre-Christian Judaism. The OT describes Israel as the flock of God, the flock of his pasture, the sheep of his pasture, the sheep of his hand or possession (cf. Pss. 95:7; 100:3; Mic. 7:14; also Hos. 4:16; Jer. 13:17; 23:1-2). In Sir. 18:13 and Eth. En. 85ff. the flock will include all

A. The Palestinian Flock. The term *poimne* or *poimnon* is used for flocks or herds of sheep or cattle numbering from 20 to over 500. A mixed herd is in view in Mt. 25:32; such herds are common in ancient Palestine. The sheep and goats pasture together but are separated at night because goats are more susceptible to cold. On summer nights several shepherds come together with their flocks and watch over them in open fields. For better protection the flock might be kept in a walled court with the door closed and the shepherds on guard.

poimne, poimnon.

E. The Shepherd of Hermas. In this second-century work, the angel of repentance appears in shepherd garb to mediate revelations. Sent by the Most Holy Shepherd Christ (*Visions* 5.2), this shepherd is a teacher and companion of Hermas as he proclaims the revealed message of one repentance for sin after baptism. The idea of a mediating angel shepherd does not come from the NT but possibly from the Hermetic sphere.

V. *Shepherd as a Term for Congregational Leaders.* Only in Eph. 4:11 are congregational leaders called shepherds. The pastors and teachers are a single group of ministers. Shepherd is not yet an established title. Parallel passages are 1 Pet. 5:2; Acts 20:28; Jn. 21:15ff. Only in the last of these is a wider ministry in view. Pastors are to care for the congregation, seek the lost, and combat error. The chief shepherd is an example (1 Pet. 5:3), and he will grant recognition at his coming (v. 4).

4. *Postcanonical Writings and Early Christian Art.* In early shepherd statements the didactic element steadily develops as Logos Christology endows Christ with the symbols and features of the Logos shepherd. Yet Christ as teaching shepherd leads people, not to freedom from the reign of the senses, but to eternal truth and salvation. From the third century depictions of the Good Shepherd portray Christ as a radiantly youthful figure who is not simply a guide of souls but the teacher and redeemer who brings salvation.

c. The Palestinian materials and the many Semitisms point to an OT setting. The motifs are in full agreement with the sayings in the Synoptic Gospels. The thought of the shepherd's death as voluntary and vicarious develops an impulse already present in Mk. 14:27-28. No parallels exist in the syncretistic or Gnostic world apart from Mandaean allegories that are clearly based on Jn. 10.

b. The section 10:1-5 is a simple parable contrasting the shepherd with the thief and the stranger. Unlike the thief he comes through the door, and unlike the stranger he knows his sheep and is known by them. In interpretation Jesus first compares himself to the door (vv. 7ff.) and then to the shepherd (v. 11ff.). Unlike the hireling, the true shepherd is ready to give his life for the sheep that he knows so intimately (v. 14). Jesus' office as the shepherd extends beyond Israel, thus fulfilling the promise of one flock and one shepherd. The sacrifice of life will be followed by the taking of it again (vv. 17-18).

a. Apart from a possible but hardly probable confusion of order, there are good reasons to treat Jn. 10:1-30 as a unity without critical manipulation.

3. John 10:1-30.

individuals and individual states can actualize peaceful impulses when their neighbors

2. *General Attitude to the Political Reality of War.* The practical question arises how resolve to fight inner evil, which has its root in humanity itself. War and evil are thus equated, and war can be averted only when there is a serious and unscrupulous self-interest. The view thus arises that war, while it might prevent overpopulation, is an evil in which human wickedness or injustice is always involved. The true goal of reflection might be seen as the prevention rather than the prosecution of war, since war profits nobody. The Greeks are too realistic to suppose that war is a humble submission to the wisdom of Athens, who steps in to settle things according to the divine will when human counsel fails. Wars are too often due to shortsightedness

c. *Critical Reflection.* Various views arise as a result of critical reflection. War of Ares, and troops go into battle with the nickname of Ares on their lips.

b. *Religious Practice.* Young Athenians swear their readiness for war in the name of Ares, and troops go into battle with the nickname of Ares on their lips.

a. *Homeric and Hesiod.* Even before Homer it is felt that divine favor rests on holy wars and that the gods invoked in treaties are displeased when treaties are broken. In Homer war is bound up with the rule of the gods. While there may not be gods of war in the strict sense, Ares is the ideal hero and Athens promotes and rewards martial activity. Hesiod accepts the view that divine counsels stand behind human wars, but war is not for him a natural divinely ordained human activity.

A. The Religious Understanding of War in the Greek World and Hellenism.

1. The Problem.

polemos [war, conflict], *polemos* [to wage war, fight]

community of salvation. [J. JEREMIAS, VI, 485-502]

into the eschatological flock. Christ's atoning death mediates membership in the community of salvation. (v. 16). After his death and resurrection the straying sheep (1 Pet. 2:25) that do not belong to the flock (Jn. 10:16), but are scattered children of God (11:52), are gathered from Israel and with which he then associates the children of God among the Gentiles his opponents (cf. Mk. 4:11-12). The flock is the community which Jesus assembles finds a hearing and obedience in Jesus' sheep is neither understood nor believed by can believe, but in the context of v. 24 the point seems to be that the witness that 10). In Jn. 10:26 the meaning might be that only predestined members of the flock members know the Good Shepherd, believe in him, hear him, and follow him (Jn. belong to it (Mt. 26:31-32). In John the flock replaces the missing term *ekklesia*. Its scattered but then regathered (Mk. 14:27-28), and the righteous of all peoples will come from wolves both without (Mt. 10:16) and within (7:15). The flock will be 12:32) but need not fear because they are promised dominion (cf. Dan. 7:27). Threats people (Mk. 14:27-28; Mt. 10:16; Lk. 12:32; Jn. 10:1ff.). They are a little flock (Lk. 2. In the NT, however, the disciples are mainly the flock as God's eschatological in Mk. 6:34 (Num. 27:17). He has pity on the exhausted flock in Mt. 9:36.

1. OT usage (Israel as God's flock) occurs in Mt. 10:6; 15:24. Jesus goes after the dispersed of the flock in Lk. 19:10 (Ezek. 34:16). He bewails the absence of a shepherd

C. The Community as the Flock in the NT.

nations at the consummation. Ps. Sol. 17:40ff. restricts the flock that the Messiah feeds to Israel, but the reign of the Messiah will extend to the Gentiles too (vv. 30ff.).

will not let them. To fight only intellectually evades the question in the eyes of leaders. War is an unavoidable evil. Only a world state can end it. In practice, then, peace is won only from war and is like an island menaced by its floods. Treaties have only limited validity and secure peace only until conditions change. They have to be sworn by higher powers in the hope that these powers will look with displeasure on those who break them.

3. *Expectation of Peace in the First Imperial Period.* The creation of the empire promises peace with the inauguration of a single world state. The inner fight against the evil of war has not been won, but the hope is present that the march of epochs has led, by divine regulation, to a return of the golden age. Augustus has ended war and is thus hailed as a divine figure. The wars that still break out are only the last gasps of the passing order. Treaties no longer need to be confirmed by oaths. Quickly, however, the facts do not bear out this hope. Bad neighbors still challenge the Roman peace. Faith in the divine mission of the ruler fades. Philosophers like Marcus Aurelius, who want nothing to do with war, have to devote much of their energy to campaigns. The soldiers of Probus mutiny when he protests against the majesty of war.

B. The Religious Understanding of War in the OT and Later Judaism.

1. *The Tradition.*

a. *The Holy War.* The term "holy war" does not occur in the OT but the reality is present. God protects Israel defensively against invaders by charismatic leaders and personal intervention. Troops assemble voluntarily from the tribes, coming to the help of the Lord (Judg. 5:23), but they prevail, not because of numbers or equipment, but because God is with them to give them courage and confound their foes (Judg. 4:14ff.; 5:2, 9; 7:2ff.; Dt. 20:4; Ex. 15:14ff., etc.). Later, wars are more carefully organized, but the dynamic is the same. The chariots and horsemen of Israel (2 Kgs. 2:12; 13:14) are the people's final defense. The prophets constantly call the people back to their true refuge, not in political or military planning, but in God, and in the distant future they perceive a general attack on Israel that a final holy war will repel (Mic. 4:12). The acquisition of the promised land is understood to be the work of God, but with the ultimate goal of subjection to God in defiance of every idol.

b. *God's War against Israel.* While God's conflict is primarily with arrogant idolatrous nations, it may also be with Israel herself if Israel reverts to idolatry. God uses itself a holy war (Am. 2:14ff.). Already reverses in the past are seen as due to God's withdrawal of his help or even his helping of enemies (Lev. 23:36; Josh. 7:5; 1 Sam. 17:11). Israel always runs the risk, by unfaithfulness, of falling into a hopeless war against the overwhelming strength of God put forth in judgment.

c. *Divine and Human Initiatives.* Human military initiative is less important in the OT than in Homer. Certain things must be done, but there is confidence that God decides the issue, as at the Red Sea or the fall of Jericho (Ex. 15; Josh. 6).

2. *The Problem.* In the OT many wars can hardly be regarded as holy wars (e.g., those between the tribes). If there is no discussion of the general problem, the main points are clear. Holy wars are directed against human arrogance and idolatry, the holy war against Israel is directed against her unfaithfulness, and other wars are brought on by human sin and are mysteriously integrated into God's overriding plan.

3. *General Attitude to the Political Reality of War.* War in the OT is a normal if undesired reality in view of the religious antithesis between Israel and other nations.

1. Of unexplained etymology, *polis* first means a fortified settlement. With political development, the idea of fortification drops away. Thus Sparta is a complex of four or five open villages. This development makes *polis* apt to signify a state as distinct from the spatially defined *asty*. The *polis* is the ruling center—first a town, then the wider area ruled from it.

A. Nonbiblical Greek. 1. *Lexicography*

polis [city], *polites* [citizen], *politonomai* [to be a citizen], *politia* [citizenship, conduct], *politenna* [commonwealth]

2. *Other References to War*. Only Heb. 11:34 construes past events in the light of the divine goal. The idea of holy wars waged by the new community is quite alien to the NT. No discussion arises concerning wars between the OT and the final conflict. Christians are not told to serve as soldiers, nor are soldiers who become Christians told to leave the service. Terms from soldiering are adopted to illustrate the Christian life. This does not mean that honor is paid to war as such. The terms *polemos* and *polemo* are never used to describe either literally or figuratively what Christians should do. Indeed, warings and fightings are incompatible with being a Christian (Jms. 4:2).

1. *War in the Events of the Last Time*. The NT inherits the concept of a campaign of the Davidic Messiah, but never even dreams of believers being summoned openly to war, not even in the final conflict. Revelation shows how the war that is related to the judgment will overcome war between the millennium and the new heaven and earth. An apparently invincible foe steps forth, but in righteousness (19:11), and executing a heavenly plan, the Word makes war and overthrows the enemy. Unbelievers are unaware of the nearness of this final event, and even believers must be warned about it (cf. 2:16; 14; 16). Rulers, seduced by the authority of the beast, wage war on the prophets, the community, the city, and the Lamb (11:7; 12:17; 20:8-9; 17:14). The second horseman personifies the conflict (6:3-4). Only those who trust in the righteousness of the King of kings can doubt the power of these big battalions.

C. The NT.

a. The picture is much the same as in the OT except that the final war has enhanced significance. Those involved will have to be ready for great suffering and sacrifice. Sometimes the final war, or at least the prelude to it, will be fought by believers, but with the guarantee of divine help. Sometimes God or the Messiah is viewed as waging the war directly without human participation, the only role of the righteous being the doing of good works.

b. For Philo the worship of many gods carries the seeds of conflict. One must combat the state of war that exists even in what is called peace. Only a structural change in creation can bring true peace, and only God can bring this about, first by taming the beasts in the human *psyche*, then by ending the war in the animal kingdom, and finally by subduing bloodlessly those who joy in battle.

5. *Later Judaism*.

(Ps. 46:9; Is. 2:4).

4. *Expectation of a State of Peace*. The hope of a warless future rests on the confidence that although God summons to holy war, he also will usher in a reign of peace

2. The *polis* is one who shares in the *polis*, i.e., the "citizen" with all the relevant active and passive privileges.

3. *politiko* has such meanings as "to be a citizen," "to live or act as such," "to share in government," "to rule," "to prosecute state business." Other senses are "to have business dealings" and the weaker one "to behave."

4. *politika* has the meanings "citizenship," "political activity," "constitution," "the state" as such, and "conduct."

5. *politikuma* has such senses as "political acts," "acts of government departments," "government," "commonwealth," "citizenship," and "foreign colony."

II. *Ideal Content*. A distinctive phenomenon in antiquity, the *polis* draws its significance from the ideal content of the term. The establishment of the *polis* leads to culture. This takes place through free union endowed by Zeus with righteousness and piety. Spiritual values develop, and culture is achieved, by freedom under the authority of laws that protect the common welfare. The freedom of the *polis* stands opposed to barbarian tyranny. Individuals find true self-development in the common national life. Religious awe encircles state law; the order of state has a religious sanction. The *polis* is thus a sacral organization. Its origin is with the supreme God, who is *poliouchos*, the protector of the state. The tragedy of Greek history is that the reality does not match the ideal. Rational criticism, self-interest, party conflict, mob action, and the cantonal confinement of the state combine to frustrate the achievement of the ideal. The Stoics introduce a wider vision, and Alexander tries to give it political shape in a world kingdom, although for the Stoics it is an ideal fellowship of the wise that does not need legal or social institutions. Indeed, the Stoics use the term *polis* for the cosmos itself as a totality that is governed by a single divine law. As history leaves the Greek *polis* behind, the concept loses its vitality and falls victim to philosophical spiritualizing.

B. The LXX and Later Judaism.

I. *polis*.

1. *Hebrew Originals*. *polis* occurs often in the LXX, usually for *yr*, a few times for *qiryā* and *qeret*. Heb. *yr* embraces any fortified place, e.g., a fortress or even a watchtower. Customarily, however, it is a walled town.

2. *Description of Cities*. Cities are described by name, location, nationality, residents (individuals or clans), and special features, but not by constitution.

3. *Importance of Cities*. Cities in Israel are not important as centers of culture or government. Nor is the city a basic form of the state. In the Near East states are kingdoms. The term *polis* is "depoliticized" in the LXX. Cities are important because they can resist aggressors (cf. Jericho in Josh. 6). When Israel conquers Palestine, the cities are quickly rebuilt for the security they seem to offer (Dt. 28:52). Taking a city is hard (cf. Proverbs), but living in it gives a sense of security (10:15). Yet even high walls cannot protect the *polis* against God's judgment (Dt. 28:52). The city of Gen. 11 with its lofty tower represents the ungodly arrogance of the human race. Unless the Lord keeps the city, the watchman stays awake in vain (Ps. 126:1).

4. *Jerusalem*. Jerusalem is unique in Israel (Ezek. 7:23). God has set his name there (Dt. 12:5, 11). He has chosen it as the place of worship (2 Chr. 6:38). Prayer is offered toward it (1 Kgs. 8:44). It is the city of God, of the great King, of the Lord (Pss. 46:4; 48:2; Is. 60:14). It is the holy city (Is. 48:2). It symbolizes religious faith and national independence. Yet its people are wicked (Jer. 6:7). Judgment falls on their violence and idolatry (Ezek. 22:2ff.). God still loves it, however, and will finally

denoted, they are not political organisms. *archontes* occurs for city officials only never means "state," for which the NT has king, authorities, etc. When cities are and especially with a historical or eschatological (Revelation) reference. The term rounds it in the Greek world, occurs some 160 times, mostly in the Lucan writings, *1. Distribution and Secular Use.* The term *polis*, which has lost the aura that sur-

1. polis.
C. The NT.

ethical cosmopolitanism dissolves history and eschatology. inasmuch as it represents the cosmos or the soul of the wise. His psychological and Nor does he share a true eschatological hope. Jerusalem is the holy city but only others as rulers, but he has no concept of the dignity of the state or of political action. exandria, advocates democracy as the best constitution, and would like to see philos- degrading dependence. Wisely the Essenes avoid city life. Philo himself lives in Al- individual states are of lesser worth. Political life is the theater of base passion and The noetic cosmos is the metropolis of the wise. For world citizens of this type 2. Philo engages in a spiritualizing transposition. Adam is for him a cosmopolitan.

of peace with Rome, applying to Vespasian the oracle of a future world ruler. OT and Judaism. He sacrifices the eschatological hope of a new Jerusalem for the sake Josephus masks to some extent the religious orientation of political thinking in the differences. Moses established Israel as a theocracy. By using political language, may help to clarify the alien structure of Israel. Yet he has a keen sense of the more general one of conduct. As a political Hellenist Josephus thinks that Greek terms as the constitution and civil rights. Yet the political sense may yield at times to the 1. Josephus makes rich use of the group, and for him the reference is to such things

III. Josephus and Philo.

4. *politiuma* occurs only in 2 Macc. 12:7, where it means "commonwealth." and this determines the use of the term. claim of divine law gives a different character to the society to which Jews belong, 3. *politiumai* also refers to conduct rather than citizenship. The reference is reli- does it have the sense of civil rights.

mostly to a pious order of life in accordance with the law. Only in 3 Macc. 3:21, 23

2. *politia*, too, is a religious and moral concept rather than a political one. It refers one in 3 Maccabees, and only seven elsewhere. religionist, with a social and ethical flavoring. Nine of the instances are in 2 Maccabees, Maccabees). *polites* normally means "neighbor" in the sense of compatriot or co-

1. Except for *polites* these words occur only in apocryphal writings (especially 2-4 *II. polites, politia, politiumai, politiuma in the OT.*

shut out. city. The wicked will be excluded, and in the thinking of some aliens will also be finally manifested. Its temple will be infinitely more glorious than that of the historical situation, the loftier is the hope. Jerusalem is already present in heaven and will be sustains the hope of a restored Jerusalem as a cultic center. The darker the present 5. *Jerusalem in the Hope of Later Judaism.* The Prayer of Eighteen Benedictions God will effect.

ration (Joel 3:17). The OT city thus reaches beyond history to the final change that establish it (Ps. 87:1-2; Jer. 31:38). His glory leaves it (Ezek. 11:23) but will return, and it will be called the faithful city (Zech. 8:3). National hopes focus on this resto-

loosely in Acts 16:19. The *polis* in the NT is an enclosed place of human habitation as distinct from villages, isolated dwellings, or uninhabited places. At times it can also mean "population" (Mt. 8:34). It is not sharply distinguished from *kōmē* (Mk. 1:38; cf. Lk. 4:43). The *polis* is the walled city and larger center, while the *kōmē* are subordinate towns. Individual cities may be mentioned, as in Mt. 8:33; 21:17; Acts 8:5. Or additions may be made relating the city to a locality (Lk. 4:31), a nation (Mt. 10:5), inhabitants (Acts 19:35), or an individual (Lk. 2:4, 11).

2. *Jerusalem the Holy City*. As in the OT, Jerusalem is the holy or beloved city (Mt. 4:5; 27:53; Rev. 11:2). The reference may be either to the historical or to the heavenly city. The usage reflects Jewish tradition but also points to the importance of Jerusalem for the primitive church. Jerusalem is the Christian center in a religious as well as a practical sense.

3. *The Heavenly Jerusalem*. The historical Jerusalem will be destroyed (Mk. 13:2), so that hope centers on the heavenly and purified Jerusalem that will come to the new earth with the consummation (Rev. 21:10). Law-free Christians already belong to this city that is above (Gal. 4:25-26). The patriarchs seek it as the only city that will endure (Heb. 11:10, 16). Glimpsing it only from afar, they live by faith as pilgrims and strangers on earth (11:14, 16). God has built it for them in heaven (cf. 12:22ff.). Christians look ahead to it, having no abiding city here (13:14). It exists in heaven as the true reality, the city of the fellowship of believers of all ages along with the angelic world. In Rev. 21 this city is prepared as a bride. It is the perfected community of those who bear its name (3:12). Various motifs combine in the image, but these are only metaphors (the walls, the streets of gold, the pure river, the precious stones, etc.) to describe the blessedness of the consummation. Purged of nationalistic features, and opened to believers of all nations, this Jerusalem is not just a replacement for the old one. It inherits the name, but all things are made new. At the same time, the eschatological concept bears no relation to Stoic or Philonic cosmopolitanism. It is still oriented to history.

4. *The Vulgate Translation civitas*. Except in Acts 16:12, 39 the Vulgate always renders *polis* by *civitas*. This gives the term a political slant which is retained in Augustine's use of it in *The City of God*, where it tends to lose its eschatological and figurative character and becomes a concept of ecclesiastical and philosophical thought.

II. *polites, politēnōmai, politēia, politēnna*.

1. There is nothing theological about the four instances of *polites* in the NT (Heb. 8:11; Acts 21:39; Lk. 15:15; 19:12ff.). The meaning varies from "compatriot" or "citizen" to "independent inhabitant," but the usage remains within everyday limits.

2. *politēnōmai* occurs only in Acts 23:1 and Phil. 1:27. In both cases it refers to conduct that is shaped by religion with no political implications.

3. *politēia*, too, occurs only twice. In Acts 22:28 Paul appeals to his status as a Roman citizen to avoid examination by scourging. In Eph. 2:12 the word refers to the privileged position of Israel. Once excluded, believers now belong, not to the Jewish state, but to the people of God. Having access to God, they share spiritual citizenship with the saints as members of God's household (2:19).

4. *politēnna* occurs only in Phil. 3:20. Exhorting believers to appropriate conduct, Paul tells them that their true homeland is in heaven. On earth (cf. 1 Pet. 2:11) they have no right of domicile; they are not citizens rooted in nature, thought, or interests. The point is not that they are a foreign colony in earthly states, but aliens in the earthly sphere as such. By constitutional right, they belong to the heavenly kingdom of Christ. The kingdom of heaven is their *politēnna*. They should act accordingly.

will come. The *pollot* of Lk. 1:14 are the saved people. In Lk. 2:34-35 some will fall have an inclusive meaning (cf. Mk. 1:32). In Mt. 8:11 the point is that great numbers b. Without Article. Parallel passages show that without the article, too, *pollot* may 9:26; Heb. 12:15 ("the many" for "the community").

sense. Other Pauline instances are Rom. 12:5; 1 Cor. 10:17. Elsewhere cf. Mk. 6:2; 24:12 and 2 Cor. 2:17. In Rom. 5:15 the meaning and context both support an inclusive a. With Article. An exclusive sense ("most") may be found in the NT only in Mt.

1. As Noun.
 I. Passages Not Relating to Is. 53.
 B. Inclusive Meaning in the NT.

Gentiles, or both is debatable.

sinless one will die for the ungodly, although whether the ungodly here are Jews, find that the many who are astonished embrace all kings and mighty men and that the 3. Is. 52:13-53:12 in *Later Jewish Writings*. Ignoring post-Christian exposition, we of the adjective in the phrase "the [whole] host of peoples."

2. As Adjective. Postbiblical Judaism offers further instances of the inclusive sense (cf. the use of the Latin *mult* in a comprehensive sense in 4 Esdr. 8:1, 3).

b. Without Article. Without the article, too, we sometimes find an inclusive sense the use with the article, e.g., in the Qumran writings.

a. With Article. The many Jewish examples confirm the inclusive significance of

1. As Noun.
 II. Postbiblical Judaism.

use of the article in 53:11, 12, the parallel in 53:12, and later interpretation.

doubt that the use is inclusive in every case, as shown by the expression in 52:15, the this section (52:14; 53:11, 12; 52:15). While the reference is obscure, there is little 3. Is. 52:13-53:12. Four instances of the noun and one of the adjective occur in [whole] host of peoples" (cf. Is. 2:2-4; 52:15).

2. As Adjective. Inclusive use of the adjective is found only in the expression "the 109:30; 71:7; Ex. 23:2.

b. Without Article. Even without the article the use is often inclusive, as in Pss.

Is. 53:11; Dan. 9:27).

plural word for "all." This is especially clear when the article occurs (cf. 1 Kgs. 18:25; "all"), but in the OT it has an inclusive sense, due to the fact that Hebrew has no

a. With Article. In Greek *pollot* is used exclusively ("the many" as distinct from
 I. As Noun.
 I. The OT.
 A. Inclusive Meaning in Judaism.

pollot [(the) many]

→ *Sion, Ierousalem*

D. The Apostolic Fathers. The usage here is similar to that of the NT. The everyday sense occurs. In *Hermas Similitudes* 1.1ff. the Christian *polis* is contrasted with the temporal world. Diog. 5.5 uses *politia* for "conduct." In Diog. 5.9 *politia-oma* can mean "to be a citizen," but mostly the term refers to conduct. Used of God in Diog. 10.7, it denotes his reign. The meaning in 1 Clem. 54.4 is that we should conduct ourselves as citizens of God.

[H. STRATHMANN, VI, 516-35]

and some will be raised up, but the thoughts of all of them will be disclosed. In Jn. 5:28 an inclusive use is obvious, and both the noun and the adjective of 2 Cor. 1:11 are inclusive. Mt. 20:16 takes the rule of Mk. 10:31 inclusively, but Lk. 13:30 gives it an exclusive application. In Mt. 22:14 we have a formal antithesis between great and small numbers, but materially the many represent the totality; the invitation embraces all, but the choice falls only on the few. Appended to the parable, the statement applies the invitation to both Jews and Gentiles.

2. *As Adjective*. Rom. 4:11 suggests that when Paul quotes Gen. 17:5 in Rom. 4:17 he has all nations in view. As an adjective *pollot* is also inclusive in 2 Cor. 1:11; Heb. 2:10; Lk. 7:47 ("as many as there are").

II. *Statements about Jesus' Saving Work.*

1. *With Article*. In Rom. 5:15, 19 Paul gives the greatest conceivable breadth to *hoi pollot*, as is shown by the *pantes anthrōpoi* of v. 18. Christ's obedience, like Adam's disobedience, has an effect on the whole of the human race. In 5:19, then, Paul takes the many of Is. 53:11 inclusively (cf. 5:16 and Jn. 1:29).

2. *Without Article*. The real problem arises in the four passages where there is no article, i.e., Mk. 10:45; 14:24; Rom. 5:16; Heb. 9:28.

a. NT Interpretations. 1 Tim. 2:6 has *panton* for the *pollon* of Mk. 10:45. We also find *pantes* in Rom. 5:12 and Heb. 2:9. As regards 14:24 the restrictive *hymeis* seems to be the equivalent in 1 Cor. 11:24, but *ho kosmos* is the broader equivalent in Jn. 6:51. In 1 Cor. 11:24, however, the use is liturgical rather than theological, in contrast with 2 Cor. 5:14.

b. *The Original Sense.*

(a) *Age of the Tradition*. Mk. 10:45 and 14:24 both have a Semitic character, and the existence of other renderings also suggests a Palestinian original. So does the use of the Hebrew of Is. 53. Semitic usage, especially in Is. 53, is thus the probable basis. (b) *References to Is. 53*. All four of the debatable passages are based on Is. 53. Mk. 10:45 rests on Is. 53:10ff., Mk. 14:24, and Heb. 9:28, and Rom. 5:16 on 53:12. The Hebrew is followed in all instances except Heb. 9:28. LXX influence may be discounted in view of the deviations of the LXX from the Hebrew text. Since Paul and John agree with Jewish interpretation in taking the many of Is. 53 inclusively, one may take it that Jesus himself has the same inclusive sense in view in the sayings in Mk. 10:45 and 14:24.

[J. JEREMIAS, VI, 536-46]

polylogia [loquacity, verbosity]

1. This word means "loquacity," "volubility," "talkativeness," with a negative ring. 2. The only LXX instance is in Prov. 10:19: In much talking is sin, but material parallels may be found in Is. 1:15; Eccl. 5:1-2; 1 Kgs. 18:26ff.
3. Later Judaism carries warnings against much speaking, but in prayer there is tension between praise of crispness and a preference for length.
4. The only NT example is in Mt. 6:7, where "verbosity" is the point. The saying is parallel to those about almsgiving and prayer, but is not so strictly construed, and is directed against pagan piety. The much speaking refers either to the enumeration of many deities or to the effort to wear down the gods by repetition. Quantity to the point of verbosity replaces quality. Jesus bases the assurance of being heard, not on the petitioner and the number of words, but on the readiness of the Father to hear.

the evil one.
 what runs contrary to the law. This impulse relates to Satan, but Satan is not called
 evil impulse is directed to earthly, ungodly, and corruptible matters and especially to
 is bad, and everything bad is contrary to him. Calumniation is a tongue of evil. The
 is good. A bad eye, heart, or companion will lead on to the bad way. God fixes what
 morally bad, occur among the rabbis too. The two ways depict what is bad and what
 2. *The Rabbis*. The general and moral senses, i.e., what is harmful and what is
 in a spirit of fornication and apostasy, and a lack of desire to do good.

I. *Qumran*. Here, too, the Hebrew term denotes what is evil in both a general and
 a moral sense. Enumerations show plainly what is regarded as evil, e.g., abominations
 II. *Later Judaism*.
 expressly stated.
 Dt. 4:25; evil always stands in antithesis to God and his will even when this is not
 is made to evil in the absolute in 2 Sam. 13:22. For evil before God, see Num. 32:12;
 organs at the disposal of the evil will and thoughts are also evil (Jer. 23:14). Reference
 children (Gen. 13:13; Sir. 25:16; Wis. 3:12). The inner part is evil (Is. 3:9). The
 will be guided by him (Ezek. 11:2). Among the wicked may be men, women, and
 is not yet used for Satan. In contrast to the *poneros* is the person who seeks God and
 25:3) who breaks the law (Dt. 17:7) and is marked by pride (Job 35:12). *no poneros*
 is good and evil (Is. 5:20). An absolute use is possible for the wicked person (1 Sam.
 (thoughts, the eye, and acts). Acts are evil before God (Gen. 38:7), who decides what
 happy, "hurtful," "futile," "evil" (words), and "evil" in a more general moral sense
 nature, "unfavorable" (reputation), "prejudicial," "sorrowful" (appearance), "un-
 Hebrew original, i.e., "bad" or "worthless" (animals, fruit, land, people), "ill-
 I. *The LXX and Other OT Translations*. *poneros* carries the various meanings of the
 B. *The OT and Later Judaism*.

A. *The Greek World*.
 I. *The Classical Period*. This word, from a group denoting poverty or need, has the
 senses 1. "sorrowful," "unhappy," "laden with care," 2. "bringing trouble,"
 3. "pitiable," "poor," "unfit," "unattractive," "bad," "unlucky," 4. "unsuccessful,"
 5. "plebeian," 6. "politically useless," "worthless," and finally 7. "morally reprehen-
 sible" with the various nuances.
 II. *Hellenistic Period*. The sense does not undergo much change in Hellenistic usage.
 We thus find the usual meanings "full of trouble," "useless," "wrong," "harmful,"
 "contrary," and "morally bad," "evil." We also find the idea of the *poneros daimon*
 or *poneron pneuma*, the latter deriving from LXX influence.

poneros
 [bad, wicked], *ponēria* [evil, wickedness]

polypoikilos → *poikilos*; *polys* → *pollo*; *polysplanchnos* → *splanchnizomai*;
pōma → *plnō*

The Lord's Prayer teaches us to pray for great things in few words; the Father knows
 the needs even before we ask.
 [C. MAURER, VI, 545-46]

III. Hellenistic Judaism.

1. *The Pseudepigrapha*. Although the sense of "harmful" occurs in these works, the moral sense predominates, and the idea of evil spirits is now common. These may be moralized (cf. the spirits of desire, excitement, extravagance, and avarice in wine, or covetousness working like an evil spirit).
 2. *Philo and Josephus*. Along with the basic senses of "full of trouble" and "detrimental," we find in Josephus the meaning "politically reprehensible" and in Philo the moral sense of "bad." For Philo thinking that focuses on the divine mysteries sets the body in an unfavorable light. The *ponēros*, in contrast to the *agathoi*, seek only pleasures. The *ponēros* in a social sense need not be *ponēros* in the moral sense.

C. The NT.

1. *The Sense of Bad, Harmful, Unservicable, Useless*.
 This sense occurs in the NT. Thus the sores in Rev. 16:2 are troublesome, the days of the end-time in Eph. 5:16 are darkened by its woes (unless moral corruption is in view), the day of Eph. 6:13 is a day of distress (whether as an ordinary day, the day of death, the day of judgment, or a day when the devil has special power), and the aeon of Gal. 1:4 is filled with temptation and suffering.
 2. In Mt. 7:18 the fruits are "useless" (as distinct from the fruits of the good tree), and in Mt. 18:32; 25:26; 19:22 the servant is no good.

II. The Moral Sense.

I. Adjectival Use.

a. Persons. Human beings, in contrast to God (Mk. 10:18), are morally bad (Mt. 7:11). They are so in a stronger sense when they oppose God (Mt. 12:34-35). They bring forth evil words from an evil store within (12:35). The generation that wants messianic signs is a wicked one (Mt. 12:39), as its encounter with the word discloses. The term receives its content from decision regarding Jesus, or later the apostolic message (cf. 2 Tim. 3:13). In 2 Th. 3:2 the wicked are those who oppose believers and their faith. Something of a social stigma attaches to the use in Acts 17:5: the "rabble."

b. Things and Concepts. The names of Jesus and his disciples are regarded as evil (cf. Jms. 2:7) by opponents. The evil eye is the covetous one. In Mt. 6:23; Lk. 11:34 the meaning might be "sick" in view of the reference to the body, the ensuing application, and a parallel in Philo, but "evil" is also possible, for the OT and NT assume a close relation between heart and eye, and the idea of the wicked or covetous eye is a common one. In Mt. 15:19 evil thoughts come from within (cf. Mk. 7:21). In Jms. 2:4 the reference is most likely to base motives, e.g., love of fame or money. Insinuations or evil suspicions are meant in 1 Tim. 6:4. In Heb. 3:12 the inner person is evil because of self-willed apostasy (cf. 10:22, where the bad conscience separates from God). Words and deeds can be evil (cf. the boasting of Jms. 4:16, the pre-Christian works of Col. 1:21, or the things done to God's messengers in 2 Tim. 4:18). In Jn. 3:19 the antithesis of light and darkness determines the content of *ponēros* (cf. vv. 20-21). In Jn. 7:7 the works of the world are evil because God does not do them. What is against the gospel is wicked, not just immorality but error and its propagation (2 Jn. 11) and hostile *logoi* (3 Jn. 11). Wicked works result from rejection of God's salvation. On the lips of Gallio in Acts 18:14, however, the term has the more secular sense of legal wrongdoing punishable by law. The NT often refers to evil spirits (Mt. 12:45; Lk. 11:26). Jesus and the apostles grant release from them (Lk. 7:21; Acts 19:12ff.).

1. LXX. In the LXX *ponēria* is an alternative to *kakia*, and only when it has the sense of "misfortune" or "sad mien" in Ecclesiastes is there any distinction. Indeed, even in Ecclesiastes *ponēria* can mean "wickedness" too.

2. *Pseudepigrapha*. In these works *ponēria* may mean "affliction," "misfortune,"

C. Hellenistic Judaism.

B. The OT and Later Judaism. In the LXX the term has such senses as "uselessness," "badness," "ugliness," "displeasure," "misfortune," "trouble," and, morally, "evil" (disposition, plan, will, or acts). The usage of later Judaism is similar; meanings of the equivalent terms range from "imperfection" to "wickedness."

A. Classical and Hellenistic Greek. This word has such meanings as "defective-ness," "sickness," "imperfection," and "lack." Morally it means "baseness," "depravity," "intentionally practiced evil will."

ponēria.

In Rom. 12:9 the singular is neuter and what is morally bad is at issue. The plural has a very general sense in Lk. 3:19 (cf. Acts 25:18). refers to the thoughts of the scribes, and "all these evil things" in Mk. 7:23 summarizes the evil that opponents ascribe to the disciples is the point. The evil in Mt. 9:4 reference is not so much to the appearance of evil as to every kind of evil. In Mt. (cf. 1 Cor. 5:13). On the other hand, wicked acts are just as likely. In 1 Th. 5:22 the 5:39 by Jms. 4:7; 1 Pet. 5:9 if the devil is in view, but a wicked person is possible 2 Th. 3:3, although some see a masculine here too. A masculine is ruled out in Mt. to moral and eschatological evils. In the same way we most likely have a neuter in usage. The petition, then, is probably a request for deliverance from all evil according to Jewish models. The evil in view includes temporal evils but extends beyond these neuter. Mt. 13:19 supports the masculine, but the neuter ("evil") is a more common contested is Mt. 6:13, which the east has construed as a masculine and the west as a in Jn. 17:15, although nothing is at stake if the term is taken as a neuter. Holy kingdom, so that the reference is simply to the wicked. A masculine is to be preferred of the kingdom. Since the enemy is the devil (v. 39), some argue that "sons of the devil" is meant (cf. 1 Jn. 3:8, 10), but others point out that the antithesis is the c. Evil. Debatable is Mt. 13:38, which contrasts the sons *toi ponērou* with those in Jn. 12:31; the idea, then, is that the world lies in his power.

ported in 1 Jn. 5:19 by the antithetical "of God." The devil is the prince of this world might have an abstract use, but in 8:44 suggests a masculine. A masculine is supported in 1 Jn. 3:12 (cf. Jn. 18:37) we evil one does not touch those who are born of God. In 1 Jn. 3:12 (cf. Jn. 18:37) we desire not to use the name/Satan. It is most common in 1 John (2:13-14; 5:18). The devil in Mt. 13:19 and perhaps in Eph. 6:16. The usage possibly develops through a antithesis, i.e., the devil. There are no models for this, but *ho ponēros* is clearly the God's word or will or the message of Jesus, the singular noun may refer to the absolute b. The Devil. Since the content of *ponēros* is determined largely by opposition to (Mt. 13:49). The singular occurs in 1 Cor. 5:13 for one who offends against God's law. At the final separation the *ponēroi* are those who do not meet God's righteous demand compared with Prov. 15:3. God is kind to both ungrateful and *ponēroi* in Lk. 6:35. 22:10) or *dikaioi* (13:49). The social sense is possible in Mt. 22:10. Mt. 5:45 may be

2. Use as Noun.

but it mostly has the moral sense of "wickedness," and as such it is traced back to Beliar or to evil spirits.

3. *Philo and Josephus*. *ponēria* may denote political wrongs for Josephus, but the main sense is moral evil, although Philo prefers *kakia* (as do the Hermetic writings). D. The NT. The term has a generalized moral sense in the NT (cf. Rom. 1:29; 1 Cor. 5:29). It occurs alongside *kakia* in the list in Mk. 7:22. The plural in Acts 3:26 carries a reference to various kinds of iniquity, and cf. Lk. 11:39. Often there is an association with covetousness (Rom. 1:29; Lk. 11:39; extortion). In Mt. 22:18 *ponēria* is the wicked purpose of the Pharisees. The genitive in Eph. 6:12 characterizes the spiritual forces; it does not describe their origin.

B. The Apostolic Fathers. In the apostolic fathers the moral sense predominates, i.e., "wickedness," "wicked conduct," "baseness" (cf. *Hermas Visions* 3.5.4; 3.6.1; *Similitudes* 9.18.1). The vices in *Hermas Mandates* 8.3 are collectively *ponēria*. Thus *ponēria* may on the one hand be a collective term for wickedness, while on the other it denotes specific conduct or the disposition that it expresses.

[G. HARDER, VI, 546-66]

ponēnomai [to go, send], *eisponēnomai* [to go into], *ekponēnomai* [to go out]

ponēnomai.

A. Nonbiblical Usage.

1. *Meaning*. The active of *ponēnomai* has such senses as "to set in motion," "to convey," "to lead," "to bring," "to send"; the middle means "to go," "to travel," "to journey" (figuratively, but rarely, "to traverse the way of life").
2. *Journeys to the Hereafter*. In connection with death, the idea of a journey to the hereafter occurs. The land of no return lies in the west, where the sun sets. The way to the abode of the gods lies across a vast waste and a fiery river, although privileged dead are snatched away there at once. The Greeks refer to journeying in Hades and also speak about the western isles of the blest. In poetry some travelers to the underworld return. With the distinction of soul and body, only the immortal soul makes the final journey back to its heavenly home. Judgment decides which course the soul shall take. The idea of the ascent of the soul occurs in the Iranian myth which passes in different forms into Mithraic, Mandaeic, Christian, and Jewish thinking. Souls may also travel abroad in dreams or ecstatic rapture, although in the case of ecstasy, which is passive, *ponēnomai* does not strictly apply.

B. The LXX and Later Judaism.

1. In the LXX *ponēnomai* has the literal sense "to go," "to travel" (cf. Gen. 11:31; 12:4-5; Dt. 1:19), as well as "to wander about" (1 Sam. 23:13) and "to creep" (the serpent in Gen. 3:14). It may have such varied references as to flowing streams, the tossing sea, spreading branches, and the blowing wind. A common closing salutation is: "Go in peace" (1 Sam. 1:17; 2 Sam. 3:21).
2. Deriving from the Hebrew original, the sense "to pass away" is also found (Hos. 13:3; Cant. 2:11; cf. Lam. 4:9).
3. The transferred sense is common in the LXX. Thus conduct is a walking (1 Kgs.

while describing his travels, also expresses his mission. At times he goes off to pray
 of threatening eschatological judgment. Jesus goes to the people, so that *poronomai*,
 4. *The Mission of Jesus*. The Baptist declares to those who go out to him the message
 often follows such imperatives (Mt. 2:21; Lk. 5:25, etc.).

4:50; Mt. 8:9). He sends out his disciples on their mission in Mt. 10:6-7. An indicative
 in Mt. 2:20. Jesus in healing power tells the sick man to go home in Lk. 5:24 (cf. Jn.
 3. *Imperative Use*. The imperative expresses God's sovereign command to Joseph

25:41), and the traitor goes to his own place in Acts 1:25.
 with Jesus (22:23). At the judgment the wicked are told to depart into eternal fire (Mt.

is a divinely appointed way (Lk. 22:22), and Peter expresses a readiness to tread it
 2. *Going to Death*. The concept of going to death occurs in the NT. For Jesus this
 2:20), after demagogues (Lk. 21:8). Hebraisms are common (Mt. 2:8 etc.).

given, e.g., through Galilee (Mk. 9:30), before the sheep (Jn. 10:4), to Israel (Mt.
 (Lk. 7:50). It denotes going to a task in Jn. 11:11. Details about the going may be
 go," "to travel," "to journey" (Lk. 13:33; Acts 9:3). It occurs in parting salutations
 1. *Literal Usage*. Used by the NT in the middle and passive, the verb means "to

C. The NT.

Josephus contains nothing distinctive.
 suggests to him that Zilpah should keep her virtue by what she says. The usage of
 (Gen. 3:14), and the interpretation of the name Zilpah as "accompanying mouth"
 the royal way of virtue and the true middle way. He allegorizes the serpent's creeping
 claim. Where he uses the term, it has a moral flavor. The king's highway is for Philo
 7. Philo makes no great use of *poronomai* and never refers to walking under God's

things to come.
 heaven or paradise during life with the accompanying disclosure of the secrets of
 do we find accounts of heavenly journeys by the heroes of faith or of ascents into
 Enoch (Gen. 5:24) and the ascension of Elijah (2 Kgs. 2:11), but only in later Judaism
 and resurrection. God does not journey into Hades. The OT refers to the rapture of
 in the place of the dead. Later this place is seen as a holding area prior to judgment
 This is a going with no return (2 Sam. 12:23). The dead are gathered to the fathers
 6. As death ends life's journey, it is a "going the way of all the earth" (1 Kgs. 2:2).

22:2, Nathan in 2 Sam. 7:5, Elijah in 1 Kgs. 19:15, etc.).
 content, for those sent thus are bearers of a divine commission (cf. Abraham in Gen.
 divine mission. The fact that God himself sends gives this ordinary usage a special
 5. In the OT *poronomai* may also be used in the imperative for sending out on a

cally Baal (Jer. 2:23).
 follow God (1 Kgs. 18:21) and apostasy is following other gods (Dt. 6:14), specif-

4. The term acquires a theological sense, again on the basis of the Hebrew, when
 it signifies "to go after" with the nuance "to be subject." Thus Israel is summoned to

before God (1 Kgs. 2:4; 8:23; Is. 38:3).
 upon it. The obedient, not trying to evade God's searching glance, are said to walk
 Walking in the law is walking in the light (Is. 60:3), for God's countenance shines
 the law of the Lord is contrasted with walking in pagan statutes (Ps. 119:1; Lev. 18:3).
 33:15; Prov. 28:6), or in falsehood or confusion (Jer. 23:14; Is. 45:16). Walking in
 definitions of true or false walking may be given, e.g., in righteousness or truth (Is.
 but as a mode of life that one should live as a member of the covenant people. Various
 message of the OT is that one should go on God's way, not as a way that leads to God,
 3:14), and the use of "way" or "ways" completes the metaphor (2 Chr. 11:7). The

or to seek solitude (Lk. 4:42). But he also goes ahead under divine compulsion (Mt. 19:15) even though this be to rejection (Lk. 13:33). His going is a model for his followers (Lk. 9:57-58). He goes out to find his sheep (Mt. 18:12); he goes before his flock to protect and provide for it (Jn. 10:4).

5. *The Apostles*. As itinerants, the disciples carry Jesus' message to the lost sheep of Israel (Mt. 10:6). Mary Magdalene is sent out by the risen Lord to tell of his resurrection (Jn. 20:17). The disciples are then sent out to preach judgment and salvation (Mt. 28:19). Philip is sent to a lonely road (Acts 8:26), Ananias to the persecutor (9:15), and Peter to the Gentiles (10:20). Paul is an indefatigable itinerant (Acts 9:3; 19:21; 22:5, 10, 21).

6. *Transferred Moral and Religious Use*. The NT seldom uses *portonomai* for the moral or religious walk. One instance is in Lk. 1:6, another in Acts 9:31. References to an ungodly walk occur in 1 Pet. 4:3; Jude 16, 18; 2 Pet. 3:3. Acts 14:16 says that God let all the nations walk in their own ways, probably with a religious nuance.

7. *Parting Discourses*. In Jn. 14:2-3, 12, 28; 16:7, 28 Jesus speaks of going to the Father. He goes on ahead to prepare a place for his disciples (14:2), and at his coming will take them to be with himself (14:3). When he goes, the disciples will do greater works (14:12). His going is his exaltation (14:28). It makes way for the coming of the Paraclete (16:7), completing his own redemptive work (16:28).

8. *The Ascension of Jesus*. In the NT *portonomai* is used for the ascension in Acts 1:10-11; 1 Pet. 3:22. The ascension differs from the heavenly journey of the soul; it is an ascension of the total person. As an integral part of the exaltation of the resurrection, it leads to the enthronement and dominion of Jesus, and is the presupposition of his coming again in glory (Acts 1:11).

9. *The Descent into Hades*. 1 Pet. 3:19 uses *portonomai* for the descent into Hades. The location and timing are debated, but the event takes place as part of the complex of crucifixion and resurrection, and the emphasis falls on the proclaiming of the gospel to seducing forces and seduced people. It is a mighty declaration of the victory of Jesus over all opposing forces.

eisportonomai

1. This word means "to go in," "to enter."
 2. The LXX uses it for entry into a land (Ex. 1:1), a house (Lev. 14:46), and the sanctuary (Ex. 28:30). The expression "going in and out" is a common one (Dt. 28:19). There is a sexual nuance in Gen. 6:4.
 3. In the NT the literal use occurs in Mk. 1:21 (Capernaum); 5:40 (the house); Acts 3:2 (the temple), and cf. "going in and out" in Acts 9:28. Figuratively the food that enters the body in Mk. 7:15 cannot make unclean (7:19), desires enter the heart in Mk. 4:19, and one enters God's kingdom in Lk. 18:24.

ekportonomai

1. This word means "to go or march out," "to flow out," "to emerge."
 2. In the LXX it occurs for "going out" to war, for the "exodus," in the phrase "going out and in," for the "bursting forth" of springs, for "going out" of the sanctuary, for the "going forth" of words from the mouth of God's word, for the "emerging" of infants from the womb, and for the "breaking out" of wrath.
 3. In the NT the term means "to go forth" in Mt. 20:29, "to go out" in Acts 25:4. The people "go out" to John in Mt. 3:5. When the disciples "leave" they are to give testimony against unbelievers in Mk. 6:11. The dead will "emerge" from the tombs in Jn. 5:29. Demons "go out" in Acts 19:12. The word "goes forth" in Mt. 4:4. Words

1. The *porneio* group is mostly used for the root *pnh* and has such senses as "to be unfaithful," "to play the harlot." It may be used of the prostitute or of the betrothed or married woman who proves unfaithful.

2. *porneia* means "fornication" (sometimes involving adultery); figuratively it is a term for apostasy as unfaithfulness to God.

B. The OT.

1. Usage.

3. *The Sex Ethics of Stoicism*. Seeking liberation from passion, Stoicism condemns and resists extramarital intercourse, even with female slaves. By unclean acts a person defiles the deity within. Chastity is extolled and adultery regarded as unlawful and infamous.

2. *Secular Prostitution*. Prostitutes are unknown in the Homeric age, but men often have concubines, e.g., female slaves. Prostitution arises with increasing prosperity. Slaves provide a source, as does depriving alien women of civil rights. The professional "friend" becomes a common figure in Greek society, and since intercourse is regarded as just as natural as eating and drinking, extramarital affairs are permitted for husbands. Yet excess is censured, and Plato defends intercourse with harlots only as long as it is secret and causes no offense. Sparta maintains stronger sexual discipline but is also the home of homosexuality. This becomes widespread, lesbianism less so. Among harlots those in brothels form the lowest class, those with some artistic skills a higher group, and independent harlots who can command high prices another higher class.

1. *Cultic Prostitution*. This includes both the single act and a general state. The former is common in Persia. The latter is widespread in cults of mother deities and in Syria and Egypt. Greece rejects it, but it finds an entrance at Corinth and Athens, probably through trade with the Near East.

5. *ekporneio* means "to live licentiously."

4. *porneio* means a. "to prostitute" (passive "to prostitute oneself"), and b. "to commit fornication."

3. *porneia* means "licentiousness" or "fornication" (rare in classical Greek).

2. *pornos* means "whoremonger," then "male prostitute."

1. *porne* (from *pernem*, "to sell") literally means "harlot for hire" (Greek harlots were usually slaves).

A. The Non-Jewish World.

1. Usage.

1. *porne* (from *pernem*, "to sell") literally means "harlot for hire" (Greek harlots were usually slaves).

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of grace "go forth" from the mouth of Jesus in Lk. 4:22. Words that "go forth" may also pollute (Mt. 15:11). Vile words, then, should not "go forth" from Christian lips (Eph. 4:29). The Paraclete is the Spirit of truth who "proceeds" from the Father (Jn. 15:26). Many things "break forth" in Revelation, e.g., lightning (4:5), fire (11:5), fire and brimstone (9:17-18), and unclean spirits (16:14). The word "issues" from the Lord's mouth (1:16), and a river of living water "flows forth" from the throne of God and the Lamb (22:1).

- 3. *porne* means "harlot"
- 4. *pornos* occurs only in the Apocrypha.
- 5. *eliporneo* means "to commit fornication," "to lead into fornication," and figuratively "to turn aside from God and go after other gods."

II. *Fornication in the OT*. The harlot is a familiar figure in the older histories (cf. Tamar in Gen. 38:15, Rahab in Josh. 2:1; cf. also Judg. 11:1; 16:1; 1 Kgs. 3:16). Social problems promote prostitution (Am. 7:17). Custom protects virgins (Gen. 34:31), but men are allowed some freedom so long as they avoid the wives of others. Sacred prostitution comes in with pagan worship (Jer. 3:2). The prophets combat both the secular and sacred forms (Am. 2:7; Jer. 5:7). The law provides severe penalties for betrothed women who are unfaithful (Dt. 22:21). The priest is not allowed to marry a harlot (Lev. 21:7, 14). No child of fornication may be a member of the covenant people (Dt. 23:3). Prov. 5 warns against the harlot. This is not just a warning against foreign wisdom, nor against foreigners acting as harlots, nor against the wives of others, but against all women, especially from other areas, that are a source of temptation. The repudiation of cultic prostitution goes hand in hand with a condemnation of all forms of *porneia*.

III. *Cultic Prostitution in the OT*. As noted, cultic prostitution comes into Israel from various pagan cults (cf. 1 Kgs. 14:24). Asa and Jehoshaphat try to end it (1 Kgs. 15:12; 22:47), but it is still there in Hosea's day (4:14). Deuteronomy forbids it (23:17), and Josiah roots it out from the temple (2 Kgs. 23:7). The translators avoid any special term for it, using the more general *porne* group or engaging in paraphrase. IV. *Israel's Unfaithfulness as porneia*. Hos. 1-3 portrays the unfaithfulness of Israel to God as a form of adultery. Is. 1:21 uses the same image. Jeremiah, rejecting sacril prostitution, also depicts Israel and Judah as unfaithful women who play the harlot with many lovers (3:2). Ezekiel develops the image in extended allegories (16; 23). In a rather different use, Is. 23:15ff. and Nah. 3:1ff. describe Tyre and Nineveh as harlots because they ensnare and seduce people with their commerce and political devices.

C. Later Judaism.

- 1. Later Judaism shows how the use of *porneia* broadens out to include not only fornication or adultery but incest, sodomy, unlawful marriage, and sexual intercourse in general.
- 2. Sirach issues warnings against fornicating husbands and unfaithful wives (23:16ff.). Wine and women lead to apostasy (18:30ff.). The Wisdom of Solomon thinks the devising of idols is the source of *porneia* (14:12, 24ff.).
- 3. The Testaments of the Twelve Patriarchs give various warnings against *porneia*. The first of seven evil spirits is *porneia*, to which women are more subject than men, and which leads to idolatry. In Jubilees Joseph maintains his purity in temptation. Fornication involves paganism and defiles the individual, the family, and the land. Marriage ties with Gentiles are a form of impurity and desecration. The Damascus Document calls licentiousness one of the three nets of Belial. For Qumran it is a mark of the children of darkness, whom the children of light are to shun.
- 4. Philo views *porneia* as a blot and a disgrace. Allegorically *porno* are polytheists. The honorable woman is *areté*, the dishonorable woman *hedone*. Josephus as an apologist for his people eliminates or softens references to fornication, e.g., in relation to Rahab or Jephthah's mother.
- 5. The later rabbis condemn not only extramarital intercourse but also unlawful

from God. The drink that it offers promises pleasure but it is a cup of divine wrath. In contrast to the great harlot is the bride of Christ to which no unclean person belongs (21:27) because she worships God and the Lamb alone. The second death awaits *pornoi* along with idolaters, murderers, and others (21:8; 22:15).

E. The Apostolic Fathers. Hermas *Mandates* 4.1.1 warns against *porneia*, which differs from but also includes adultery (cf. *Mandates* 8.3; 4.1.5). We do not find the transferred use in the apostolic fathers, who abandon the terminology of the OT prophets. [F. HAUCK and S. SCHULZ, VI, 579-95]

posis → *pino*

potamos [river], *potamophoretos* [swept away by a stream], *Jordanes* [the Jordan]

potamos.

A. Greek Usage outside the NT.

1. *Secular Greek*. The primary sense of *potamos* is "water rushing swiftly by," hence "flowing water," "stream," "river." The ocean that streams around the earth can be called *potamos*; from it derive all seas, rivers, springs, and wells. In Egypt *potamos* with the article denotes the Nile. *potamos* are early personified as river gods, often depicted as bulls because the noise and tossing of running water remind of bulls. A figurative use occurs, e.g., streams of fire; the idea is that of violent forces that carry things off with them.

2. *The LXX*. In the LXX *potamos* with the article denotes the Nile. More generally the term suggests water with a lasting flow. This is important relative to the river of paradise in Gen. 2:10ff. and the eschatological river of Ezek. 47:1ff.; Zech. 14:8. The Hebrew term for wadi is not usually rendered by *potamos*, for it denotes the dry streambed rather than the torrent of the rainy season. The idea of lasting fullness controls the figurative use, possibly on the basis of the waters of the Nile (cf. Is. 48:18; Am. 8:8; 9:5). In Dan. 7:19 we have a stream of fire; other apocalyptic passages suggest that this is a feature of divine ephphany. *potamos* is an image of fullness in Strach (cf. 39:22; 47:14).

3. *Philo*. Along with the ordinary use, especially for the Nile, Philo has a developed figurative use. Thus the Euphrates signifies divine wisdom, and the *nois* and *logos* are both associated with *potamos*.

4. *Josephus*. Along with the river of paradise, Josephus mentions various streams with a steady flow, e.g., the Jordan, Euphrates, Nile, and Arnon. The Jabbok is a *potamos*, but the Kidron *cheimarrhos* (wadi) (cf. Jn. 18:1).

B. The River in the OT and Later Judaism.

1. *The OT*. God creates the rivers and is thus their Lord. He can dry them up, even the Nile (Is. 19:5). He can change their water into blood (Ex. 7:14ff.). He fixes their course (Hab. 3:9), and can make them flow even in arid places (Ps. 105:41). They thus join in the chorus of praise to him (Ps. 98:8). River gods are excluded; there are no examples of the worship of water deities in Palestine. No idolatrous notions are associated with fish, although the commandment forbids making images of them. Prior

ness of life is suggested, and the tree of life links up with the similar tree in Gen. 2:9. 2:10ff.) with the eschatological temple river of Ezekiel (47:1ff.). The thought of full- d. The river of the water of life in 22:1 combines the primal river of paradise (Gen. use here carries a stress on the element of fullness.

c. In Rev. 12:15 the dragon pours water like a river to sweep away the woman; the that the Euphrates serves as the frontier of the Roman empire.

and as a result the chosen land will be the theater of the final battle. It may be recalled this river as the eastern boundary. When God dries it up, it loses its protective function, b. The references to the Euphrates in 9:14 and 16:12 adopt OT terms and depict they are turned into wornwood or blood. Without unpolluted rivers life is impossible.

a. In Rev. 8:10-11 and 16:4 the *potamoí*, as one part of the world, are ruined as 2. *potamoí* in Revelation.

the woes of the end-time.

on the actuality of the land and its climate and need not be related to the flood or to down torrentially and carry houses away. The parable is eschatological but it is based in Mt. 7:24ff.; Lk. 6:47ff. describes the force of water; in the rainy season it can sweep c. Paul meets dangers from swollen rivers according to 2 Cor. 11:26. The parable correct for this purpose. It may be noted that the ritual bath is permissible on the sabbath.

makes possible an observance of the rules of purification, although well water is more constant stream close to Philippí. The situation of the meeting place, probably a house, a b. In Acts 16:13 Paul and his companions speak at a gathering by a *potamoí*, adequate for the crowds that demand it.

that, unlike proselyte baptism, this baptism takes place in a river, which alone is an unusual one but it reflects, not a dogmatic interest, but the historical circumstance baptism with running water (cf. Did 7:1ff.). The expression *en to Jordane potamo* is either because it is regarded as superfluous or because of the specific association of with this baptism and as a historical reference. Some textual witnesses omit *potamo*, confessing their sins. That the Jordan is a river has importance both in connection a. Mt. 3:6 and Mk. 1:5 tell how the masses are baptized by John in the river Jordan, 1. *Ordinary Use.*

C. The NT.

assumes that it takes place in the special bathhouse, where spring or well water is used.

d. Rivers do not figure in proselyte baptism. River water might be used for this (cf. the demand for the washing of the whole body in flowing water), but later practice purification, but there are no references to bathing for healing as prescribed by Greek doctors.

c. Rivers play a big role in rabbinic instructions, but precautions have to be taken against impurities in the water. At times bathing is for refreshment rather than ritual keep people free of leprosy.

this river in particular leads to benediction of the Creator, and washing in it is said to conviction that the Euphrates is the eastern border of the land (Gen. 15:18). Sight of b. For the rabbis the Euphrates rather than the Jordan is the river. Important is the damage done by swollen rivers plays a role.

a. Rivers play an important role in casuistry. Thus salvation from death through the overflowing of a river is a reason for relaxing commands or prohibitions, and the 2. *The Rabbis.*

lutions into seas and rivers, but hard evidence is difficult to come by. to the conquest river gods might have been worshipped, for the rabbis forbid immo-

God's consummating work both restores and transcends his creative work with new and unrestricted fullness. Apart from Jn. 7:38 there is no precise parallel for the idea of the river of the water of life, although we find references, as at Qumran, to the source of life or the water of life. Older motifs may be adopted, but they are integrated here into the concept of consummated fullness. The sanctuaries of Aesculapius contain sacred springs flowing from under the sanctuary and thus offer some parallel to the depiction of the river as flowing forth from the throne of God and the Lamb. It may be noted that the river does not divide like that of paradise. Here, then, is no mere restoration except at a higher level.

3. *The Saying in Jn. 7:37-38.* On the last day of Tabernacles, with its solemn dispensing of water, Jesus issues the enigmatic saying Jn. 7:37-38. Problems arise regarding the proper division of the verse, its placing, and the use of the formula *hê graphê*. In view of the associated Rev. 7:37-38, which also associates the river with the Lamb, it may be noted that Jesus is more the dispenser of the water than its source (cf. also Jn. 4:10). The invitation resembles the ancient invitation to the Passover—an argument for the traditional punctuation. The interpretation in v. 39 is also important. When Jesus has gone, it is the Spirit who makes possible the continuation of his work in and through the disciples. The use of *potamós* suggests that the force and fullness of life will remain unrestrictedly at work; streams of living water will flow out by way of the disciples into the world and will be available for the thirsty who believe. Along these lines one can understand the statement that rivers of living water will flow out of those who drink, although what precise Scripture is in view is still debatable (cf. Is. 12:3; 44:3).

potamophôrôtos. This word occurs in Egyptian papyri with reference to damage done by the Nile. There is no corresponding term in rabbinic writings, but these often refer to floods and their effects. The one NT instance is in Rev. 12:15. Here the dragon, by sending a stream of water after the woman, seeks to sweep her away like a flood, i.e., to rob her of control of her own destiny.

Jordans.

1. *The Name and Its Meaning.*

a. The Course. The river Jordan rises on Mt. Hermon, flows along the Great Rift Valley, passes through the lake of Galilee, and empties into the Dead Sea about 400 meters below sea level. It is not navigable in its lower reaches but contains fish up to the place where its waters mingle with those of the Dead Sea.

b. The Name. The Greek name is usually *Jordans*, but *Jordanos* also occurs, e.g., in Josephus. Philo and Josephus do not always have the article; the NT does.

c. The Meaning of the Name. Philo links the name with the Hebrew for *katabainô*, and can thus see in its crossing by Jacob (Gen. 32:11) a type of the overcoming of low spiritual periods. Josephus connects it with Dan, perhaps an early tradition which Jerome later adopts when he says that the meaning is "the river of Dan." Parallel names exist in other areas in Europe and Asia Minor, and this suggests that it is perhaps a general term for a stream which later becomes a proper name. As yet, however, this is merely a conjecture.

2. *The Jordan in the OT and Later Judaism.*

a. Geographical Position. Num. 34:10ff. fixes the Jordan as the eastern frontier. Although some tribes remain on the far side, the conquest proper begins with the crossing of the Jordan (Josh. 3ff.). The river is a frontier in the NT, and the customs post there brings out its significance as such. In the promise of Gen. 15:18, however,

only in such a way as to show that it is a site of God's working in salvation history

e. The Early Church. Justin mentions the Jordan in his *Dialogue with Trypho*, but way linked to that of the Jordan.

baptism is that there be some kind of water available (Acts 8:36). Such water is in no nothing about any particular water in relation to baptism. The only requirement for repentance, but not the Jordan. The other books do not mention John at all and say by any question of baptism in the Jordan. References to the Baptist mention water and practice to the Jordan. Neither in Acts 2:37ff., 8:9ff., 8:26ff., nor 10:47-48 can there d. Primitive Christianity and the Jordan. Acts does not relate primitive baptismal principle is at issue regarding what is specifically Christian.

from that of John. The reserve of the NT regarding the river suggests that some incident in Lk. 19:1ff., although this is not due to any desire to separate Jesus' ministry (Mt. 19:1; cf. Jn. 3:22ff.; 10:40). The Jordan is not even mentioned in the Zacchaeus region through to Jesus (Mt. 4:25) and that he ministers there on the way to Jerusalem the river Jordan plays no special role. We simply read that people from the Jordan movement and relates the event to the mission and call of Jesus. In Jesus' later ministry his own ministry. The Gospel of John, too, sets Jesus at the heart of the Baptists movement; his prayer, however, expresses his obedient waiting for God's call to begin is not significant as such. In Luke Jesus' baptism is closely integrated into the Baptists c. Jesus and the Jordan. Jesus is among those baptized in the Jordan, but the river is with water, not especially with that of the Jordan.

he baptized in the river. John does not contest this, but wants to stress that baptism the locations with any precision. Indeed, only Matthew and Mark say specifically that presumably works both east and west of the river, but the data do not enable us to fix b. The Baptist. Baptism in the Jordan seems to be initiated by the Baptist. He only Justin among the Apologists does so. It commands no basic interest.

apocryphal gospels, while the apostolic fathers do not mention the river at all, and to that of Jesus. In general the NT shows great restraint. This is repeated even in the in Luke, and three in John). The references are mostly to the work of the Baptist or a. Survey. *Jordan's* occurs 15 times in the NT (six in Matthew, four in Mark, two

4. *The Jordan in the NT and Primitive Christianity.*

with Christ.

the water of baptism takes the place of the water of Jordan and involves participation of course, that the river is a god, and probably with a view to making the point that Jordan in connection with Joshua, Elijah, and especially Jesus, but with no suggestion, know the myth or ignore it. Christian art, however, adopts the personification of the association of the river with a god on ancient monuments, and the rabbis either do not personifying the conquered province, but this is the only known instance of the as-

3. *The River God Jordan.* The Titus arch in Rome carries a depiction of the Jordan from Jerusalem to Jericho is a dangerous one in NT times (Lk. 10:30).

of any actual instances. Below the lake of Galilee access to it is difficult, and the road cultic acts. Theoretically proselyte baptism may be given in it, but there are no records Document does not mention it. The rabbis reject the suitability of its water for certain dignity to the river. Qumran has no particular relation to the river and the Damascus prophet, not on the water as such. Like the OT, later Judaism ascribes no special 5), and Elisha works another miracle there in 2 Kgs. 6:1ff., but the focus is on the

b. Evaluation of the Water. Naaman is cleansed by washing in the Jordan (2 Kgs. then, sometimes group the territory on the far side of the river with Galilee and Judea. the Jordan is part of the land, and the Euphrates is the eastern border. Scribal materials,

(49:3; 51:2; 88:3.7). Elisha's miracle in 2 Kgs. 6:1ff. becomes a type of water baptism. Jesus' baptism in the Jordan is combined with the idea of a consecration of water by his immersion. Water is important, but not specifically the water of the Jordan. Unlike Did. 7.1-2, Justin makes no plea for the use of flowing water. Some groups seem to have regarded this as important, following Jewish practice and maintaining a closer link with that of John. But these are probably marginal groups. Thus Tertullian (*On Baptism* 4) argues that all water may serve in baptism in virtue of Jesus' baptism. Some liturgies describe all consecrated water as Jordan, and this may have influenced the Mandaeans in their insistence on running water and their mention of the Jordan. But Jewish Christians in Jerusalem are not responsible for the idea that running water, symbolized by the Jordan, is the proper water for Christian baptism. The final question, perhaps, is whether the church baptizes in continuation of John's baptism, or because Jesus was baptized, or because he began his work in connection with his baptism. Where running water is esteemed, there is a closer link to John and hence to the Jordan. In Rom. 6:3ff., however, Paul relates Christian baptism to the death of Jesus as well as his baptism, and Acts connects it with the receiving of the Spirit (10:44ff.). The separation of baptism from the Jordan, like that of the Lord's Supper from the Passover, reflects the understanding of the church as something not merely different but new. Around A.D. 400 some believers are still being baptized in the Jordan but there are also baptisteries in Jerusalem which are decorated with pictures of the baptism of Jesus. What takes place, then, is the same as what took place in Jesus' baptism, whether or not the baptism takes place in the Jordan or in running water similar to it. [K. H. RENGSTORF, VI, 593-623]

potirion, potizo, potos → *pinō*

pois [foot]

A. Secular Greek. This word means human or animal "foot," the "foot" of an artifact, or the "lower end" of something, whether footlike or not. As a foot, it serves as a measure of length. Poetically it expresses movement and hence occurs in phrases denoting involvement or evaluating persons. Address to the feet of the powerful expresses subordination.

B. Comparative Religion. Connected with the idea of power is the belief that the footprints of gods or divine persons can bring about cures. References to worship of the foot of Sarapis may be found. Feet also occur in theophanies, and they are all that may be seen in ascensions. Baring the foot in worship is a common practice. The aim is to put off defiled coverings, to make direct contact with the power of deity, or to avoid magical hindrances caused by knots or ties.

C. The OT and Judaism.

1. The LXX uses *pois* for various Hebrew words meaning "sole," "heel," "hoof," "foot," "step," and "what lies at the foot."
2. The term is used figuratively in connection with people treading a path, i.e., a way of life (cf. *pois* and *psyche* as parallels in Ps. 57:6).
3. The foot is a sign of power in Josh. 10:24; 14:9; 2 Sam. 22:39; Ps. 47:3. In contrast, we find a low estimation of the foot in the euphemism in Judg. 3:24.
4. The foot is uncovered for religious reasons in Ex. 3:5; Josh. 5:13ff. There are

in Stephen's speech (Acts 7:33), where he quotes Ex. 3:5. [K. Weiss, VI, 624-31]

7. *Cultic Uncovering*. This is not commanded in the NT and the only reference is construed along similar lines and may rest on the same tradition.

humility. In 1 Tim. 5:10 washing of the saints' feet by widows is perhaps to be example, this action urges the disciples to discharge a similar mission with the same rite but to interpret his saving work as a self-humbling in the service of others. As an feet, but the paradox is the point of the incident. What Jesus does is not to initiate a

6. *The Foot Washing*. It is paradoxical that the Lord of glory should wash human must be addressed and an offering made (cf. Jn. 11:2; 12:3).

Jesus is exalted far above sinners, and it is to his feet (as in theophanies) that worship anointing, and kissing of the feet of Jesus in Lk. 7:36ff. As the one who forgives sins,

of the risen Lord in Mt. 28:9 is plainly obedience. The same is true of the washing, feet may express only readiness to learn and grateful discipleship, but grasping the feet

he is worshipped as God on his throne is worshipped in Rev. 7:11. Sitting at Jesus' one of courtesy or respect for the Messiah, but in many instances it is plainly one of

worship (cf. Mk. 5:22; Mt. 7:25; Mt. 15:30; Jn. 11:32). The majesty of Jesus is seen and 1:17 falls at his feet. Sometimes the gesture of falling at his feet or grasping them is

Baptist confesses his unworthiness to unloose his shoes (Mk. 1:7). The divine in Rev. 5. *Veneration of Jesus*. No restriction is placed on the veneration of Jesus. The

the angel let the divine fall down to worship him in Rev. 19:10.

of God or Christ, for Peter will not let Cornelius fall at his feet (Acts 10:25), nor will

Shaking the dust off the feet is a judicial gesture in Mk. 6:11. But the authority is that apostles represent God when offerings are laid at their feet in Acts 4:35 (cf. 5:10).

4. *Subordination*. Respect for the law underlies the expression in Acts 22:3. The also the bear's feet of the beast in 13:2).

to pillars of fire in Rev. 10:1 and the woman has the moon under her feet in 12:1 (cf. final conflict. Strength and rule are denoted when the feet of the angel are compared

of Pss. 8:6 and 110:1. Interest focuses, then, not on power plays in politics but on the will crush Satan under believers' feet. Jesus fulfills eschatologically the expectations

denote suppression and subjection (Rev. 3:9). The promise of Rom. 16:20 is that God 3. *As a Symbol of Power*. Only in Revelation do we find the OT use of the foot to

(the way of life is what really scandalizes).

offense in Mk. 9:45 is partly literal (the foot is the instrument) and partly figurative which has the mission of those who preach salvation in view. The *pous* that gives

or active (cf. Lk. 1:79 [Is. 59:8]; Heb. 12:13 [Prov. 4:26]; Rom. 10:15 [Is. 52:17]), 2. *Transferred Use*. On an OT basis the *pous* may refer to the person who is ready

e.g., Mt. 4:6; Acts 5:9.

for the leg and not just the foot (Rev. 1:15), the whole person is meant in some cases, 1. *Use for the Whole Person*. In the NT, which uses *pous* infrequently and sometimes

D. The NT.

feet will stand on the Mount of Olives.

treading of God's feet, and Zech. 14:4 says that when God comes on the last day his the footstool of God in, e.g., Pss. 18:9; 77:19; Ex. 24:10. Hab. 3:5 speaks of the

5. In connection with theophanies we find references to the feet, the footprints, or in the OT and Judaism is reverent abasement before God.

no shoes in the list of priestly vestments in Lev. 8. The reason for uncovering the foot

those who are rotting in vices while *poiein* is the term for the willful transgression of import is apparent in 1 Th. 4:11; Jn. 3:20-21; 5:29. In Rom. 1:32 *prassein* is used for synonymous with other verbs of action in Rom. 13:4 and 1 Cor. 5:2, its negative stances are not the point in Acts 3:17 but the divine forbearance. While *prassein* is The expression in Acts 16:28 is a singular one (cf. Lk. 22:23). Mitigating circum- 2. *Negative Evaluation*. The context makes a negative evaluation clear in Acts 19:19. 4:11. The exacting of money is the issue in Lk. 3:13 and 19:23.

is neutral in Acts 5:35, Rom. 9:11, 2 Cor. 5:10, Acts 26:26, 1 Cor. 9:17, and 1 Th. 4:9, and Acts 15:29 (either "you will do well" or "it will go well with you"). The use Acts, and 18 in Paul. A positive sense occurs only in Acts 26:20, Rom. 2:25, Phil. it a negative sense relative to human action. Of the 39 instances, 19 are in Luke and 1. *Positive Evaluation*. The NT never uses *prassein* for God's work and mostly gives B. The NT.

2. *Josephus*. Josephus often uses both the simple *prassein* and various compounds. is no serious problem for the sage.

1. *Philo*. Philo refers only once to divine *prassein*. As regards human action, he seeks a harmony of thought, will, and action. Love of God controls piety, but God tends to be equated with nature along Stoic lines. Thus the antithesis of will and action 3. *Philo and Josephus*.

Maccabees does it have a positive sense (cf. 2 Macc. 12:43; 4 Macc. 3:20). sense clings to it in Wisdom writings (cf. Prov. 14:17; Job 27:6; 36:21, 23). Only in and perhaps also because it has too much the sense of business. An ethically negative because it is too weak to express either divine creating or human action in obedience, II. *The LXX*. In the LXX *prassein* plays a much smaller role than *poiein*, perhaps between will and act.

In Epicurus imparted knowledge enables one to perceive and overcome the antithesis rather than capacity lies behind defective action according to a common Greek view. its content and objects, i.e., the nature and purpose of action. Lack of knowledge is thus an apt term in philosophical inquiry which considers human action apart from but *prassein* denotes the activity rather than the outcome (at least in later Greek). It 3. *Human prassein*. As regards human action there is much overlapping with *poiein* action is compared to human.

for divine creating, but not *prassein*. The only application to the gods is when divine 2. *Survey*. Only rarely is the verb used for acts of deity. Thus Plato uses *poiein* etc. A bad sense g. "to betray" appears early in history.

moral worth or circumstances), and finally f., in magic, "to perform a magical act." b. "to travel so as to achieve something," c. "to be busy with," "to pursue," 1. *Meaning*. This word first means a. "to cross," "to traverse," "to advance," then 1. *Secular Greek*.

A. Outside the NT.

prasso.

<p><i>prasso</i> [to do], <i>pragma</i> [deed, event, task], <i>pragmatia</i> [business], <i>pragmatelomai</i> [to be occupied with], <i>diapragmatelomai</i> [to gain by trading], <i>praktor</i> [baileiff], <i>praxis</i> [action, works]</p>
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pragmata.
 1. This word means a. "zealous concern about something," b. "business," "work," "affairs," "duties"; c. "trade"; d. "writing," "treatise."
 2. The usual senses occur in the eight LXX instances.
 3. In the rabbi we find adoption of the term as a loanword for "business."
 4. The only NT occurrence is in 2 Tim. 2:4, where "civilian affairs" is the point. Pay is not the main issue (cf. 1 Cor. 9:7) but turning aside from the various demands of life to prompt and total service of Christ.
 5. Only Hermas of the apostolic fathers uses the term, e.g., for "affairs" in *Mandates* 10.1.4 and "business" in *Visions* 3.6.5.

pragma.
 1. This word has the following senses: a. "undertaking," "obligation," "task"; b. "cause," "affair," "phenomenon"; c. "act," "fact," "event"; d. "circumstances," "relations," "situation"; and e. "legal process," "trial."
 2. In the LXX the usual sense is "matter," "affair," although "word" is also possible. With reference to God's acts we read of "wondrous things" in Is. 25:1. Indefinitely "something" (or, negatively, "nothing") might be meant. *pragma* denotes "evil" in Lev. 7:21. In the plural, affairs of state are at issue in 2 Macc. 9:24, and other senses are heroic deeds (1st. 8:32) and legal affairs (1 Macc. 10:35).
 3. In six of eleven NT instances the meaning is the neutral one of "affairs" (Mt. 18:19), "business" (Rom. 16:2), "events" (Lk. 1:1), or "things" (Heb. 6:18; 10:1). In Heb. 11:1 we do not have a subjective genitive, as though unseen things were the proof. Faith, oriented to God, brings assurance regarding the promises. A negative evaluation occurs in Acts 5:4; 2 Cor. 7:11. In 1 Th. 4:6 "business" is possible, as is "lawsuit," but "matter" is the most natural meaning, the content being supplied by what precedes. Christians are not to wrong one another in the matter of sex, and one of the decisive factors in pagan society is thus set under the sanctification that God wills (v. 3). This is not simply a matter of interpersonal relations but of obedience to God (v. 8).
 4. Among the apostolic fathers Hermas especially uses the term, mostly in the colorless sense of "thing," "affair," "matter" (*Visions* 3.11.3; *Mandates* 5.2.2).

C. Apostolic Fathers. The tendency in these authors is to use *prassein* mainly for bad conduct (1 Clem. 35:6; 2 Clem. 4:5; Hermas *Mandates* 3.3).

3. *Acts 26:31 etc.* In this context Paul is said not to have done anything worthy of death, in conscious parallelism to the declaration of Jesus' innocence by Pilate (Lk. 23:4, 14-15, 22). In the case of Jesus the declaration does not shift the blame from Pilate to the Jews, for Herod concurs (Lk. 23:14-15), and the execution of an innocent person is the true injustice. Luke's point is rather that God overrules the execution of the innocent Jesus in order to bring salvation to the guilty. Paul, too, becomes God's instrument in Rome by being treated as guilty even though innocent. In contrast, he himself admits that he earlier thought he should do many things against the name of Jesus (Acts 26:9).

God's command (cf. 2:1ff.). Even in relation to sin *prassein* is less precise and *poiein* more definite. This is perhaps the point in Rom. 7:15, 19 as well. In v. 15 the act that is only a doing is *prassein* but the act that is hated is *poiein*. In v. 19, however, *poiein* denotes the seriousness of the situation in which what is not willed is done, while *prassein* expresses the stupid doing of the evil that is not willed.

A. Secular Greek.
 1. *praus*. This word means a. "mild" of things, b. "tame" of animals, c. "gentle" or "pleasant" of persons, d. "kindly" or "lenient" of such things as activities or punishments. The adverb *prōs* denotes quiet and friendly composure.
 2. *praites*. This word means "mild and gentle friendliness." The Greeks value this virtue highly so long as there is compensating strength. Thus rulers should be gentle with their own people and stern with others. Laws should be severe but judges should show leniency. Gentleness is a mark of culture and wisdom if it does not degenerate into self-abasement. It is especially a virtue in women and characterizes female deities.

praus [gentle, meek], *praites* [gentleness, meekness]

prōpāthēia → *pascho*

[C. MAURER, VI, 632-44]

deeds, usually in a bad sense (cf. *Mandates* 4.2.1; *Similitudes* 4.4).
 5. In the apostolic fathers *praxis* is most common in Hermas; it refers to human latter emphasis rules out any idea that the "experiences" of the apostles are the themes missionary activity to the exalted Lord and his word rather than to the apostles. The century. It hardly accords with Luke's own usage or with his attributing of the church's are in view. The title of Acts (*praxeis apostolon*) probably comes from the second forsaking of wicked acts in general, but in context it seems that "magical practices" be mortified, has already been put off in Christ. In Acts 19:18 there might be a nature—is the point in Rom. 8:13. Similarly in Col. 3:9 the old nature, which is to derogatory nuance. Acts are "works" in Mt. 16:27, Lk. 23:51 echoes the Stoic unity of word, will, and act. Action or mode of action—not so much the deeds as the inner 4. The seven NT instances are by no means uniform, although all tend to carry a supports the Stoic unity of word, will, and act.
 3. In Philo it is controlled by the verb. There is no reference to God's *praxis*. For specific acts Philo usually has the plural. He stresses acts more than words, but strongly Greek senses. Only in Sir. 35:22 does it have a religious sense, i.e., "works."
 2. The LXX seldom uses the term, and when it does, it takes it in the ordinary action"; f. "deception"; g. "sexual intercourse."
 1. In secular Greek this word means a. "act" (including the result); b. "action"; c. "individual completed act"; d. "situation," "condition," "destiny"; e. "magical";

praxis.

its ineluctable course.
 the parable calls for repentance before the divine decision is made and judgment takes
 1. This word, originally meaning "avenger," comes to be used for those who ex-
 ecute judgments, exact penalties, or collect taxes, although a more general sense is
 also possible. The one NT example is in Lk. 12:58, where "bailiff" is the meaning;

praktor.

it signifies the profit gained by trading.
 2. *diapragmatēnomai* is a more intensive form. In Lk. 19:15, the only NT instance,
 relates to trading.

1. *pragmatēnomai* is used for "to be occupied with," with reference to affairs of
 state, literary composition, or business. The only NT instance in Lk. 19:13 obviously

pragmatēnomai, diapragmatēnomai.

For Aristotle it is a mean between bad temper and spineless incompetence, between extreme anger and indifference.

B. The LXX and Hellenistic Judaism.

1. *The OT praus* occurs 12 times for various Hebrew terms. Since the Hebrew relates primarily to the social position of a servant or inferior, and thus carries the nuance of humble, *praus* is never used of God. In the Pentateuch *praus* is used only in Num. 12:3 for Moses. In Joel 3:10 there is no Hebrew original for *praus*; the point is that the gentle must become warriors. Zech. 9:9-10 depicts the king of salvation as the king of peace. In Ps. 45:4 *praus* is a quality of the royal hero, and although the group does not occur in Proverbs, Sirach values *praus* as pleasing to God (1:27), an adornment of women (36:23), and an antidote to arrogance (10:28). Since the prophets castigate the wealthy, the lowly come to be seen as the bearers of the promise who keep God's commandments (Zeph. 2:3). A quiet and expectant bearing of destiny that is grounded in God is a mark of piety (cf. Is. 26:6; Pss. 76:9; 37:9ff.).

2. *Philo*. On the basis of the LXX and Greek ethics, Philo praises God's judicial mildness and depicts Moses as one who moderates passion. The Jews deserve high praise for their meekness in persecution.

3. *Josephus*. Josephus uses the group for meekness in affliction.

4. *Qumran*. The Qumran texts demand mildness from members of the sect in accordance with a dualistic view of power which makes gentleness constitutive for the children of light.

C. The NT.

1. *Matthew*. In accordance with their different emphases in Christology, Mark, Luke, John, and Hebrews never use the group, and Paul uses only the noun. Matthew alone of the Synoptists uses *praus* (Mt. 5:5; 11:29; 21:5). In 11:25ff. Jesus calls himself *praus*. His is a lowly mission, and his heart is fixed only on God; for this very reason he can invite with full authority. In 21:5 (cf. Zech. 9:9) he makes a peaceful entry into Jerusalem in sharp contrast to Zealot hopes. In Mt. 5:5 the meek to whom the inheritance is promised are those who acknowledge the great and gracious will of God. The emphasis here is on the future; they will rule with God in the eschaton.

2. *Paul*. Dealing with the contentious Corinthians, Paul brings to bear the meekness of Christ that has its basis in love (2 Cor. 10:1; 1 Cor. 4:21), not in weakness. *praus* is a gift of the Spirit in Gal. 5:23; it enables the believer to correct others without arrogance (6:1). In Col. 3:12 it is one of the gifts of election, and in Eph. 4:2 it is worthy of Christian calling.

3. *Pastoral Epistles*. In 2 Tim. 2:25 correcting opponents with gentleness will perhaps bring about their conversion. Tit. 3:2 commends gentleness to all people, and in 1 Pet. 3:16 the defense of the faith should be with gentleness.

4. *James*. Jms. 1:21 contrasts *praus* with anger (v. 20); it entails a readiness to be taught in the word. The divine wisdom is gentle and peaceable (3:13, 17), and its gentleness will be a mark of the righteous in pleasing contrast to bitterness and contention.

D. *Apostolic Fathers*. The usage here is much the same as in the NT. The adjective and noun occur in lists or along with other virtues. *praus* is an essential Christian virtue expected in a bishop. Surprisingly, no appeal is made to the example of Jesus. [F. Hauck and S. Schulz, VI, 644-51]

3. Deuteronomy accords the elders specific powers, although only in the local sphere and in company with judges and minor officials. For examples of their functions, see Dt. 19:11ff.; 21:18ff.; 22:13ff. Whereas judges and officials have to be

2. In the age of the judges and the monarchy elders are leading members of municipalities who make decisions in political, military, and judicial matters. In addition, elders from the districts or tribes meet for common decisions (1 Sam. 30:26 etc.). It is the elders who bring up the ark in 1 Sam. 4:3, who demand a king in 8:4, whom David wins over in 2 Sam. 5:3, who defect in 17:4, who represent the people in 1 Kgs. 8:1. Their power declines with the rise of a royal bureaucracy, but the king has to turn to them in critical situations or when important decisions must be taken (1 Kgs. 20:7-8; 21:8, 11).

1. Elders are presupposed in all strata of the OT. As the heads of large families or clans they are leaders of large units of the people. Yet they lose their original tribal relationship and appear in the OT as representatives of the whole nation along with and under figures like Moses and Joshua. At God's command Moses assembles them to declare to them the approaching exodus and to go with them to Pharaoh (Ex. 3:16, 18). It is they who supervise the Passover and receive God's revelation at Sinai (Ex. 12:21; 19:7). Some of them witness the miracle at Horeb, and 70 see God's glory at the making of the covenant (Ex. 17:5; 24:1). The elders lead the attack on Ai and are specially summoned to the council at Shechem (Josh. 8:10; 24:1). A special group is appointed by God to share the burdens of Moses (Num. 11:16-17, 24-25) and is validated by receiving a portion of Moses' spirit. The rabbis later lay great stress on Ex. 24 and Num. 11. The latter passages form a model for the Sanhedrin and offer support for rabbinic ordination.

B. Elders in Israel and Judah.

3. The *sympresbyteros* is the "fellow elder" (1 Pet. 5:5); it becomes a common collegial form used by bishops in addressing presbyters.

2. *to presbyterion*, which occurs in pre-Christian works only in Sus. 50 for the "dignity of elders," occurs in the NT for a. "the Sanhedrin," and b. "the council of elders" in the church (cf. Lk. 22:66; 1 Tim. 4:14). Common in Ignatius, the term signifies for him the council of presbyters, which parallels that of the apostles (*Philadelphians* 5.1) and functions as the bishops' council (8.1).

1. *presbyteros*, comparative of *presbys*, means a. "older," or simply "old," with no negative connotations but rather a sense of venerability. It then comes into use b. for presidents, members of various guilds, committees etc., village officials, executive committees of priests, and senior groups of different types. c. In the Jewish and Christian sphere it is often hard to distinguish between the designation of age and the title of office. Age is clearly the point in Gen. 18:11-12 and Jn. 8:9; Acts 2:17. Elsewhere the *presbyteroi* are the bearers of a tradition (Mt. 15:2), and a title is at issue when the reference is to members of governing bodies, as in the nation, the synagogue, or the church.

A. Meaning and Occurrence.

presbys, presbyteros, sympresbyteros (→ *episkopos*), *presbyterion*.

<i>presbys</i> [old, elder], <i>presbyteros</i> [older, elder], <i>presbytēs</i> [old man], <i>sympresbyteros</i> [fellow elder], <i>presbyterion</i> [council of elders], <i>presbeuō</i> [to be older, be an ambassador]
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newly appointed (16:18), the elders are local colleges with limited administrative powers. They are much to the fore in special assemblies (29:9), although not in this case as an official corporation.

4. During and after the exile the elders still play a role both at home and abroad. Local elders plead for Jeremiah in Jer. 26:17, but representative elders in Jerusalem engage in idolatry (Ezek. 8:1). In exile the elders emerge once again as the main leaders in limited self-government. Families are now more important and an aristocracy develops. The elders owe their authority to the special position of the families to which they belong. Thus new terms, e.g., "heads of families," begin to appear. Governors like Nehemiah have considerable difficulty with this new nobility. City elders still play a role (Ezr. 10:7ff.) but these are not identical with the group that Ezra selects in 10:16. As suggested by Neh. 5:17, the trend is toward the establishment of a kind of senate made up of representatives of the leading families in Jerusalem and acting as a centralized college.

5. The beginnings of the council of elders, the Sanhedrin, go back to the Persian period. At first all the members, then only lay members, are called elders; the two other groups are the scribes and the priests, the dominant group. After the fall of Jerusalem the Sanhedrin of Jamnia, composed of 72 elders, takes control, but with no political and only limited judicial power. It consists exclusively of scribes.

6. Elder is a term that is also used for leading older scholars, who may often be members of the Sanhedrin. This use prepares the way for the designation of ordained scholars as elders. It is also reflected in the tradition that 72 elders, i.e., those of good repute and scholarship, translated the OT into Greek.

7. In later Judaism *presbyteroi* is also a term for local authorities and for members of synagogue councils, although it is less common in this sense among dispersion Jews. The use for older people and for notable citizens, e.g., heads of leading families, continues.

C. The Tradition of the Elders in Jesus' Teaching. In the debate of Mk. 7:1ff. Jesus contrasts the commandments of God with the tradition of the elders (7:8). Jesus is not here setting the law as such against its extension, i.e., the Sadducees against the Pharisees. At times he can both amend the law (Mk. 10:1ff.) and use tradition (Mt. 12:11). Nevertheless, the command of God takes precedence over tradition, for, as Mt. 23 shows, tradition often takes the form of a hypocritical exposition that fails to subordinate ceremonial matters to the law of love.

D. Presbyters in the Primitive Christian Community.

1. The First Jerusalem Church. Acts 11:30 refers to elders in the first Jerusalem church. We also read of these elders in Acts 15:2ff. and 21:18; in 15:2ff. they are mentioned along with the apostles. If in 11:30 and 21:18 they obviously represent the congregation like a synagogue council, in 15:2ff. they function (with the apostles) more after the manner of the Sanhedrin. The formation of a body of elders probably takes place as the apostles leave Jerusalem and James assumes the leadership. Its functions are patterned partly after the synagogue council and partly after the Sanhedrin.

2. The Pauline Churches. Paul for the most part refers to leaders of the churches in terms of function rather than office. He enjoins obedience to them but more because of their ministry than their status. The constitutional principle is that of a plurality of gifts. This does not rule out, however, the existence of bishops and deacons (Phil. 1:1).

3. Presbyteral Development.

a. James, Jms. 5:14 says that the elders should anoint and pray for the sick. These elders are not just charismatic older believers but officebearers, although obviously with a gift of healing intercession. Since mutual confession and intercession are enjoined in 5:16, the passage does not support the view that these elders are confessors or liturgical leaders.

b. Acts 14:23 Paul and Barnabas ordain elders in the Gentile churches. The address of 20:18ff. shows that they are to be overseers and pastors administering the apostles' legacy, following their example, and protecting the people against error. The designation of the elders as bishops in 20:28 (the only use in Acts) is of special interest.

c. 1 Peter. In 1 Pet. 5:1ff. the writer addresses the elders and younger believers as though these were age groups, but obviously the elders are a college of officebearers with a pastoral function. The warnings of vv. 2-3 show that they have charge of the funds and exercise authority. Yet their powers are not autonomous, for they are responsible to Christ, who alone is called *episkopos* (2:25). The dignity of the office may be seen in Peter's self-designation as *sympresbyteros*, for if this modestly sets him alongside them, it also sets them alongside him.

d. The Pastors. In 1 Tim. 5:1 age is obviously denoted by *presbyteros*, but elsewhere an office is at issue. The *presbyterion* is a college (1 Tim. 4:14). Titus is to ordain *presbyteroi* (1:5), and *presbyteroi* are to be rewarded if they rule well (1 Tim. 5:17) and protected against frivolous charges (5:19). Teaching and teaching are a special function of at least some of the elders (5:17). The bishops and presbyters seem to be much the same (cf. Tit. 1:5, 7ff.). Yet the bishop is always in the singular and the presbyters are always plural (even in Tit. 1:5ff.). Already, then, there may be a tendency for a leading presbyter to take over administrative functions within the presbyteral college—the probable starting point for the later development of the monarchical bishop.

4. Revelation. In Rev. 4:4; 5:6ff., etc. 24 elders surround God's throne. The fact that they sit on thrones (4:4) and are adorned with white robes and crowns (4:4) suggests that they are a heavenly council, yet they have no judicial office but simply discharge a function of worship (4:10; 5:8ff.). Their divine service in heaven accompanies the work of God on earth. Differentiated both from transfigured saints (14:1ff.) and from the angels that surround the throne (5:11), they seem to be closer to the divine throne, and one of them speaks to the divine (5:5; 7:13) and is addressed by him as *kyrios*. Parallels may be seen in 1 Kgs. 22:19; Ps. 89:7; Dan. 7:9-10; Is. 24:23. The number (24) may be influenced by nonbiblical sources (Babylonia and Persia), but one may also think of the 24 classes of priests and Levites in 1 Chr. 24:5 (cf. 25:1). It is unlikely that the picture of a chorus of 24 heavenly presbyters has any bearing on the constitution of the churches of Revelation, in which the prophetic and spiritual aspects are still prominent.

5. 2 and 3 John. In 3 John the author, who calls himself "the elder" (2 Jn. 1; 3 Jn. 1), is clearly in conflict with an opponent who contests the authority he has previously enjoyed, and who seems to be acting as a monarchical bishop (vv. 9-10). Here the presbyter cannot simply be an older man, nor is he a local officebearer, but he probably describes himself as elder because of his special position as a bearer of the apostolic tradition.

E. The Postapostolic Period and the Early Church.

1. *Clement*. I Clement is close to I Peter. It defends elders who for some unspecified reason have been violently deposed by the church at Corinth. The presbyters here are to be honored as older people are (1.3); they constitute a patriarchal college. Within this college are leaders who are called *episkopoi* (44.1.6). The order is divinely instituted, deriving from God by way of Christ and the apostles. It has a cultic ministry, i.e., to present the church's offerings (44.4). The whole ordering of the congregation may thus be compared to that of Israel in the OT (40ff.), and this guarantees the inviolability of the presbyteral office. The deposed elders should be reinstated (57.1). 2. *Hermas*. While this work allows for general prophesying (Visions 3.8.11), it mentions a college of presbyters (including bishops and deacons) with pastoral functions and a high dignity based on their apostolic associations (cf. Visions 2.4.2-3; 3.5.1; 3.9.7; *Similitudes* 9.31.5-6). True prophets are marked by humility (*Mandates* 11.8); no conflict arises between them and the presbyters (cf. Visions 2.4.3).

3. *Ignatius*. In Ignatius there is a single bishop and the elders function as his council (*Philadelphians* 8.1). The church must obey them as a spiritual order (*Ephesians* 2.2) but only within a hierarchy culminating in the bishop. The church's unity reflects the divine hierarchy of God, Christ, and the apostles (cf. *Smyrneans* 8.1).

4. *Polycarp*. The pattern for which Ignatius contends is obviously not the prevailing norm, for in his letter to the Philippians Polycarp refers only to deacons and presbyters (5.2-3). For Polycarp the bishops and elders are virtually the same, as his initial greeting bears witness ("Polycarp and the presbyters with him"). The functions of presbyters include financial administration (11.1-2), discipline, pastoral care, and preaching. If there is any tendency toward the emergence of a single bishop, this is taking place within a presbyterian order.

5. *Papias, Irenaeus, Clement of Alexandria, and Origen*.

a. Papias. In Papias the term presbyters is used for reliable and revered teachers of the authentic tradition. In his own work he wants to collect and present what he has learned from them. They are not the apostles but their immediate pupils, who are itinerants rather than officebearers in specific churches.

b. Irenaeus. Familiar with the work of Papias, Irenaeus uses *presbyteroi* in a similar sense and states clearly that they are disciples of the apostles (*Against Heresies* 5.5.1). Polycarp is one of them; a disciple of John, he taught the young Irenaeus. These elders sponsor both the acts and sayings of Jesus and the true exposition of Scripture. As distinct from false presbyters, they are in a valid historical and doctrinal succession from the apostles. An equation of these presbyters with the bishops is thus made on apologetic grounds. This is possible because of the clericalizing of what had at first been a freer teaching office.

c. Clement of Alexandria. In Clement the teaching office of the presbyters retains its freer form. The elders here are teachers of an earlier generation who have transmitted the early records and authentic biblical exposition either orally or in writing. They do not have to be pupils of the apostles nor to hold congregational office, which is of no great importance for Clement. An analogy may be seen to the rabbinic teaching succession.

d. Origen. Like Clement, Origen appeals to earlier teachers, but he believes that such teachers should be ordained. He himself seeks ordination and finally achieves it in Caesarea.

6. *The Syrian Didascalia and Hippolytan Church Order*. In the first of these documents the bishop holds a position of primacy with administrative and sacramental

OT. God is before the world (Ps. 90:2). His majestic eternity embraces the remotest conceivable time. As Lord of history he is Lord of time (Is. 40:28). His eternity is coincident with his power. His wisdom, too, predates the world (Prov. 8:22ff.). His sovereign calling of his people and prophets is before the historical event.

2. *The NT*. In the NT, too, God's preexistence is linked to his rule of the world and

B. Biblical Theology: *pro* in Salvation History.

1. *The OT*. The ideas of primeval time, priority, and antiquity are important in the OT. God is before the world (Ps. 90:2). His majestic eternity embraces the remotest conceivable time. As Lord of history he is Lord of time (Is. 40:28). His eternity is coincident with his power. His wisdom, too, predates the world (Prov. 8:22ff.). His sovereign calling of his people and prophets is before the historical event.
2. Temporally the meaning is "before," e.g., the flood (Mt. 24:38), the meal (Lk. 11:38), winter (2 Tim. 4:21), the ages (1 Cor. 2:7), all eternity (Jude 25). We also find such expressions as "before you" (Mt. 5:12), "before you ask" (Mt. 6:8), and "before it happened" (Jn. 13:19). The phrase in Acts 12:34 means "before his coming," while "six days from [i.e., before] Passover" is the sense in Jn. 12:1.
3. Metaphorically *pro* expresses preference in Jms. 5:12, and it may suggest protection in Acts 14:13.

A. Linguistic Data: *pro* in the NT.

1. Spatially *pro* occurs in such phrases as "at the door(s)" (Acts 12:6; Jms. 5:9), "before the face" (Mt. 11:10), and "before the city" (Acts 14:13).

pro [at, in front of, before]

[G. BORNKAMM, VI, 651-83]

presbutes. Paul calls himself *presbutes* in Phlm. 9, probably in the sense of an older man rather than an ambassador. Pleading for Onesimus, he appeals to Philemon's love, his bonds, his relation to Onesimus, and his age rather than to his authority.

presbuto. 1. This word means "to be older or eldest," "to occupy first place" (transitive "to honor"), then "to act as emissary," e.g., in transmitting messages or in negotiations (cf. envoys, imperial legates, business agents). A transferred sense is "to represent." 2. The idea of an envoy occurs in the religious sphere, e.g., in Philo (angels, Moses, etc.), or in Gnostic texts (the Redeemer). In Stoic circles itinerant teachers are seen as God's messengers. Ignatius of Antioch later takes up this idea of envoys carrying divinely authorized messages to the churches (*Philadelphians* 10.1).

3. In 2 Cor. 5:20 Paul calls his own ministry an embassy. God's reconciling of the world to himself has instituted a ministry of reconciliation (5:18-19). This is not just a passing on of the news but part of the total act (v. 19; cf. 6:1). Through the mouth of the ambassador Christ or God himself speaks. The word of reconciliation presents the completed act as a summons or invitation to its appropriation in faith. The focus is on the authority of the message rather than that of the one who conveys it. The *hyper Christou* of v. 20 shows that the apostles speak in Christ's stead or on his behalf, although with no suggestion that Christ is absent or that the apostles are continuing his work. In Eph. 6:20, unlike 2 Cor. 5:20, Paul is an ambassador for the gospel rather than for Christ. He thus speaks in its favor rather than on its behalf.

functions, and the presbyters share in this ministry but as the bishops' delegates. In the second document, too, the clergy are graded, the bishop having the right of ordination, but the presbyters, participating in the Spirit, also having authority to baptize and assist at the eucharist.

2. Figuratively Christians were previously lost sheep (1 Pet. 2:21ff.). The sheep in Rev. 18:13.

1. In the NT the literal sense occurs in the illustration in Mt. 12:11, in the parable of Mt. 18:12, in the reference to offerings in Jn. 2:14-15, and in the list of imports

B. The NT.

4. The rabbis, too, compare Israel to sheep. Eth. En. 89-90 calls leaders like Moses, David, etc. sheep, and distinguishes between deaf or blind sheep and the white sheep of the holy community whose Lord is God. Philo uses the term literally but also allegorically; thus *nois* is the shepherd of the sheep.

3. The LXX uses *probaton* for small cattle, offerings, and booty, as well as for a gift on the manumission of slaves (cf. Gen. 30:38; 22:7; Num. 31:28ff.; Dt. 15:14). The people are sheep (2 Sam. 24:17; Is. 63:11; Num. 27:17), and God is their shepherd (Ps. 100:3) who leads and saves them (Pss. 77:20; 78:52). Moses or the king may act on God's behalf (Ps. 77:20; Jer. 13:10). The sheep suffer severely at the hands of unfaithful shepherds (Ezek. 34:23ff.). On their own they stray (Ps. 119:176; Is. 53:6). The innocent Servant is dumb like a sheep (Is. 53:7). With the restoration, the people will increase like sheep (Ezek. 36:24).

2. *probaton* (also the diminutive *probation*) is rare in older Greek. It denotes a. a four-footed (domestic) animal, b. a simple person, and c. a fish. The Stoics use it for stupid people, or for those who must be guided by them. References are made to the attachment between shepherds and their sheep.

1. Domestic sheep are valued for their wool and meat. Tending them is a common occupation in Palestine. They are often used in sacrifice.

A. Outside the NT.

probaton [sheep], *probation* [lamb, sheep]

progō → *aggō*

ordained before eternal times to attain to glory. [B. REICKE, VI, 683-88]

3. *The Apostolic Fathers*. Ignatius *Magnesian* 6.1 and 2 Clem. 14.1 mention Christ's preexistence, and Ignatius *Ephesian*, Preface, says that the Ephesian church was fore-also thieves and robbers (Jn. 10:8) who lead people astray.

16:7). The prophets and John are forerunners (Mt. 5:12; 11:10). But before Christ are judge before the time (1 Cor. 4:5). Some of them are in Christ before others (Rom. of the plan but think Christ has come before the time (Mt. 8:29). Believers must not whereby we are first prisoners under the law (Gal. 3:23). Evil spirits have an inking cf. Jesus in Jn. 1:48. Events in salvation history follow a divine plan (Lk. 21:12) dains events, e.g., the name of Mary's child (Lk. 2:21) and human needs (Mt. 6:8); of grace are chosen in Christ before the world's foundation. God foresees and foreor-secret is known through the Christ event and the gospel. Believers as the recipients (1 Pet. 1:20). Thus priority is given to grace (cf. also 2 Tim. 1:9; Tit. 1:2). The eternal that preexistence and dominion are again seen together. Christ's passion is foreordained Phil. 2:5ff. In Col. 1:17 Christ is before all things; they exist through and to him, so Logos is in the beginning with God, although *pro* does not occur in Jn. 1:1ff., nor in effected by him. His glory is before all eternity (Jude 25; cf. Jn. 17:5, 24). The Creator history. He foreordained before all times the sending of the Son and the salvation

are God's people at the judgment (Mt. 25:32ff.). The Jews wander like lost sheep that need to be led and fed by the shepherd (Mk. 6:34ff.). Jesus sends out his disciples like defenseless sheep (Mt. 10:16). God's hand is behind the smiting of the shepherd and the scattering of the sheep (Mk. 14:27). Wolves may come in sheep's clothing (Mt. 7:15). Jesus is the great Shepherd of the sheep (Heb. 13:20), and under him the apostles care for the flock (Jn. 21:16-17). In Jn. 10:1ff. Jesus calls, knows, precedes, and gives his life for his sheep. On the one side, then, the NT uses the image of sheep for God's ancient people, while on the other it uses it for the new people of God in eschatological affliction and salvation.

C. The Apostolic Fathers. In Did. 13.3 the firstfruits of the flock belong to the prophets. In Ignatius *Philadelphians* 2.1 the sheep are to follow the bishop as their shepherd. In Hermas *Similitudes* 6.1.5-6 gamboling sheep signify those who follow their lusts and fall into trouble. In Hermas *Similitudes* 9.1.9, however, sheep resting under the shade are like poor saints sheltered by the bishops and congregations. The term *probation* often occurs in quotations (cf. 1 Clem. 16.7; 59.4; Barn. 5.2; 16.5). [H. PREISKER and S. SCHULZ, VI, 689-92] *progínōsko*, *prōgnōsis* → *gínōsko*; *progáphō* → *gráphō*; *prōdromos* → *tréchō*; *proleptō* → *ēlipsis*; *proepangēllōmai* → *epangēllō*; *proetoiμάzō* → *hetoimos*; *proeuangēlizōmai* → *euangēlizōmai*

prochōmai [to have the advantage]

1. *Outside the NT.* Transitivity this word means "to hold up," "to hold up one's hands," "to hold up as an excuse," as well as "to have or to have received in advance." Intransitively it means "to stand out," "be prominent," "surpass," "have the advantage over." In the OT it occurs only in an alternative reading in Job 27:6: "stand out in righteousness."

2. *In the NT.* In the use in Rom. 3:9 there are three possible meanings. First, Paul might be asking: "Do I make excuses?"—but this is unlikely. Second, the point might be: "Are we [the Jews] surpassed?"—but this is awkward. Third, and most simply, Paul is asking: "Have we an advantage?" Having dealt with various arguments in vv. 5ff., Paul asks whether the Jews are any better off, and he rejects the notion. God's promises do not relieve the Jews of the guilt of ch. 2. Only in Rom. 9-11 will the relation between God's promises and Israel's guilt be resolved. [C. MAURER, VI, 692-93]

proegōmai → *hegōmai*; *prothesis* → *tithēmi*

prothymos [ready, willing, eager], *prothymia* [readiness, inclination, eagerness]

prothymos.

A. *Outside the NT.*

1. This word means "ready," "willing," "eager," "active," "passionate."
2. In the LXX it carries such senses as "ready," "willing," "resolute," "brave."
3. A parallel use to that of the LXX may be seen at Qumran.
4. Philo uses *prothymos* for "ready" or "courageous," and Josephus has it as an adverb for "willingly" or "eagerly."

1. This common word means "to put before," "to present," or, in the intransitive middle, "to go before," "to preside," and figuratively "to surpass," "to lead," "to direct," "to assist," "to protect," "to represent," "to care for," "to sponsor," "to arrange," "to apply oneself to."

proistemi [to be at the head of, rule, care for]

1. In Acts 17:11 the Jews at Berea receive the word with "zeal" or "eagerness."
 2. In 2 Cor. 8:11-12 and 9:2 Paul hopes for "readiness" on the part of his readers to raise an offering for Jerusalem. It is with such readiness that he himself is organizing it (8:19). Paul clearly wants action, not just agreement, but he has no wish to exert compulsion. He thus uses this term, and associates himself with it, in an effort to promote voluntary compliance in a project which is to God's glory. The "cheerful resolution" that he hopes for cannot be separated as such from being a Christian.
 3. In the apostolic fathers the term occurs in 1 Clem. 2.3; *Hermas Similitudes* 5.3,4; *Diag.* 1.1. [K. H. RENGSTORF, VI, 694-700]

B. The NT.

cheerful treading of the divine path is denoted.
 6. The idea of voluntariness is also present in the Qumran writings. A willing and "voluntariness" (in offerings) and "plenty."
 5. The corresponding term in rabbinic Judaism carries the twofold suggestion of "impetuosity" in battle.
 4. Josephus uses the word for "inclination," "attraction," "readiness," and also for producing "courage" or "resolution" in obedience to God.
 3. The only LXX instance is in Sir. 45:23 where the word expresses an "initiative" be rejected.
 2. Philo follows the general use. At times the term takes on the sense of "self-awareness" in his works. If one's *prothymia* conflicts with the divine will it is to "resoluteness." It is common in eulogies.
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A. Outside the NT.

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 6. The idea of voluntariness is also present in the Qumran writings. A willing and cheerful treading of the divine path is denoted.
 B. The NT.
 1. In Mt. 26:41 Jesus tells his sleepy disciples that the spirit is *prothymos* but the flesh is weak. The sense is more that of "eager" than "willing." Doubt has been cast on the authenticity of Paul than Jesus. But the antithesis here is a different one. The point at issue is taking the right way. An inner eagerness is not enough to accomplish this; it runs up against human limitation. The disciples declare their solidarity with Jesus (Mt. 26:35) but they are unable to live up to their good intentions.
 2. In Rom. 1:15 Paul expresses his eager resolve to discharge his apostolic office in Rome; he has a sense of obligation to Rome, too, within his apostolic calling (1:5).
 C. The Apostolic Fathers. In the apostolic fathers we find the usual senses "ready," "willing," "resolved" (1 Clem. 34.2; *Hermas Mandates* 12.5.1). The adverb *prothymos* occurs, sometimes with martyrdom as the goal (*Hermas Similitudes* 9.28.2; cf. Mart. Pol. 8.13).

prothymos

ready, willing, eager

B. Progress in the OT. 1. OT thinking is historical and the idea of progress in salvation history is a natural one. The term *prokopē* is not used for this, and ideas as to the center and goal of

2. *prokopē* as a Technical Term in Stoicism. In Stoic ethics *prokopē* occupies middle ground between good and evil. Older Stoicism still reckons it on the side of imperfection but later Stoicism finds few if any true sages and thus takes a more hopeful view of those in process of development. A natural impulse toward progress is helped by instruction, self-examination, and self-accusation, although there may also be regressions. The perfection toward which there is progress embraces wisdom, virtue, and piety.

- A. The Word Group in Greek.
 1. History and Meaning.
 - a. This word seems to be originally nautical for "to make headway," "to forge ahead." b. Transitively it means "to promote," "middle" "to get on," and then intransitively "to go ahead."
 - c. The verb and noun are neutral as such (there may be progress in evil), but they usually have a good sense.
 - d. They thus signify "fortune," "success," "blessing," "distinction" (in rank, honor, etc.), "military success," "progress in healing."
 - e. *prokopē* also denotes moral and spiritual development, cultural progress, or advance in virtue.
 - f. Antiquity has no sense of the more general progress of humanity or the world; the ideas of cosmic perfection and of eternal becoming and perishing block such a notion.

***prokopē* [progress, advancement], *prokopō* [to go forward, make progress]**

prokalēomai → *kaleō*; *prokaiangello* → *angelia*; *prokēimai* → *keimai*; *prokē-* *ryssō* → *kēryx*

- 2. In the LXX the word is used for various Hebrew terms, and in translation each instance must be considered on its own merits.
- 3. Only intransitive forms occur in the eight NT instances. The two senses usually involved are "to lead" and "to care for." The reference in Rom. 12:8 is to the special charism of caring for others. The same applies in 1 Th. 5:12. Whether specific offices are at issue is much debated; gift and office are not antithetical in the NT. In 1 Tim. 3:4-5 ruling and caring are closely related. The point in 3:12 is similar: Deacons should be heads of their households but with an emphasis on proper care for them. Again, in 5:17 the elders who rule well are those who exercise a proper care of souls (cf. the preaching and teaching), although this does not exclude their role as leaders. The combination of leading and caring that one may see in NT usage agrees well with the principle of Lk. 22:26 that the leader is to be as one who serves. The use of *prokaiangellos* in Rom. 16:2 offers further illustration of the same point. In Tit. 3:8, 14 we have examples of the sense "to apply oneself to" (i.e., to good works).
- 4. The senses "to lead" and "to sponsor" are rare in the apostolic fathers. The former occurs in *Hermas Visions* 2.4.3, the latter in *Diog.* 5.3.

[B. REICKE, VI, 700-703]

of v. 14, giving visible evidence of growth in faith, love, and purity, and devoting 4:15 is relatively closer to the Hellenistic concept. Timothy is to develop the charisma basis for speaking about his growth in self-awareness or his moral development. 1 Tim. with man. Luke never follows up on the progress of Jesus, and the verse offers no and (as in 2:40) the controlling concept is that of favor with God reflected in favor- sions or on Sir. 51:17, but it has an OT content, for the stress is on spiritual progress. Thus the phrase in Lk. 2:52 sounds Hellenistic. It might be based on current expres- speak of personal advance (Lk. 2:52; 1 Tim. 4:15; Gal. 1:14) are closest to Hellenism.

b. The personal progress is partly individual and partly corporate. Passages that 13:12, the gospel in Phil. 1:12, and the faith in 1:25.

a. The subject in the NT is mostly personal. Exceptions are the night in Rom. 2. *Individual prokopé*.

d. Paul himself seems to have coined the phrases in Phil. 1:12, 25. 1 Tim. 4:15.

c. There are distant echoes of Hellenistic philosophy in Lk. 2:52; Gal. 1:14; b. In part the usage is that of everyday speech.

(Gal. 1:14; Rom. 13:12; Phil. 1:12, 25; 1 Tim. 4:15; 2 Tim. 2:16; 3:9, 13; Lk. 2:52). They are rare in the NT (9 instances) and occur only in the Pauline and Lucan material.

a. *prokopé* and *prokopé* are Hellenistic rather than intrinsically biblical words. 1. *Linguistic Data*.

D. The Group in the NT.

various stages of progress in the OT. imperfections in them and they rank below the truly wise. He finds examples of the regards those who are making firm and constant progress even though there are still reached. The field of progress is the whole sphere of wisdom and virtue. Philo highly and their teachers are important, it is only by divine beneficence that the goal is point and impulse are in nature, behind which stands God. Thus, while individuals 2. In Philo we find a more Stoic usage for individual development. The starting thus use it in the ordinary senses of "progress," "development," "success."

1. Apart from Sir. 51:17 the LXX has *prokopé* only in 2 Maccabees for "military success" (cf. Ps. 45:5). The Testaments of the Twelve Patriarchs, Aristeas, and Jose-

C. The Group in Hellenistic Judaism. sense of "blessing."

event is taken separately. The late instance of *prokopé* in Sir. 51:17 probably has the development. If the OT does not use a general term like *prokopé*, this is because each dom as the beginning of a process (Prov. 1:7; Ps. 111:10) that leads to full personal set aside only by divine intervention and forgiveness. Wisdom literature portrays wis-

before and under God, Resistance to this movement, as in the people as a whole, is 3. Individual as well as corporate history is in movement. Thus the patriarchs walk but by a new creation.

and give meaning to all that has gone before. It will be reached, not by steady progress, the past. Yet in the prophets there is also a future orientation. A final goal will vindicate 2. Directed by the law, the people of God advances toward the goal proclaimed in

understood, is also the cause of progress in evil (Gen. 3). humanity is under a divine demand to be like God (Lev. 19:2), this very goal, falsely sending, judgment, and renewal. The human contribution is ambivalent, for while from promise to fulfillment. Hence God's history is in a constant flux of election,

salvation vary, but there is a common belief that God controls events in a movement

himself to preaching and teaching. The progress, however, must take outward form and it is ultimately a matter of divine gift. In Gal. 1:15 (Paul's advance in Judaism) the element of human achievement is stronger as Paul forges ahead in knowledge and observance of the law, but the term has an ironic ring, for this progress is the very opposite of what he now regards as *prokopē* (cf. Phil. 1:12, 25; 1 Tim. 4:15); it is closer to the progress in ungodliness of 2 Tim. 2:16 or the going from bad to worse of 2 Tim. 3:13.

3. *The prokopē of the Community and the Gospel.* The NT gives the term a distinctive turn relative to the community and the gospel. In Phil. 1:25 the *prokopē* might stand alone and denote spiritual advance, or (with joy) it might go with faith and denote advance in faith. Although there is only one saving faith (Eph. 4:5), there are different measures or stages of faith (Mk. 4:24-25; Rom. 12:3), and there may thus be progress in it (Lk. 17:5; 2 Th. 1:3). If Paul stays alive, he may help to promote this progress in faith, although the Spirit, of course, is the ultimate force behind it. If Paul's life serves the *prokopē* of faith, his suffering serves that of the gospel in 1:12. As a prisoner he helps to spread the gospel among pagans and to confirm it in Christians, so that there is both outer and inner advance.

4. *The prokopē of Heresy.* Over against the gospel, heresy and its teachers also make progress. Nourished by demonic forces, error spreads like a cancer (2 Tim. 2:17). Its power is that of deceit and seduction (3:13). It leads away from God (2:16) to the depth of perdition (3:13). The threefold use of the term in 2 Tim. 2:16-3:13 is perhaps the author's answer to the claim of false teachers that they are progressive theologians. The progress of heresy is part of the multiplying of wickedness (Mt. 24:12) and the eschatological tribulation, but it is not without a limit (2 Tim. 3:9).

5. *The prokopē of the Acons.* Eschatological overtones are plain in Rom. 13:12. The passing of the night signifies the march of time. We are still in the ambivalent period of the already and the not yet. The night is reaching the dark period before the dawn, but it is also almost over; the time has come to wake up. The NT leaves no room here for the thought of human progress. As the history of the world, history has no teleology of its own. Only in the light of the gospel may one see a divinely ordained *prokopē*.

B. The Group in the Early Church.

1. *Apostolic Fathers and Apologists.* In these writers there is no specific or theological use. In 2 Clem. 17.3 the exhortation reflects a more legal understanding of the Christian life. In the Apologists the use is mostly everyday (cf. Justin *Dialogue* 11.5). More philosophical usage occurs only in Justin *Dialogue* 2.6. Irenaeus speaks of progress to God (*Against Heresies* 4.11.2) but he contests the view of development held by the Gnostics, who think of themselves as progressives.

2. *Clement of Alexandria.* Clement makes considerable use of both verb and noun, giving the idea broader significance than Philo but also giving it a fuller biblical content as he subjects Stoic and Platonic ideas to the NT. He uses *prokopē* for ascent but also for "step" and "highest step," then for "rank in heaven," embracing Christ's exaltation and the angelic hierarchy. For Clement endless progress is a basic principle of creation. Eternal life is eternal progress. The principle embraces all peoples, but God leads to perfection through the Christian faith. The starting point is the desire for change, but the power of true progress is faith. Discipline and instruction further progress, but God is its real giver and Christ supplies the motive power. On the Greek side culture serves progress but the gospel is the proper sphere of ascent, and philosophy must merge into it to achieve its goal. This goal may be variously described as

5. Consecutively, the use with the accusative denotes "up to" or "so that," e.g., corresponding to" (cf. Lk. 12:47; Mt. 19:8).

e.g., Mt. 6:1, or elliptically, e.g., Lk. 14:32; Jn. 13:28; b. expresses "attaining or sake of," e.g., Jn. 11:4; Acts 3:10; Rom. 15:2; 1 Cor. 7:35, often with an infinitive, 4. Finally, *pros* a. denotes the aim of an action, "with a view to" or even "for the 12:10), usually with a future reference.

(Lk. 24:29); b. a period, e.g., "for a while" (Lk. 8:13), "for a few days" (Heb. 3. Temporally, *pros* with the accusative expresses a. approach to a point in time (Lk. 5:30; Acts 6:1), or neutral (Acts 24:16).

verbs or nouns expressing an attitude, either friendly (2 Cor. 3:4; 2 Tim. 2:24), hostile of praying or blaspheming; with God or Jesus as object, Acts 8:24; Rev. 13:6); b. with reference to God's direct address and hence the assigning of a definite position or task, Rom. 10:21; Heb. 1:8; in the phrase *pros ti*, "with reference to," Lk. 18:1; with verbs, to denote "saying something to someone" (e.g., Lk. 1:13; Acts 1:7; with a special reference to God's direct address and hence the assigning of a definite position or task, 2. Psychologically, in the sense "to," "toward," *pros* occurs with verbs of speaking to denote "saying something to someone" (e.g., Lk. 1:13; Acts 1:7; with a special reference to God's direct address and hence the assigning of a definite position or task, 3:31; without the verb of speaking, Acts 10:33).

of sending and speaking to denote bringing or imparting a message (Mt. 27:19; Mk. 2 Cor. 7:12; the formulas in Mk. 2:2; Rom. 15:17; Mt. 27:4); d. with associated verbs without a verb (cf. Mt. 13:56), sometimes with an assumed movement (Mt. 26:18; Mk. 1:33; 11:4; 14:54; Mt. 3:10), although loosely the same idea may be present to idols (1 Cor. 12:2); c. passively with a verb of motion denoting "at" or "by" (cf. Eph. 2:18), or turning to the Lord or to God (2 Cor. 3:16; 1 Th. 1:9), or adherence on the cross draws people to himself (Jn. 12:32), or when there is access to the Father bringing, leading, etc., often in the NT with theological significance, e.g., when Jesus toward, occurs a. with an intransitive verb, e.g., going to or entering (but not with a mystical sense; cf. Rev. 3:20; Jn. 7:33); b. with a transitive verb, e.g., sending, 1. Spatially, the common use of *pros* with the accusative, expressing movement toward, occurs a. with an intransitive verb, e.g., going to or entering (but not with bringing, leading, etc., often in the NT with theological significance, e.g., when Jesus on the cross draws people to himself (Jn. 12:32), or when there is access to the Father to idols (1 Cor. 12:2); c. passively with a verb of motion denoting "at" or "by" (cf. Mk. 1:33; 11:4; 14:54; Mt. 3:10), although loosely the same idea may be present without a verb (cf. Mt. 13:56), sometimes with an assumed movement (Mt. 26:18; 2 Cor. 7:12; the formulas in Mk. 2:2; Rom. 15:17; Mt. 27:4); d. with associated verbs of sending and speaking to denote bringing or imparting a message (Mt. 27:19; Mk. 3:31; without the verb of speaking, Acts 10:33).

C. With Accusative.

2. Quantitatively it means "besides," but this use does not occur in the NT.

and b. direction, "to,"

1. Spatially *pros* with the dative denotes a. place, "before," "at," "by," or "about," B. With Dative.

A. With Genitive. The general sense of *pros* is "before." With the genitive it normally expresses going out "from," but in the one use in Acts 27:34 it has the transferred sense of "being essential for" (cf. 1 Clem. 20:10).

pros [before, at, near, toward, etc.]

prókritma → *krino*; *prókryōō* → *kyrōō*; *prōlambanō* → *lambanō*; *promartyromai* → *martyrs*; *promerimnāō* → *merimnāō*; *pronoō*, *prōnoia* → *noō*; *proorōō* → *hortō*; *proorizō* → *hortō*; *propāschō* → *pāschō*

→ *auxano*, *perissenoō*, *plethynō*, *proōgō*, *teleioō*

[G. STÄHLIN, VI, 703-19] heavenly destiny. seeks its progress in perfection and rank in the world to come with its gradations of NT influence is decisive in this view of progress. The progress that Clement finally virtue, the vision of God, immortality, perfection, knowledge, etc. In the long run

"white enough for harvest" in Jn. 4:35, leading "to the satisfaction of the flesh" in Col. 2:23, "to the point of envy" in Jms. 4:5, "resulting in death" in 1 Jn. 5:16, "to the point of lust" in Mt. 5:28. [B. REICKE, VI, 720-25]

prosaō, prosagōgē → *agōgē; prosanatithēmi* → *anathēmī; prosdōmai* → *deomaī; prosdēchōmai* → *dēchōmaī*

prosdokāō [to wait for, expect], **prosdokia** [expectation]

A. Outside the NT.
1. The word *prosdokāō* means "to wait or look for," "to expect," with some tension of fear and hope. The noun means "expectation" of either good or bad.
2. In the LXX the focus is on God and his acts. Thus it speaks of hoping in God (Ps. 104:27), in his salvation (119:166), in his mercy (Wis. 12:22), in the resurrection (2 Macc. 7:14). But this applies only to the verb; of nine instances of the noun, only Gen. 49:10 and Ps. 119:116 relate to God.

B. The NT.
1 a. In the NT the verb often denotes eschatological hope. Thus in Mt. 11:3 and Lk. 7:19-20 the question is whether Jesus fulfils the messianic hope.
b. In Mt. 24:50; Lk. 12:46; 2 Pet. 3:12ff. the returning Christ is the object of expectation. In 2 Pet. 3:12 and 14 the participles have an indicative and causal character. Waiting for the day of God, believers live holy lives. Hence *prosdokan* is projected against psychological disintegration and oriented to the hope of salvation.
2. In Lk. 21:26 the noun has the Hellenistic sense of "fearful expectation," and in Acts 12:11 it refers to the expectations of the Jewish people on the arrest of Peter.

C. The Apostolic Fathers. Except in *Hermas Visions* 3.11.3 and *Diog.* 9.2, *prosdokāō* in the apostolic fathers always refers to divine blessings. The noun does not occur. Of the Apologists Justin makes frequent use of the group in connection with OT and NT promises (e.g., *Dialogue* 52.1; 120.3). [C. MAURER, VI, 725-27]

proserchōmaī → *erchōmaī; proserchōmaī, proseuchē* → *euchōmaī*

A. Occurrence. This word has been found only in Jewish and Christian writings, although *epēlyts* and *epēlytes* (*epēlytos*) are found in the same sense in secular Greek.

B. The Alien in the OT. There are two classes of aliens in the OT, visitors (Dt. 14:21) and temporary or permanent residents (Ex. 12:49). The former have no rights and are outside the national and cultic fellowship. The latter are under protection and enjoy personal freedom but have no independent status. Ex. 22:20ff. insures them of God's interest, and Ex. 23:9 appeals to Israel's experience in Egypt. Aliens must keep the sabbath (Ex. 20:10), for, being in the land, they are set in a religious relationship. As the sense of election develops, and hence the distinction from other peoples, resident aliens are drawn into the cultic fellowship. Dt. 5:14; 16:10-11, 13-14 require that they keep the festivals, although they may keep the Passover only if they are

1. *The Term.* The rabbis now use the OT term for full Gentile converts to Judaism. Distinction is made between false proselytes, who seek personal advantage, and true proselytes, who become Jews by conviction and keep the whole law (as distinct from those who attend worship and keep the Noachic law).

2. *The Attitude.* Some rabbis encourage proselytes, others at first treat them with caution. When conversion is made almost impossible under Hadrian they are welcomed, for only those who are sincerely motivated take the risk. Later a less favorable

III. Rabbinic Judaism.

II. *Later Palestinian Judaism.* In later Palestinian Judaism the proselyte and the resident alien are much the same; the latter term has lost its sociological sense. Full conversion is more important in Palestine. Those who wish to come over to Judaism must accept the law in its entirety, or they are still Gentiles. Among older proselytes we find such illustrious groups as the Herod family and King Izates of Adiabene and his mother and brother. A certain Simon who played a great role as a guerrilla in the first Jewish war was also known as *ho (ton) Giōra*; his father was a proselyte. In the Apocrypha Tob. 1:8 refers to alms that are given to proselytes. The Damascus Document mentions the four orders of priests, Levites, Israelites, and *gerim* (Qumran has only the first three). The *gerim* here are full proselytes, not just resident aliens. As Syr. Bar. 41:4 puts it, they are those who have forsaken their vain life and found refuge beneath God's wings (cf. also 42:5).

4. Jewish inscriptions refer to proselytes, but only in one instance from Palestine. True proselytes may be buried among Jews, having separated themselves from every-thing Gentile. They are fully integrated into the community and sometimes have new Jewish names. In Italy there are more women than men, for full conversion is easier for women; we also find slaves and adopted children, for whom conversion brings advantages. Restrictive legislation, e.g., under Hadrian, might have affected the distribution. Some inscriptions refer to God-fearers (*theosebēs*; Lat. *mentens*).

3. Josephus avoids *proselutos*, which his readers would not understand, but he uses other terms for full converts to Judaism as distinct from God-fearers.

2. Philo develops the new understanding of the OT term, although he prefers *epēlytēs* or *epēlytes* (*epēlytos*) to the less familiar *proselutos*. He defines *proselutos* as one who presupposes circumcision, although Philo stresses the need to circumcise lusts and passions.

Linguistically 1. the LXX uses *proselutos* 77 times for the resident alien, in eleven instances using *parōikos*, twice *g(e)lōtas*, and once *xēnos*.

1. *Hellenistic Judaism.* The final development of proselyte as a technical term takes place in dispersion Judaism. This provides a different sociological structure in which Jews live among non-Jews, learn non-Jewish culture, and commence a Jewish mission. The relatively few who fully accept Judaism and are circumcised are called *proselutoi*. Religiously, but not sociologically, they are like resident aliens. Many more Gentiles accept OT monotheism and keep some parts of the cultic law but are not circumcised; these are God-fearers (*sebōmenoi* or *phoboumenoi ton theon*). Hellenistic Jews regard it as more important that Gentiles should believe in God and follow his ethical commands than that they should be circumcised.

C. *proselutos* in Later Judaism.

AlIens, then, are much like later proselytes, except that they have to be circumcised; hence a sociological difference remains.

attitude manifests itself again in the view that proselytes delay the coming of the Messiah, or that no more proselytes will be received when the Messiah comes.

3. *The Reception.* The rite of reception consists of circumcision, baptism, and a sacrifice. Circumcision is the oldest part. The precise age and original meaning and form of baptism are unknown. It is perhaps at first a cultic purification but later it is a fixed public rite of admission involving instruction in the law. The offering lapsed with the destruction of the temple. Rabbis find a basis for the three conditions in the conditions of the Sinai covenant in Ex. 12:48; 24:5; 19:10. When the conditions are fulfilled, converts are regarded as in every respect Jews.

4. *Legal Position.* Being like newborn children, proselytes cannot be held guilty of Gentile transgressions. Children begotten before conversion cannot be heirs even if they are converted with their parents. Converts may inherit from Gentile fathers so long as no idolatry is involved. The OT laws of incest apply to former Gentile marriages only insofar as Gentile law agrees with them. Women proselytes may not marry priests under the ruling of Lev. 21:13-14, although only on suspicion of fornication, so that the rule does not apply to girls converted under three years of age. Rules providing help for resident aliens (Lev. 19:10) are applied to proselytes.

5. *Non-Jews.* The rabbis apply to Gentiles who keep the Noachic commands the sociological term that the OT uses for resident aliens. These include the God-fearers, who are sometimes favorably viewed as righteous people who have a share in the world to come. In general, however, the rabbis are not content to have uncircumcised Gentiles as loose adherents. The point is made that they cannot learn the law if they are not already circumcised. They are thus regarded as fully Gentile if they do not take the step of full conversion 12 months after accepting the Noachic law.

D. The NT.

1. *proselytos.*

1. Of the four NT instances, the first is in Mt. 23:15, where Jesus denounces the legalistic missionary work of the Pharisees, who are not content with loose adherence but make hypocrites by imposing strict legal observance.

2. Acts 2:11 lists proselytes among the dispersion groups present in Jerusalem for the feast. Proselytes and Jews are terms that denote the religious position of those who come from the geographical locations also mentioned.

3. Since in 6:1 *Hellenistai* means Jews of Hellenistic origin, Nicolaus as a *proselytos* is distinguished from the other six; he is a convert from paganism who has come to Jerusalem from Antioch.

4. Acts 13:43 lists among those who follow the apostles God-fearing proselytes. This is a unique combination even in Acts and raises the question whether *sebomenoi* or *proselytoi* is the technical term. If the former, *proselytoi* is materially incorrect; if the latter, *sebomenoi* has some such sense as "devout."

II. *sebomenoi* (*phoboumenoi*) *ton theon.*

1. These phrases occur in Acts—*phoboumenoi* in the first section, *sebomenoi* in the second. Some Palestinian Christians seem to have thought at first that salvation was only for full Jews (cf. Acts 11:3, where Peter is charged for associating with the *phoboumenos* Cornelius, and 11:19, where the Palestinian missionaries at first preach only to Jews, although some, who belong to Cyprus and Cyrene, preach to *Hellenes*, or *sebomenoi*, as well [v. 20]).

2. Paul first preaches in the synagogues to Jews, i.e., full members of the Jewish people by birth or conversion, and *Hellenes*, i.e., God-fearing Gentiles who attend

B. The OT and Judaism.

I. *Equivalents*. There are various Hebrew equivalents with such senses as "causing to fall," "pushing," "striking," also "falling" or "stumbling."

II. *Metaphors*. Two metaphors are associated with the group, 1. that of the way, and 2. that of the stone, but the two may also be combined (Prov. 4:12; Lam. 3:9; Mt. 16:23). *proskomma* are usually harmful obstacles in contrast to the smooth ways of the righteous, but they may also be a mark of the right way (cf. Mt. 7:13-14).

III. *Theological Use*.

1 a. Often used in connection with the doctrine of retribution, the group denotes idolatry as a stumbling block resulting in destruction.

b. Even apart from idols, falling is a punishment for disobedience. God himself may be the cause of falling (cf. Is. 59:10) as the people does not rely on him. In Prov. 4:19 unrighteous individuals fall in the darkness of their ignorance.

c. Specifically in Is. 8:14 God is a rock of stumbling and a snare, although he is

A. Usage.

I. *proskopto*. Literally, this word means "to strike," "to dash against." Intransitively it means "to stumble against," "bump," "slip," "fall," "suffer harm," "perish."

2. In a transferred sense, *proskopto* means "to give offense," "to cause displeasure," or "to take offense," "to be annoyed or enraged," "to experience displeasure."

II. *proskomma*.

1. This noun may denote the result of falling, hence "damage," "wound," "bump," or more generally "hurt," "destruction," "ruin," and morally "fall," "sin."

2. It may also denote a quality as in the phrase "stone of stumbling."

3. Finally, it may indicate a cause of hurt, e.g., an "obstacle," or more generally a cause of ruin, e.g., a "hindrance" to faith, a "temptation" that causes a fall into sin.

III. *proskope*. This rare verbal noun usually denotes 1. "taking offense," "aversion," "irritation," "antipathy." It may also be used 2. for "cause of falling or taking offense," "reason for antipathy."

IV. *aproskopos*. This rare and late verbal adjective means 1. "not causing to fall," "not stumbling," "intact," and 2. "not giving offense," "inoffensive," "blameless," "not taking offense" (e.g., a clear conscience).

<p><i>proskopto</i> [to strike, stumble against, give offense], <i>proskomma</i> [fall, stone of stumbling], <i>proskope</i> [taking or giving offense], <i>aproskopos</i> [not taking or giving offense]</p>

proskaitros → *kaitros*; *proskaleo* → *kaleo*; *proskartareo*, *proskartareō*, *proskartareō* → *kartareo*; *prosklairo* → *klairo*; *proskollao* → *kollao*

[K. G. KUHN, VI, 727-44]

the existing situation and supports the historicity of the accounts.

17:4). His main success seems to be among the God-fearers. Paul does not demand circumcision, but monotheism is not enough; faith in Christ is necessary to salvation (13:39). The preaching of Christ stirs up Jewish opposition and leads Paul, e.g., in Corinth, to go to God-fearing Gentiles (18:6). The usage in Acts conforms exactly to Jewish worship (cf. Acts 14:1; 18:4; 19:10; also 13:16; 26; 16:14; 17:17; 18:7; also

also a rock of refuge, so that the rock depicts both his wrath and his grace just as his action means either salvation or perdition (cf. Ps. 18:25ff.; 1 Cor. 1:23-24).
d. Only outside the canon is the devil a cause of destruction (Test. Reub. 4:7).
e. Only rarely in the Wisdom literature does a nonsupernatural power cause destruction (cf. gold and wine in Sir. 31:7).
2. It is arguable whether the group is used in the LXX for temptation and falling into sin. Is. 29:21 and Sir. 17:25 might be cited in this connection. On the other hand, the Hebrew equivalents in the rabbis often have this sense (cf. also Qumran).

C. The NT.

1. The OT Basis.

1. The NT follows the OT in the form of quotations, e.g., Mt. 4:6; Rom. 9:32-33.
2. It also adopts similar expressions (cf. Rom. 14:13, 21; 1 Cor. 8:9). The main difference in the NT is that unbelief rather than disobedience is now a cause of eternal spiritual perdition, not just temporal destruction. External injury is in view in Mt. 4:6, and cf. the meaning "offense," but spiritual injury is the primary reference in, e.g., Rom. 14:13; 1 Cor. 10:32; 2 Cor. 6:3.

II. Specific NT Use.

1. Jesus and Falling.

a. In Mt. 4:6-7 the tempter fails to mention that the promise is for those who trust in God. He thus seeks to make Jesus into one who tempts God, using the very promise to try to bring about a fall. As a literal fall this would destroy Jesus at the outset. As a spiritual fall, it would be deeper and more fateful than that of Adam.
b. The metaphor of the way is present in Jn. 11:9-10. One does not stumble and fall in the light of day. There is perhaps an allusion here to the approaching passion of Jesus, i.e., his fall into death.

2. Falling in Faith.

a. (a) Humans may be the cause of falling by others. Thus the valid freedom of the strong at Rome and Corinth (Rom. 14:21; 1 Cor. 8:9) can be a stumbling block to the weak, who see in it a compromise with the pagan world. Love, then, demands renunciation of the freedom lest it cause others to fall.
(b) It is a principle for all Christians (1 Cor. 10:32) that they should not give offense either to believers or to those outside. This does not mean simply that they should be pleasant to others. It means that they should do nothing to weaken their faith or to keep them from faith. For himself Paul puts no obstacle in the way of others (2 Cor. 6:3). He tries not to do anything that will bring reproach on the apostolic ministry. His concern is again for the salvation of those among whom he works.
b. Rom. 9:32-33 and 1 Pet. 2:6ff. apply Is. 8:14 and 28:16 to Christ, although in different contexts and combinations. In Romans Israel stumbles on Christ, while in 1 Peter Christ is primarily a precious stone for the elect. Israel stumbles because she has a wrong view of salvation and fails to see in Jesus the Messiah. In 1 Peter the stone supports the building but is a danger to those who stumble over it, so that one must either be built into the divine building or fall on it by taking offense and failing to believe. In both passages Christ has a twofold effect. By means of God's concealed revelation in him, with its justification of the sinner, the summons goes out which leads either to salvation in faith or to perdition in unbelief. God himself has laid the stone and given it this function.
c. In Phil. 1:10 being *aprovskopos* is an eschatological goal. The meaning might be either "blameless," "without offense for God," or "not falling" (cf. Jude 24). The

he tends to restrict *proskynēin* to Gentile worship, to avoid the term with a human 2. Josephus follows the LXX in his use of the term for worship and respect. Yet it is impossible where there is no image of God.

is impossible where there is no image of God. This is partly due to the Hebrew, but partly to the fact that transitive kissing 5:12. The LXX prefers the dative or a preposition to the Greek transitive and accusative. of the dramatic action in Esther. Obedience is always intended except later in 4 Macc. legality of the purchase. Mordecai's refusal to do *proskynēsis* to Haman is the focus (cf. Gen. 18:2; 19:1). In Gen. 23:7, 12 observance of the formalities stresses the regard, it also suggests that those thus honored are in some way God's instruments rulers, to the prophets, and to the shade of Samuel (Saul). While it may express Israel or of false gods. *proskynēin* may also be directed to angels, to the righteous, to serve," and "to worship." Most of the instances relate to veneration of the God of 1. The LXX uses the term for various words meaning "to bow," "to kiss," "to

B. Jewish Understanding.

A. Meaning for the Greeks. Usually connected with the Old High German *Kuss*, although in different ways, *proskynēō* is an ancient term for reverent adoration of gods, which in the case of chthonic deities would mean stooping to kiss the earth. The Greeks abandon the outward gesture but keep the term for the inner attitude. Later the word takes on a much more general sense expressing love and respect.

proskynēō.

proskynēō [to bow down, worship], *proskynētēs* [worshipper]

→ *lithos, pétros, píptō, skándalon*

faith of those set under their direction. [G. STÄHLIN, VI, 745-58] focus is more on the threat to the reputation of officebearers than on the threat to the and *aproskōpos* is common for "blameless service" (1 Clem. 20:10; cf. 61.1). The also Justin *Apology* 1.52.10). But the main sense is "(giving) offense" (1 Clem. 21.5), of stumbling is present in the metaphor of the two ways (cf. *Hermas Mandates* 6.1.3-4; D. The Early Church. The NT use is less prominent in early writings. The thought

has, then, an authentic ring.

Paul's concern for the conscience is apparent in Rom. 14 and 1 Cor. 8; the statement either in the sense of a quiet conscience or an unharmed conscience (cf. 2 Tim. 1:3).

b. The thought of a conscience that takes no offense is clearly present in Acts 24:16 group, in two different senses in the same passage (cf. *krinō* in 14:13). (cf. v. 23). It is not uncommon for Paul to use the same words, or words of the same view accords better with the theme of the cleavage between conduct and conscience. If the first view is right, *proskōmma* agrees with the *proskōpio* of v. 21. But the second. The reference might be to falling in faith, or it might be to giving offense to conscience. a. In Rom. 14:20 the subject of the section is faith in its relation to conscience.

3. *Offense of Conscience* (Rom. 14:20; Acts 24:16).

that if the goal is attained the praise and glory are God's alone. judgment. It is important that this is possible only through Christ or his Spirit, and 1:18. Paul's prayer is that he may not cause the Philippians to stumble on the path of faith, that they might not slip and fall now, and that they will thus stand in the context suggests that what is in view is much the same as "being saved" in 1 Cor.

to strike, stumble against, give offense

proskōpto

reference when speaking of the Jews of his own day, and to use it in relation to the temple and the law in the sense of respect rather than worship (for even the Romans respect the holy place; *Jewish War* 5.402).

3. Philo's usage is mostly secular rather than religious except when he censures the worship of wealth or various forms of idolatry in city life. He accepts *proskynēō* to others as a form of respect but is critical of *proskynēō* to the emperor as a contradiction of ancient Roman freedom. He, too, speaks of a *proskynēō* directed to the temple, Scripture, and the Day of Atonement.

4. In rabbinic Judaism *proskynēō* is an attitude in prayer (although standing is more customary). It may also be a means of showing respect to rabbis as those who are in a close relation to God because of their study of the law.

C. The NT.

1. The NT uses *proskynēō* only in relation to a divine object. Even Mt. 18:26 is no true exception, for in view of the importance of *proskynēō* in Matthew (cf. 8:2; 9:18; 14:33; 15:25; 20:2) the divine king plainly stands behind the king of the parable. Thus when those who seek help from Jesus fall at his feet, this is more than a gesture of respect. The wise men bow in worship (Mt. 2:2, 11). The tempter seeks the worship that belongs to God (4:9-10). The disciples worship Jesus when they begin to grasp his divine sonship (14:33) and when they meet the risen Lord (28:9). The thought of God's transcendence forbids any weakening of the term in the NT. Peter rejects *proskynēō* in Acts 10:25-26. Even the angel forbids it in Rev. 19:10. The gesture is expressly mentioned in Acts 10:25.

2. In Jn. 4:20ff. *proskynēō* seems to have a wholly figurative sense. Yet the act of worship stands in the background. What Jesus says is that there is no one place to worship. The concrete act is lifted up into the sphere of spirit and truth which now controls it. This does not mean a total spiritualizing of worship but the possibility of true worship at all times and in all places.

3. The worship of heaven involves repeated *proskynēō*s (Rev. 4:10; 5:14; 7:11; 11:16; 19:4). Those who fear God (and those who worship the beast) are also *proskynōutes* (Rev. 11:1; 13:4). Those who worship Satan will finally bow down at the feet of the angel of the church of Philadelphia (3:9), and all nations shall come and worship God at the last day (15:4).

4. While *proskynēō* is common in the Gospels and Acts, and then again in Revelation, it occurs in the epistles only in Heb. 1:6; 11:21 and 1 Cor. 14:25. The last verse offers the only instance of *proskynēō* in the Christian community and it refers along OT lines to the unconditional subjection expressed by an unbeliever. Elsewhere we read of kneeling or raising hands in prayer (Acts 9:40; 1 Tim. 2:8), but the word *proskynēō* does not occur. Being a concrete term, *proskynēō* demands visible majesty. It is thus apposite only when the incarnate Christ is present or when the exalted Lord is again manifested.

D. The Early Church. The data in the apostolic fathers are much the same as in the NT. Mostly the reference is to pagan worship. Veneration of Christ is differentiated from the respect paid to martyrs in Mart. Pol. 17.3. Later the term is given very limited significance. Thus the Council of Nicea in 787 allows *proskynēō* to icons but reserves true *latreia* for the divine nature. The Greek accusative reappears alongside the more common dative, but with no consistent difference of sense.

1. Face. Occurring some 850 times or more in the LXX, *prosōpon* first means "face." Falling on the face is an expression of veneration (Gen. 17:3). Seeing a king's

I. The LXX.

B. The LXX and Later Jewish Usage.

3. Person. A further meaning is the person either socially or grammatically or, at a later time, legally.

2. Mask. The mask worn by actors resembles a face and is thus called a *prosōpon*. The role or part is then denoted by the term. Another use is for the anonymous opponent in a dialogue.

1. Face. The basic sense of *prosōpon* is "face," "countenance." The plural occurs in Homer and the tragedians, but later the singular takes over. Human faces, or at times those of the gods, are at issue, with only occasional exceptions. A wider sense is "personal appearance," "form," "figure." With *kata* "personal presence" is denoted. A figurative use is for a military front or the front of a building.

A. Greek Usage.

prosōpon.

prosōpon [face, countenance], *enprosōpōō* [to make a good showing], *prosōpōlēmpsia* [partiality], *prosōpōlēmpsiz* [one who shows partiality], *prosōpōlēmpōō* [to show partiality], *aprosōpōlēmpōōs* [impartially]

prospērō, prospōrō → *phērō*

1. Of uncertain etymology, this word means "fresh" (fruit etc.) or "new" (people or events); the adverb means "newly," "late," "recently."
2. The LXX has the usual senses of "fresh" and "new," but at times with the suggestion of illegitimate (new gods). The adverb means "just," "recently."
3. The NT uses the adjective only in Heb. 10:20 to describe the new way that Christ has opened up through the veil. By Christ's self-offering the community has the right of access to God. This is new compared to the old way into the holy of holies. It is also fresh in quality as compared to dead rites and ceremonies. The way leads via the event of redemption in Christ's life and death. Hence it is by his flesh, which is the very opposite of an obstacle on the way to God. The adverb occurs in Acts 18:2 in the sense of "shortly before."
[C. MAURER, VI, 766-67]

prospōphatos [new], *prospōphatos* [recently]

proslambanōmai, proslēmpsiz → *lambanō; prosmenō* → *menō; prostassō* → *tassō*

→ *aspazōmai, euchōmai, pōō*
1. Outside the NT this term occurs first only on an inscription from the third century A.D.
2. The one NT instance is in Jn. 4:23, where the reference is to "true worshippers, true being defined by "in spirit and truth."
[H. GREYVEN, VI, 758-66]

proskynētēs *proskynētēs*
worshipper

face means having an audience. The face of an animal is meant in Ezek. 1:10. "Appearance" is the sense in Gen. 40:7 (of a matter in 2 Sam. 14:20). The *prosōpon* denotes the whole person in 2 Sam. 17:11 (Absalom).
 2. *Front Side*: Like the Hebrew original, *prosōpon* may denote "surface" (Gen. 2:6), or "edge" (Eccl. 10:10), or "front" in prepositional phrases signifying movement to or from, e.g., with *apō* (from), *eis* (to or before), *ek* (from), *en* (before), *epi* (on), *kata* (before or over against), *meta* (with), and *prō* (before).

3. *God's Countenance*.

a. Frequently *prosōpon* denotes God's countenance in anthropomorphic expressions; God's lifting his countenance means grace and peace. Prayer is made that his face may shine on Israel (Num. 6:25). Hiding his face denotes withdrawal of grace (Dt. 32:20). In penal wrath God turns his face against sinners (Ps. 34:16). Seeing God's face is a special privilege (Gen. 32:3). Because of God's holiness it involves peril; hence even Moses sees God's glory only from behind (Ex. 32:23). God reveals himself through his word, not through seeing his face.

b. Various cultic expressions use the term. Thus "to see God's face" is to visit the sanctuary; believers seek God's face (Ps. 42:3; Zech. 8:21-22). The accent here is not on seeing God but on assurance of his presence and favor. In Ps. 105:4 seeking God's face is a daily procedure; it is a matter of supreme concern in Ps. 27:8. The holy bread is the bread of the *prosōpon* in 1 Sam. 21:6, i.e., the bread of the presence.

II. *Later Judaism*.

1. *Philo and Josephus*.

a. For Philo the face is the most important part of the body; it is controlled by the number seven. Philo refers often to God's face. Representing his essential being, it is hidden from us. At times Philo uses *prosōpon* for "person."

b. In Josephus we find the senses "face," "features," "role," and "person."
 2. *Pseudepigrapha and Rabbinic Works*. The pseudepigrapha speak of the faces of the righteous shining like the sun as God causes his light to shine on them. Their seventh joy will be to press on to see God's face. The rabbis say that all people see God's face at the hour of death. The wicked see it to receive punishment; the righteous see the face of the Shekinah. To see or greet the face of the Shekinah is also a rabbinic phrase for temple or (later) synagogue worship. Those who pray and study also greet God's face inasmuch as he draws near to them.

C. NT Usage.

1. *Face, prosōpon* often means "face" in the NT (cf. Mt. 6:16-17; Acts 16:5; Rev. 4:7). Falling on the face expresses veneration or respect (Mt. 17:6; Lk. 5:12). The faces of the angel (Rev. 10:1) and Jesus (Mt. 17:2) shine like the sun. The face of Moses has a passing radiance (2 Cor. 3:7ff.). For Paul the veil that he puts over it signifies the veil over the OT that conceals its true sense from Israel. Christians, however, see with uncovered face the glory of the Lord and are changed from glory to glory (cf. also 2 Cor. 4:6). Seeing the face means meeting a person in Acts 20:25, and knowing by face denotes personal knowledge in Gal. 1:22. Setting the face in a specific direction announces a firm resolve to follow a particular course. The phrase has great significance for the whole of salvation history in Lk. 9:51. At times the appearance of a person or object may be denoted, e.g., in Jms. 1:23; 1:11; Mt. 16:3. 2. *The Front Side*. As in the LXX *prosōpon* may denote the front, often with prep-ositions, e.g., *apō* (from, Acts 3:19; 5:4-5); *eis* (before, 2 Cor. 8:24), *en* (in, 2 Cor.

soon the idea of "one who predicts" also occurs. but it would seem that the original sense in Greek is "one who proclaims," although

A. Secular Greek.
1. Linguistic Aspects.

prophētēs [prophet], *prophētis* [prophetic], *prophēteuo* [to prophesy], *prophēteia* [prophecy], *prophētikos* [prophetic], *pseudoprophētēs* [false prophet]

prothēmi → *tithēmi*

3. The theme is treated by the apostolic fathers in Barn. 19:4; Did. 4:3; Pol. 6:1; 1 Clem. 1:3; Barn. 4:12. [E. LOHSE, VI, 768-80]

2. Following the OT, the NT has different expressions for showing respect of persons, e.g., in Mk. 12:14; Lk. 12:21; Jude 16. God, however, shows no partiality (Gal. 2:6). To express this thought the noun *prosōpōlempsia* is coined (Rom. 2:11; Eph. 6:9; Col. 3:25; Jms. 2:1). In the judgment Jews and Gentiles are treated alike. Over both employers and employees is a Lord who shows partiality to neither. Sinners will be repaid with no respect of persons. God opens salvation to the Gentiles too (Acts 10:34). Believers must be like God in their treatment of one another, not favoring the rich or despising the poor (Jms. 2:1). To show partiality is to commit sin and to fall under conviction by the law (2:9).

1. In the OT one finds various phrases that express respectful greeting or reception, e.g., bowing the face, lifting up the face. Out of these arises the idea of showing preference or partiality to certain people. God in contrast respects the face of no one (Dt. 10:17).

prosōpōlempsia, prosōpōlempēs, prosōpōlempō, aprosōpōlempōs.

only in Gal. 6:12 for "to make a good showing," "to stand well with others."

euprosōpōs. This word, meaning "to have a good appearance," occurs in the NT express must fix its meaning.

The fathers realize that the term is an inadequate one, so that what it is meant to important in the early stages, and the term receives its content from the discussions.

2. *Christology and Trinitarian Teaching.* The word *prosōpon* becomes a crucial one in debates about the person of Christ and the Trinity. The legal sense is not yet are found only in OT quotations, e.g., in 1 Clem. 18:9; 22:6.

1. *Apostolic Fathers.* No peculiarities occur in these authors. We find the normal meanings "face," "front," and "person," although references to God's countenance

D. Early Church Usage.

4. *Person.* This sense occurs in the NT only in 2 Cor. 1:11 ("many persons").

perfect vision and knowledge (1 Cor. 13:12).
in a mirror dimly, i.e., imperfectly, but we shall then see face to face, i.e., with 18:10. In the consummation God's servants will see his face (Rev. 22:4). We now see heavenly sanctuary. Angels watching over the little ones always see God's face in Mt. temple, so Christ in Heb. 9:24 appears before the face of God when he enters the

3. *God's Countenance.* As OT worshippers "see God's face" when they visit the

Mk. 1:2; Acts 13:24).
2:10; 5:12), *kata* (before, 2 Cor. 10:1, 7), *meta* (with, Acts 2:28), and *pro* (before,

2. The word *prophētēs* (from the end of the fifth century B.C.) is the feminine form. 3. The verb *prophēteō* has the twofold sense "to proclaim" and "to be an oracle prophet."
4. *prophēteia* denotes a. "ability to declare the divine will," b. "proclamation," and c. "prophetic office."
5. *prophētikos* means "belonging to a prophet," "prophetic."
6. In the word *pseudoprophētēs* the first part can be an object ("prophet of lies") or it may be adjectival ("false prophet").

II. Material Aspects.
I. Oracle Prophets.

a. Although the terms are found only from the fifth century B.C., the reality is much older. Thus compounds like *hypophētēs* refer to those who wait to hear the will of the gods declared, and then expound and proclaim it to those seeking advice. The exact process (e.g., the role of priestesses) is not wholly clear, but questions are put and answers are issued as divine decisions or directions relating to specific situations. b. The Delphic oracle brings the *prophētēs* group into specific use. Here the Pythia is stirred to maniac frenzy and then becomes the *prophētis* through whom the god speaks. The *prophētēs* plays a role too, probably as an interpreter of the words that are uttered ecstatically and enigmatically (cf. Plato). The *prophētēs* is not inspired as the Pythia is, but exercises rational discernment. The Pythia probably speaks in words, but the *prophētēs* must give these words form and convey them to the person seeking advice. The answers may be in hexameters but are mostly in prose, exclusively so later. The function of the oracle is to preserve standards of conduct, to preserve tradition, and to make a specific application, but the language, making heavy use of metaphors and riddles, is obscure and paradoxical. Apollo, the god of the oracle, may himself be called *Dios prophētēs* as the true *mantis* and the spokesman of Zeus. c. The process in the case of other oracles seems to be essentially the same as at Delphi.

d. A divergent use of the term *prophētēs* appears in Lucian in his satire on Alexander, who calls himself a *prophētēs* as a "divine man" who predicts events, heals the sick, etc., and is characterized by outlandish clothing, wild ecstasies, extravagant claims, and a readiness to pass on oracles unasked. e. Although the same person may be both *prophētēs* and *mantis*, the functions denoted by the two terms are different, for the *mantis* offers illumination and the *prophētēs* then declares it.

f. Inspiration manicism, which is exercised only by women in Greece but by men in Asia Minor, takes the form of ecstatic possession whereby the soul becomes an agent or zither of the god and reason is lost. g. In sum, prophets in the Greek world are people who declare things imparted by the gods in direct inspiration or through signs, their task being one of interpretation. Oracle prophets proclaim the will or counsel of the gods in answer to direct questions that cover the whole range of private, political, and cultic life. Human criteria control the selection of oracle prophets, who usually come from higher social classes, and even their inspiration tends to be induced by human initiative. Oracle prophets enjoy high esteem and have official positions, so that they may often be asked to lead delegations etc. In some cases the verb *prophēteō* may include stating and presenting the question.

This type of ecstatic prophecy may be found in Egypt too, and in the OT one may find the Spirit seizing Saul, musical instruments are used, and Saul takes off his clothes. 1. *Older Texts*. At first ecstatic features are to the fore (cf. 1 Sam. 10:5-6; 19:18ff.).

II. The Verb.

fixed usage.

or a passive one for "called" is debatable. The term, however, quickly acquires a and Arabic being favored. Whether the term is primarily an active one for "proclaimer" 1. *Derivation of nabî*. The derivation of the term is contested, links with Akkadian with only tenuous relationships between them.

prophetic groups on the one side and independent individual prophets on the other, the common *nabî* group covers only one side of prophecy. There also seem to be and to write a history of OT prophecy is difficult. The difficulty is even linguistic, for B. The OT. The picture of prophecy presented by the OT is by no means uniform,

it can pick up the most diverse contents. [H. KRÄMER, VI, 781-96]

d. Because of its formal character the *prophets* group is a useful one in translation; c. Because of its solemnity *prophets* can become a title of office.

called prophets.

prophets, but since these have a measure of independence, poets, too, can be religious element is usually clear. The most proper use is in relation to the oracle b. Since the group has a formal character, it can cover a wide sphere, although the us and us to the gods. The future aspect of the prefix is a late development.

prophetai of higher gods. Prophets have a mediatorial role, representing the gods to are not *prophetai* unless connected with an oracle, and demons or lesser gods may be and can cover a wide sphere. Yet its primary reference is religious. Historical seers a. The group is a solemn but formal one. It expresses the function of proclaiming

4. Summary.

for the cup at the symposium, for hunger as a warning of the need for food.

e. In poetry, too, the group comes into varied use for heralds of victors at the games, medicine. *prophets* may denote the study of history, or grammar as exegesis of the poets. d. The group finds philosophical use for those who lead inquiries, for spokesmen of *nous*, for those who teach a philosophy, for specialists in science, or for quacks in c. Officebearers outside the oracle also bear the title on inscriptions.

b. In Egypt members of the upper priestly class are given the title *prophets* in Greek for grasshoppers as prophets of the Muses, for leaders in cultic purification.

morally, for the frenzied heralds of Dionysus, for the heralds of the goddess of fate, a. The term *prophets* finds varied religious use for spokesmen who deplore im-

3. The Broader Use.

other people, expressing public opinion.

b. On occasion the poet may also be a *prophet* as a spokesman or advocate for him for the task.

who can mediate divine knowledge. He has a divinely imparted genius that equips play the mantric role and poets the prophetic role. The poet offers himself as a *prophet* is a chosen herald of wise sayings, lauding virtues and instructing in them. The Muses into him a divine voice. Pindar uses the term *prophets* to denote the link. The poet power to portray them. Hesiod regards himself as called by the Muses, who breathe and the human poet. The Muses have seen and know all things and give poets the a. In early Greek poetry one finds the belief in a link between the divine Muses

2. The Poet as Prophet.

recall Balaam (Num. 24:2) and the attempts of the priests of Baal to gain a hearing with cultic dancing and self-mutilation (1 Kgs. 18:26ff.). In 1 Kgs. 22:10-11 we first see the visible aspects and then the speaking.

2: *The Prophetic Books.* In these works the verb occurs only in Amos, Jeremiah, Ezekiel, Joel, and Zechariah. In Amos it denotes authentic speaking prophecy in 3:8; 7:15-16. The later use is similar (cf. Jer. 20:1; 23:16, etc.; Ezek. 6:2; 13:17, etc.; Joel 2:28 [general prophecy]; Zech. 13:2 [cutting off of false prophets]).

3: *The Chronicler.* The verb occurs in 2 Chr. 18:7ff. on the basis of 1 Kgs. 22:8ff. Cf. also 2 Chr. 20:37. In Ezra 5:1 the verb denotes the work of Haggai and Zechariah. In 1 Chr. 25:1, however, the temple musicians are said to prophesy with their lyres, harps, and cymbals—a distinctive usage.

III. The Noun.

1. *Prophetic Groups.* The history books refer to groups of prophets (1 Kgs. 18-19). Ahab consults these in 1 Kgs. 22. Elisha seems to be head of a prophetic fellowship with locations at Bethel, Jericho, and Gilgal (2 Kgs. 2-9). They meet together, hold common meals, preserve traditions, and live modestly, although they may marry and have their own homes (2 Kgs. 4:1ff.). We do not read of ecstatic features but find crisp oracular pronouncements (2 Kgs. 2:21; 3:16-17) which include political and eschatological sayings. The prophets at times oppose rulers and even anoint successors (cf. 2 Kgs. 9:3). During the later monarchy, however, we no longer read of such groups.

2. *Individuals.* The tradition concerning individuals is complex. Samuel is among the prophets (1 Sam. 19:18ff.) but also stands apart. Elisha is the lone survivor of a prophetic massacre (1 Kgs. 18:22) and, like Elisha, both acts individually and is associated with groups. Later, individuals are to the fore and are of very different types. The common feature is that they speak by God's commission (cf. 1 Sam. 3:19-20; 1 Kgs. 16:7, etc.). In the case of Gad, Jehu, Jonah, Huldah, and the anonymous prophet of 1 Kgs. 20:13ff. the only thing we know is that they come with a word from God (cf. 1 Sam. 22:5; 1 Kgs. 16:1ff.; 2 Kgs. 14:25; 22:14ff.). Gad and especially Nathan have an institutional connection but this does not imply dependence, for Gad proclaims God's judgment on David, and Nathan, although involved in political affairs, rebukes David sharply (2 Sam. 12). At times people may consult prophets (1 Sam. 28:6), but often they come unasked, in many cases with a message of judgment that is directed primarily to the royal house (2 Sam. 12:1ff. etc.), but will also affect all Israel, or in some instances a particular place like Bethel (1 Kgs. 13:2-3). Promises may also be issued (2 Sam. 7; 1 Kgs. 20:13, 28), or answers to prayers (2 Kgs. 20:5-6). Like the prophetic groups, the court prophets seem to have an institutional aspect, but there is no obvious relation between the two forms, and not all prophets fit into either. The connection between prophecy and the cultus is also not wholly clear. Samuel receives his call in the temple (1 Sam. 3), but his position is unusual. Nathan speaks to David about building the temple (2 Sam. 7:1ff.) but is not related to the cultus in any other way. Elisha battles Baal in the cultic sphere but has no official cultic functions. Elisha is consulted on the new moon or sabbath but plays no role in worship. The relationship is positive, but not close.

3. *Transferring of the Term to Earlier Figures.* The OT transfers the term to Abraham in connection with his intercession in Gen. 20:7. Aaron is a prophet for Moses in Ex. 7:1. Miriam prophesies in Ex. 20:1-2 to the accompaniment of timbrels and dancing. Moses is a prophet and more than a prophet (Num. 12:6ff.). A portion of his spirit can cause the 70 elders to prophesy (11:24-25). If there has been none like Moses since according to Dt. 34:10, a successor is promised in 18:15ff.; this prophet will

OT prophecy. The prophet must pass on the word that he receives. God sets his word

V. *Form and Content of Prophetic Proclamation.* The word is the decisive feature of

position at court (cf. Am. 7:12).

3. Another term for "seer" is Gad's title in 2 Sam. 24:11, perhaps denoting his

text explains that this was an older term for prophet.

2. "Seer" is a term for Samuel in 1 Sam. 9:11, 18-19 (cf. 1 Chr. 9:22 etc.). The

(1 Sam. 9:6ff.; 1 Kgs. 17:18-19). Moses is called a man of God in Dt. 33:1.

Elisha stories and seems to be a title of honor used by others in address or in reference

when it refers to someone who comes with a word from God. It is common in the

1. "Man of God" often means the same as prophet (1 Sam. 2:27ff.), particularly

IV. *Other Terms.*

are mostly mentioned in retrospect, and often the writing prophets are in view.

to Jeremiah. Prophecy does not seem to play as big a role after the exile. The prophets

and the validation of the prophets. Sir. 48:1 refers to Elijah as a prophet and 49:6-7

Haggai and Zechariah prophets. Sir. 36:20-21 prays for the fulfillment of prophecies

or refers to individual prophets. Neh. 6 and 9 mention prophets, and Ezr. 5:1-2 calls

(9:6), specifically mentioning Jeremiah (v. 2). Chronicles often speaks of the prophets

(v. 9), and that they gave misleading oracles (v. 14). Daniel refers to past prophets

that prophets were slain in the sanctuary (v. 20), that the prophets have no vision

prophets, and Ps. 74:9 complains that there are no longer any prophets. Lam. 2 says

6. *The Term in Other Works.* In Pss. 51 and 105:15 Nathan and Abraham are called

is proclaimed comes to pass or not is another test in 18:22.

criterion that a prophet is false if he speaks in the name of other gods. Whether what

a prophet who summons the people to idolatry is false. Dt. 18:20 offers the further

5. *The True and False Prophet in Deuteronomy.* Dt. 13:2ff. offers the criterion that

brings them into conflict with the popular view.

one of disaster. The real issue is that they carry a true word from God which often

that the distinction is not simply that the message of the writing prophets is always

institutional backing. Yet one should recall that Isaiah can also prophesy salvation, so

word of judgment that conflicts with the accepted tradition, which has, perhaps,

minimology but of message (Jer. 14:13-14; 28). A prophet like Jeremiah proclaims a

e. The real difference between the writing prophets and others is not one of ter-

6:13 etc.). It is not even conclusive that there is a definite prophetic profession as such.

and are, indeed, mentioned along with other national leaders (cf. Jer. 2:26 as well as

are often associated with priests, but who have no close connection with the cultus

d. The writing prophets thus find themselves in opposition to official prophets, who

Mic. 3:5ff.; Jer. 5:31; 6:13-14; 23:14; Zeph. 3:3-4; Ezek. 13:2ff.; Zech. 13:2ff.).

c. Yet what is said about other prophets is mostly polemical (cf. Hos. 4:5; Is. 3:1ff.;

2:11-12; 3:7).

b. The prophets sometimes use the term positively for others, usually in the plural

for he uses the verb in 7:15.

Jeremiah and Ezekiel. Later in Habakkuk, Haggai, and Zechariah the term occurs

Isaiah does not use it, but Hosea calls himself a prophet, and the title is common for

a. The writing prophets may be called prophets. Amos rejects the title (7:14), and

4. *The Prophetic Books.*

prophets in Judg. 4:4.

serve as a mediator and declare God's will to the people. Deborah is also called a

on Jeremiah's lips (Jer. 1:9): When God gives it, he must speak it (1:17): Judgment will fall on those who hamper him (5:13-14). God's word is said to come (2 Sam. 7:4): "Thus says the Lord" is a common prophetic formula (Ex. 4:22; 1 Sam. 10:18; 2 Sam. 7:5; Jeremiah and Ezekiel, but not Hosea, Joel, Jonah, Habakkuk, or Zephaniah). The content is mostly in the first person of God who gives the commission (cf. 2 Sam. 12:11; Am. 6:14, etc.). The saying is usually about an imminent act of salvation or judgment and is thus a promise or a threat. The reference may also be broadly eschatological, often with a messianic element (Jer. 11:1ff.). Threats are mostly directed against the whole people, sometimes against kings, priests, or prophets (2 Sam. 12:7ff.; Am. 7:17). The calamity may be war, exile, etc., or a natural disaster, e.g., famine, earthquake, or plague. The prophets are involuntary instruments of the word that they pass on. They show those whom they address their sin (cf. Jer. 6:27). Rebuke and calamity are closely related. The common charge is disregarding what God thinks right, including especially idolatry, trusting in foreign powers, and cultic abuses. Admonitions and warnings are part of prophecy in an effort to avert judgment (cf. the watchman's office in Ezek. 3:17 etc.). We also find prophetic intercession (Is. 37:1ff.; Jer. 7:16). Forms vary according to the different situations and needs. Thus disputations, legal pronouncements, salvation oracles, and songs may all be found. Visions occur (Is. 6; Jer. 1:4ff.; Ezek. 1ff.; Zech. 1-6; Am. 7:1ff.), but these usually culminate in a word from God. In symbolic acts (Is. 20:1ff. etc.) the prophets are drawn into their proclamation. Their personal lives are affected as they themselves become a sign (cf. Hos. 1; 3; Jer. 16:1ff.; Ezek. 24:15ff.). Personal involvement may take the form of martyrdom (Jer. 37-38; Is. 53).

VI. LXX Usage.

1. The LXX mostly uses *prophētes*, but for "seer" other terms might be used, e.g., *ho blepon* in 1 Chr. 9:22 or *ho horon* in 21:9.

2. Prophets is always *prophētes*.

3. For the late noun "prophecy" *prophēteia* is always used (cf. Neh. 6:12; Ezr. 6:14).

4. As regards the verb forms, the LXX indiscriminately uses *prophēteio* except in 1 Chr. 25:1-3.

5. An attempt at distinction occurs in Jeremiah with the use of *pseudoprophētes* for those who oppose Jeremiah.

C. Judaism in the Hellenistic-Roman Period.

1. Contemporary Prophecy.

1. Nonabbinic Witness.

a. In Zech. 13:2-3, 4ff. there is a sharp attack on contemporary prophets. On "that day" they will be accused by their parents and will set aside their hairy mantles. In view, perhaps, are ecstasies who wore the prophetic cloak as a guild sign. But the references to Dt. 13:5-6 and Am. 7:14 indicate that oracle-giving priests or cultic prophets might also be under attack.

b. Ps. 74:9 seems to suggest that true prophecy has now come to an end (cf. I Macc. 4:38, 46; 9:27; 14:41). Yet the permanent ruins of Ps. 74:3 point us to the destruction of Solomon's temple, so that the temporary silence of the prophets is more likely at issue. If so, the lament has no bearing on postexilic prophecy.

c. The lament of Azariah in Dan. 3:38 LXX also refers to the exilic period.

d. In the Epistle of Baruch prophets seem to be restricted to a canonical period of salvation, although only as "helpers," so that oracles might still be given.

2. I Macc. 4:46; 9:27; 14:41. In I Macc. 4:46 the stones of the old altar are left

statements find their basis in Scripture. He attacks a literal understanding of Scripture said. The terminology of Plato and the mysteries influences this depiction, but in which the prophet is a simple organ of the Spirit with no understanding of what is involved the four stages of raving, external stimulation, quietness, and divine seizure bear the prophetic Spirit. The way to prophetic experience is that of ecstasy, which says that according to Scripture all sages have a prophetic gift. The righteous, too, and a priestly people for all nations. Himself enjoying pneumatic experiences, Philo He rules the people which, with Abraham as its father, is the people of the prophets prophets. Moses is a bearer of revelation as ruler, lawgiver, priest, and prophet in one. law the starting point of the salvation event and depicts the patriarchs and Moses as wisdom that engenders prophecy in its direction of salvation history. Philo finds in the

2. *Prophecy in the Light of Alexandrian Theology*. In the Wisdom of Solomon it is appearance reminds us of Zech. 13:2ff. *Jewish War* 6.300ff. tells the story of a rough ecstatic (Jesus ben Ananias) whose of dreams is one form of the pneumatic experience (*Antiquities* 17.345ff.). Josephus Scripture, engage in purifications, and enter a state of ecstasy in which interpretation hidden meaning. In Josephus *Jewish War* 2.159 the Essenes are seen as they study teacher of righteousness has been granted understanding and brings to light their is a blind instrument of God who does not know the meaning of his words, but the tation and a glimpse into the future. In the Quran exegesis of Hab. 2:2 the prophet matic experience that includes fasting, prayer, mourning, and finally an angelic visi-

1. *Prophetic Experience in Palestinian Sources*. Dan. 9:1ff., 20ff. describes a pneu-

II. Historical Manifestations.

plays a big part in the revolts under Vespasian and Hadrian. an eschatologically oriented charismatic element, to which Pharisaism contributes, complete, for on the one side some rabbis are hostile to prophecy, while on the other with the orderly work of the Spirit in the wise men is achieved. Yet the fusion is not this whole development a combination of the eruptive work of the Spirit in the prophets law. The voice from heaven is a valid continuation of the lost Spirit of prophecy. In the law and no different in principle from the wise men whose sayings constitute oral come down to us in writing. As expositors of the law, the prophets are secondary to Prophets abound, but only those whom the law needs in its self-development have from that of Moses. The prophets are the earliest authorized expositors of the law. stages are actualized according to the divine plan. Thus all later prophecy derives prophets specifically to the law, which already contains the salvation history whose the present to a future general outpouring of the Spirit. Pharisaic rabbinism relates the adopts a similar schema in which there is movement from the age of prophecy through ecy departs and God declares his will directly by the voice from heaven. Josephus Zechariah, and Malachi as "the latter prophets." After this period the Spirit of proph- although with some extension to the immediate postexilic period, i.e., that of Haggai, of prophecy, is specifically at work up to the destruction of the temple in 587 B. C., period which coincides with the composition of the canon. The Holy Spirit, the Spirit

3. *The Rabbinic Tradition*. The rabbis restrict legitimate prophecy to a classical Hyrcanus as prophet, priest, and king. prophet, but others think that the story climaxes with the threefold office of John these verses some have argued that I Maccabees looks ahead to an eschatological appeared. In 14:41 Simon is appointed leader until an authentic prophet arises. From going through a time of affliction such as there had never been since a prophet last until a prophet arises who says what should be done with them. In 9:27 the people is

mainly because he favors its contemplative consideration under the direction of the

3. *Seers and Prophets.*

a. Various people emerge who claim to be prophets. Thus Josephus *Antiquities* 13.311ff. mentions a famous Essene seer called Simon, 15.373ff. tells the story of the Essene seer Menachem who has a gift of prediction, and 17.345ff. refers to another Simon who foretells the downfall of Archelaus of the house of Herod. Josephus also says that many Essenes have insight into divine things.

b. The Pharisees, too, have their prophets. *Antiquities* 17.43ff. mentions a prophetic group at Herod's court. Josephus himself has a dream in which he learns that an oracle which plays a big role prior to the Jewish War means disaster for Israel. Tradition has it that many rabbis are seers in different ways, e.g., Gamaliel II, Samuel, and Akiba, who in spite of opposition helped to stir up the revolt against Hadrian.

c. Apart from the Essenes and Pharisees there are other prophets of good and evil. Josephus in *Jewish War* 6.286 mentions a Zealot prophet during the temple revolt who proclaims imminent salvation. *Jewish War* 6.300ff. introduces Jesus ben Ananias who in A.D. 62 proclaims disaster to a prosperous Jerusalem, is arrested, and then after being released continues his unsettling ministry until he is himself killed during the siege. *4. The Ruler with the Threefold Office.* After the example of Moses there arises in the later postexilic period the priestly ruler who also has a prophetic gift. John Hyrcanus I (135-104 B.C.) is a ruler of this kind. He receives auditions in the temple and can predict the future (*Antiquities* 13.282-83, 300). He is thus an eschatological counterpart of Moses and of the paradisaical king; his task is to restore the ideal state to the whole of the human race. Qumran, however, seems to hold the kingly, priestly, and prophetic offices apart. The first two alone are messianic offices, the priest taking precedence over the king. The precise role of the prophet alongside the priest and king is hard to determine.

5. *Messianic Prophets.* Whereas the charismatic priest-king embodies present salvation, messianic prophets are oriented to the imminent future. They expect a miracle of accreditation that will initiate the new age. Since the new age will bring a re-actment of past salvation events, Moses and Joshua are their models. Josephus *Antiquities* 18.85ff. mentions a Samaritan who plays such a role, 20.97-98 tells the story of Theudas, 20.169ff. refers to an Egyptian prophet, and *Jewish War* 7.437ff. introduces a Zealot in Cyrene who after the Jewish War leads poorer people into the desert in search of signs. As late as the fifth century A.D. there are reports of a messianic movement in Crete in which someone who claims to be Moses stirs up many people to attempt a repetition of the march through the sea to the promised land, but disappears when they are drowned off the coast of Crete.

III. *The Apocalyptic Literature.* Apocalyptic, which has its roots in Iran, integrates the doctrine of two world epochs into the understanding of salvation history. It also follows the principle of offering history in future form by putting prophecies on the lips of figures from the past. The fact that the writing prophets relate their work to history facilitates this development. At times seers offer their own contemplations and experiences, but by and large these works relate to the prophetic manifestations of the period only by offering a basis for the belief of messianic prophets that they will initiate the new aeon.

IV. *The End of Prophecy.* There was never a purely prophetic age in Israel, for prophecy always has to contend with opposing trends, and it can also live on in constantly new forms. Yet after the defeat of A.D. 70 rabbinism establishes a new

the law (or Moses) (Mt. 11:13; Acts 26:22), as well as with the Psalms (Lk. 24:44). The writings are also called the prophets (Mk. 1:2). The prophets are combined with

3. The prophets write as well as speak (Mt. 2:5; Mk. 1:2; Rom. 1:2, etc.). Hence Mt. 13:35 is perhaps to the same effect, and cf. Jn. 12:38.

instruments of the Spirit. In 1 Pet. 1:11 the preexistent Christ speaks through them. prophets, or his speaking with them. In 2 Pet. 1:21 the prophets are involuntary 2:15). Heb. 1:1 uses *en* rather than *dia*, perhaps to denote God's presence in the

2. The OT prophets are the mouth through which God speaks (Acts 3:21; Mt. 1:22; and cf. Balaam in 2 Pet. 2:16.

Jonah (Mt. 12:39), with references to Hosea, Amos, Micah, Habakkuk, and Zechariah, Enoch (Jude 14), Elisha (Lk. 4:27), Jeremiah (Mt. 2:17), Daniel (Mt. 24:15), and 7:6; Lk. 3:4; Jn. 12:38; Acts 8:28), also Samuel (Acts 13:20), David (Acts 2:30),

1. Various OT prophets are mentioned in the NT, especially Isaiah (Mt. 3:3; Mk.

II. The OT Prophets.

entail false teaching.

true in 2 Pet. 2:1. The main stress, however, is on the false claim which will also in 1 Jn. 4:1ff. the false prophet is also one who proclaims what is false. The same is

or the content. Usually the claim is at issue (Mk. 13:22; Mt. 24:24; 1 Jn. 4:1). But three in Revelation. The context must decide whether the falsity refers to the claim

6. Of the eleven instances of *pseudoprophets* in the NT, three are in Matthew and

1:19, both times with reference to the OT prophets.

5. The adjective *prophetikos* qualifies *graphai* in Rom. 16:26 and *logos* in 2 Pet. 13:14), c. the authoritative direction (1 Tim. 1:18), and d. the work (Rev. 11:6).

4. Of the 19 instances of *propheta* seven are in Paul. The word carries the nuances of a. the gift (1 Cor. 12:10), b. the word (1 Cor. 14:6), often as a prediction (Mt.

10:46-47), f. "to have a prophetic gift" (Acts 21:9), and possibly g. "to act as a

teach, admonish, comfort" (1 Cor. 14:3, 31), e. "to glorify God ecstatically" (Acts

7:6; Lk. 1:67), c. "to bring to light something that is hidden" (Mk. 14:65), d. "to

a. "to proclaim a divinely imparted message" (1 Cor. 11:4-5), b. "to foretell" (Mk.

3. The verb *propheteuo* is more prominent in Paul (11 of 28 instances). It means

2. *prophets* occurs in the NT only in Lk. 2:36 (Anna) and Rev. 2:20 (Jezebel),

also be called the prophets.

sayer. Since the message of the OT prophets is contained in books, their writings may

heart (Lk. 7:39), but is essentially a proclaimer of the word, not a magician or sooth-

predict the future (cf. Acts 11:28), can know the past (Jn. 4:19), and can look into the

Gentile, the Cretan poet in Tit. 1:12, is called a *prophetes*. The biblical prophet can

proclaimer of a divinely inspired message. Apart from Balaam (2 Pet. 2:16), only one

times, mostly in Matthew, Luke, Acts, and John. The prophet is normally a biblical

1. In the NT *prophetes* is easily the most common term of the group. It occurs 144

D. Prophets and Prophecies in the NT.

1. Occurrence and Meaning of the Words.

[R. MEYER, VI, 812-28]

reconstruction of the synagogue under the domination of nominalistic rationalism. revolt under Hadrian brings the final suppression of the charismatic element and the patriarchy on the basis of the law and canon which begins to eliminate other move-

4. The prophets proclaim what is fulfilled in Christ (Rom. 1:2). The *pro-* has here the sense of telling in advance. All prophecy focuses on Christ (Jn. 1:45; Acts 3:24), who fulfils all God's promises (2 Cor. 1:20). They foretell his birth (Mt. 1:23), the return from Egypt (2:15), the work of the Baptist (Mk. 1:2), down to the resurrection (Lk. 18:31ff.), Pentecost (Acts 2:16), the parousia (2 Pet. 3:2), the judgment (Jude 14-15), and the new order (Acts 3:21). Rejection by Israel is also predicted (Mk. 7:6). The passion and resurrection are at the heart of their message (Mt. 26:56; Lk. 24:44ff.). Only God or the Spirit grants the true understanding of prophecy whereby the prophetic promise becomes the apostolic gospel (Rom. 1:1-2). Paul says only what Moses and the prophets foretold (Acts 26:22-23). The prophetic sayings have a reference to their own time (cf. Mt. 2:15 and Hos. 11:1; 2:17-18 and Jer. 31:15; Mk. 7:6 and Is. 29:13), but in the light of the fulfilment the NT sees predictions in their depictions.

5. The prophets do not merely foretell events but are also authorities supporting the truth of the word and work of Jesus (cf. Mk. 11:17; Jn. 6:45). They proclaim forgiveness to all believers in Christ's name (Acts 10:43). They justify the reception of Gentiles into the church (Acts 15:15).

6. The NT often refers to the persecution or execution of the prophets (Lk. 13:33-34; Mt. 23:31; Heb. 11:36-37). The disciples are their heirs in this regard (Mt. 5:12; cf. Jms. 5:10). Mt. 23:34 christianizes an apocryphal wisdom saying, and Acts 7:52 connects the persecution of the prophets with the crucifixion of Jesus.

III. Pre-Christian Prophets.

1. The NT refers to prophets at the beginning of the gospel story. Thus Zacharias utters a prophecy under the inspiration of the Spirit in Lk. 1:67ff.

2. Elizabeth also speaks prophetically in Lk. 1:41-42 and is thus enabled to recognize in Mary the mother of the Messiah.

3. The aged Simeon comes into the temple under the inspiration of the Spirit, having been told that he would see the Lord's Christ; hence he, too, speaks about the infant Jesus prophetically (Lk. 2:25ff.).

4. Anna is expressly called a prophetess in Lk. 2:36. As such, she proclaims Christ as the eschatological Savior (v. 38). Like the others, she is a pious Jew, and all four bear a close relation to the temple, thus denoting a harmony of temple and prophecy in this pre-Christian period.

IV. John the Baptist.

1. John the Baptist is everywhere called a prophet (Mk. 11:32; Mt. 11:9; Lk. 1:76; Jn. 1:25). Jesus, indeed, says that he is more than a prophet (Mt. 11:9).

2. The Synoptists describe his call, appearance, and preaching after the OT model. His call is like that of Jeremiah (Jer. 1:1-2; Lk. 3:1-2). He proclaims judgment and calls for conversion. He confronts the ruler like a true prophet (Mk. 6:17ff.; cf. 1 Sam. 15:10ff.; 2 Sam. 12:14ff.; 1 Kgs. 21:17ff.). He prophesies the mightier one who comes after him (Mk. 1:7-8). His baptism is perhaps a prophetic sign.

3. a. The Baptist has a messianic and eschatological character. This may be seen in Lk. 1:4ff., which shows that his birth and word and work usher in the time of eschatological salvation for the people.

b. His baptizing is the work of an eschatological prophet. It is not a mere rite of purification, nor is it proselyte baptism. It is a once-for-all action for all who will receive eschatological salvation as penitents. By his food and clothing he plainly comes from the desert like Moses, the eschatological redeemer of the old covenant (cf. 1 Cor.

typology to Moses; he is the prophet of the last days who brings salvation. follow (Mt. 8-9). In many of these stories and teachings Jesus is set in antithetical Mount (in which "But I say" replaces "Thus says the Lord"), and the miracles that in Mt. 11:5, the feeding of the crowds in Jn. 6, the teaching of the Sermon on the stories in Mt. 1-2, the 40 days in the wilderness in Mt. 4:2, the reply to the Baptist b. Various stories reflect the idea that Jesus is the prophet of Dt. 18:15 (cf. the birth 6:14; 7:40; Mk. 6:14; Mt. 21:11; Lk. 7:16; 24:19ff.; 1:68, 78.

5. a. Some NT verses depict Jesus as the promised prophet of the last time. Thus Peter and Stephen (Acts 3:22; 7:37) both refer to Dt. 18:15. One might also quote Jn. by Jesus is beyond dispute.

added later (e.g., in the passion predictions in Mk. 8:31), the authenticity of prediction Jn. 14:29; 16:4, etc.). Even though some scholars contend that details have been

d. He knows future events (Mk. 11:2; 14:13ff.; Mt. 26:21; Mk. 8:31; Lk. 13:33; c. He scans human thoughts (Mk. 2:5; Lk. 5:22; 6:8; 9:47; Jn. 2:24-25, etc.).

12:28; Lk. 10:21).

b. He has visions, auditions, and ecstatic experiences (Mk. 1:10-11; Lk. 10:18; Jn. 4. a. Like the OT prophets, Jesus utters promises and threats (Lk. 6:20ff., 24).

(Lk. 10:24). He fulfills the prophecies.

to be superior to the prophets (Mt. 12:41). He brings the new age that they foretold His passion continues the persecution of the prophets (Lk. 13:33). Yet he is also shown speaks with power (Mt. 7:29). He also performs symbolic actions (Mk. 11:13-14). them he calls for conversion (Mk. 1:15), censures mere externality in worship, and 3. Some verses compare Jesus to the biblical prophets (Lk. 9:8; Mt. 16:14). Like such knowledge in the conversation that follows.

should see that the woman is a sinner if he is a true prophet (Lk. 7:39). He displays associates prophecy with Jesus' knowledge of her past. Simon the Pharisee thinks Jesus 2. An ordinary prophet of the time is meant in Mk. 6:15. The Samaritan woman He does not call himself a prophet except perhaps in Lk. 13:33.

the man born blind (9:17). The disciples see in him a prophet (Lk. 24:19; Acts 3:22). (Mk. 6:15; Mt. 21:11, etc.), or individuals like the Samaritan woman (Jn. 4:19) and Lk. 7:16; Acts 3:22-23; Jn. 4:19; 6:14). Mostly it is the people that calls him a prophet 1. Jesus is seldom called a prophet in the NT (cf. Mk. 6:15; 8:28; Mt. 21:11, 46;

V. Jesus.

the last prophet before the Messiah (cf. Jn. 1:21, 23; Lk. 1:76; Mt. 11:10, 14). so. If John has eschatological significance, it is as the forerunner of the messianic age, Jesus. He is not himself the Messiah, although some of his disciples perhaps thought e. Other NT verses show that John's special position is that of the precursor of although strictly the meaning might be that they prophesied with reference to John.

ordinary prophet (cf. Lk. 16:16). Mt. 11:13 says that the prophets and the law prophesied until John. This carries the implication that the time of fulfillment has now come, d. The statements in Mt. 11:9, 11 confirm the fact that John is more than an MK. 6:14).

at work in Jesus indicates that they view them as an eschatological deliverer (cf. shatter the old order. The fact that some people think that he has risen again and is c. Herod, too, fears the Baptist as an eschatological prophet whose coming will it carries messianic associations for those who question him.

10:1ff.). Jn. 1:25 sees in the baptism a proof of the messianic nature of his ministry;

c. As in Judaism, messianic titles and functions merge into one another. Thus Jesus is the kingly as well as the prophetic Messiah in Jn. 6:14-15; Mt. 21:9ff. He is Christ as well as prophet in Acts 3:18ff.

d. If he never calls himself *the* prophet, this is in accord with the messianic secret; he might still have viewed himself as such. The NT probably does not use the term too frequently because Jewish Christians saw him merely as a second Moses. Again, the title prophet does not adequately represent his uniqueness; it thus yields to fuller titles like Son of Man, Lord, and Son of God.

VI. Church Prophets.

1. *The Nature of Primitive Christian Prophecy.* This prophecy is the utterance of charismatic preachers regarding the divine mysteries (1 Cor. 13:2), God's saving will (Eph. 3:5-6), future events (Acts 21:10-11; Rev. 22:6-7), and contemporary matters (Acts 13:1ff.; 1 Tim. 1:18). The prophets admonish, console, encourage, and censure (cf. 1 Cor. 14:3, 25).

2. *Comparison with OT Prophecy.* Similarities include the use of actions (Acts 21:10-11), prophetic style (11:11), and visions at calling (cf. Rev. 1:9ff.; 10:8ff.). A main difference is that, while there are some outstanding prophets, all members of the community are now called to prophesy (Acts 2:4, 16ff.; 4:31). Like the OT prophets, NT prophets disclose hidden things (Eph. 3:5) but enjoy less authority, since they are subject to the judgment of their brethren (Mt. 7:16). The divine of Revelation is closest to an OT prophet with his authoritative and decisively significant message (1:2-3; 19:9) which determines the destiny of those who accept or reject it (22:18-19).

3. *The Most Important Charisma.* Paul prefers prophecy to other gifts (1 Cor. 14:1; cf. 12:28-29; Eph. 4:11). The prophets Barnabas and Silas are leaders of the church (Acts 15:22, 32). The prophets also have a special place in Rev. 11:18; 16:6; 18:24; prophecy is here the revelation and testimony of Jesus Christ. Some prophets may be itinerants (cf. Acts 11:27-28 and 21:10), but this is not a general rule. Even prophecy is transitory (1 Cor. 13:8-9, 12). Paul does not call himself a prophet, although he speaks prophetically (1 Cor. 14:6; cf. Rom. 11:25ff.; 1 Cor. 15:51ff.; 1 Th. 4:13ff.; Acts 20:22-23; 27:22ff.).

4. *Ecstasy and Prophecy.* The NT never refers to exclusion of the individual ego even though prophecy has ecstatic features (cf. Acts 2:4ff.; 10:44ff.; Rev. 1:10; 4:2). Its chief mark is proclamation of God's word in which the speaker's personhood remains intact (1 Cor. 14). It stays on the sober ground of faith (cf. Rom. 12:6). God gives, and believers make responsible use of the gift.

5. *Glossolalia and Prophecy.* These two gifts of the Spirit have much in common (Acts 2:4, 17; 19:6). Yet prophecy ranks higher (1 Cor. 14:1ff.). It declares God's counsels openly (1 Cor. 14:5). Both gifts edify, but tongues edify only the speakers, prophecy the whole church (14:2-3). To those outside speakers in tongues seem to be mad, but in prophecy spiritual experience is presented in intelligible speech that all may understand (14:24-25).

6. *Prayer and Prophecy.* Prayer is a mark of the OT prophets and of Anna, and in the NT, too, prayer and prophecy often go together (Acts 13:1ff.; 1 Cor. 11:4-5; 1 Th. 5:17ff.). Prayer is not a separate charisma; perhaps the prophets lead in prayer (cf. 1 Cor. 14:13ff., where the prophets pray with the mind, and even outsiders may thus join in the Amen).

7. *Revelation and Prophecy.* Prophecy rests on revelation. Revelation is imparted to the prophet and becomes prophetic proclamation (1 Cor. 14:26ff.). In Revelation we see a transition from prophecy to apocalyptic. Revelation is the Apocalyptic of Jesus

should be paid to them. They may give thanks freely (10.7) and are not to be treated

III. *Church Prophets*. Prophets are held in high esteem in Did. 13.1ff., where tithes Abraham, Moses, etc. to bring saving truth to the world. unique, the one true prophet predates him, being incarnate in Adam and coming in Jesus is the preacher of truth rather than the eschatological deliverer. Although he is stories from the Gospels are adduced in support of this. In Gnostic style, however, is the prophet of Dt. 18:15 who does signs and wonders like Moses. Sayings and Pseudo-Clementine writings. These present "prophet" as a christological title. Jesus the theme of Jesus as a prophet is most fully developed in the

return (cf. *Apology* and *Dialogue*). entry into Jerusalem, arrest, silence, mocking, crucifixion, death, resurrection, and fully intimate Christ in the prophets, with references to his virgin birth, miracles, Later prophets are more precise and expound older prophecies. The Holy Spirit has cover the entire OT, all of which relates to Christ, although sometimes obscurely. on prophecy and myth imitates it (*Apology* 32, 44.8ff.; 54). The prophetic writings 2. Justin develops the proof from prophecy even more explicitly. Philosophy builds people of the covenant (14.6ff.).

especially of Christ (5.5ff.; 6.6-7) but also of Christians (11.1ff.), who are the holy illumination and love are needed to interpret them (5.6; 6.2ff.). The prophets speak 1. Barnabas often refers to OT prophets in the proof from prophecy, although

I. The OT Prophets.

E. Prophets in the Early Church.

7:16; cf. Rev. 2:20). Rev. 13:13). Christological confession forms a test (1 Jn. 4:2-3). So do fruits (Mt. 12:10) by other prophets (14:29). False prophets may perform miracles (Mk. 13:22; 2. Prophets must be tested, not rationally, but spiritually and charismatically (1 Cor. their head.

are common in the last days (Mt. 24:11). The second beast of Rev. 13:11ff. is at teachers in 2 Pet. 2:1; 2 Jn. 7; 1 Jn. 2:18 (cf. Jezebel in Rev. 2:20). False prophets Jewish prophets in Lk. 6:26; 2 Pet. 2:1, the magician in Acts 13:6, and false Christian 1. In the NT the word *pseudoprophets* covers various kinds of false prophets, e.g.,

VII. False Prophets.

church under the direction of the Spirit. 10. *Evangelism and Prophecy*. Like evangelism, prophecy is proclamation but primarily to believers and for edification (1 Cor. 14:3-4). Yet as evangelism also preserves the community, so prophecy may convict nonbelievers (14:24-25). Whereas evangelism presents the great acts of God, prophecy sets out God's will for the world and the church under the direction of the Spirit.

and they themselves teach (1 Cor. 14:31), but more on the basis of revelations and in specific situations, hence with more freedom. 9. *Teaching and Prophecy*. Prophets are often mentioned with teachers (Acts 13:1 up (1 Cor. 8:1), whereas prophecy edifies (14:3-4). thought. Furthermore, although both teach, *gnosis* is individualistic and easily puffs but prophecy rates higher, for it attains to knowledge by inspiration rather than by 8. *gnosis* and Prophecy. Knowledge and prophecy are both gifts in 1 Cor. 13:8ff., however, is now central.

(11:3) and its message of admonition and comfort (2-3). The element of prediction, visions, and cryptic numbers. It is also genuine prophecy with its call for repentance, Christ, has an apocalyptic theme, and introduces apocalyptic features like the angel,

critically unless they prove to be false prophets. They are being replaced, however, by bishops and deacons (15.1-2). Hermas does not call himself a prophet but knows prophets who wait upon the Spirit and speak as the Spirit decides (*Mandates* 11.8-9). In general, prophets gradually become less prominent as charismatic powers fade and false prophets bring discredit on prophecy. Irenaeus claims prophetic gifts but gives priority to the bishops, presbyters, and deacons. Contesting pagan prophecy, Origen quotes OT rather than Christian prophets. Tertullian values Montanist prophets but does not give prophets any very decisive role in the churches. Officebearers and Scripture replace them.

IV. *False Prophets*. False prophets obviously cause a good deal of trouble. Did. 11.8ff. shows that they are marked by inconsistency of teaching and conduct. Hermas offers moral criteria by which to unmask them (*Mandates* 11.2-3, 12-13). They are bold, ambitious, talkative, etc., offer consultations like soothsayers, take fees, and tell people what they want to hear. The Montanist prophets are regarded as false prophets on the grounds that they produce no miracles, that their prediction of the coming of the new Jerusalem at Pepuza is false, that they prophesy in ecstatic trances, that they accept gifts and adopt an unseemly mode of life, and that Jesus himself said that there would be no more prophets after John. There may be little basis for many of the criticisms, for Tertullian respects the Montanists, they live ascetically, it is generally agreed that they are doctrinally orthodox, and ecstasy is not rejected by the church in principle. With the defeat of Montanism the institutional ministry gains a decisive victory over prophecy.

[G. FRIEDRICH, VI, 828-61]

procheirizo [to appoint]

1. This verb, developed from the adjective *procheiros*, means "to hold ready," "to handle," "to prepare," "to appoint" (people).
2. In the LXX the adjective occurs in Prov. 11:3, and the verb is used for "to elect," "to name" (Ex. 4:13).
3. Philo uses the adjective for "close at hand" (ideas etc.). Neither he nor Josephus uses the verb.

4. In the NT Acts has the verb three times. In the accounts of Paul's conversion in 22:14 and 26:16 it means "to choose," "to appoint," "to ordain." It does not carry a sense of foreordination but of appointment to a function. This is also the sense in Acts 3:20, where Peter tells the people that Christ has been appointed for them, i.e., for their restoration, whether with his earthly ministry, resurrection, or return, or from the very beginning.

5. There are no instances of the verb in early Christian writings.

[W. MICHAELIS, VI, 862-64]

protos [first], *protion* [first, at first], *protokathedria* [best seat], *protoklisis* [first place], *protokokos* [firstborn], *prototokeia* [birthright], *protion* [to be first]

protos.
1. From Homer *protos* signifies the "first" in space, time, number, or rank.

protokathēna, protoklisis. These words occur together in Mk. 12:39 and parallels; the former also occurs in Lk. 11:43 and the latter in 14:7-8. The terms are rare outside the NT but in context their meaning is clear: "the first place," "the place of

exclusive orientation to the divine kingdom and righteousness.

c. The sense "above all" is the obvious one in Mt. 6:33, for Jesus is not teaching that we should seek the kingdom first and then other things, but that there should be many given to councils and rulers.

For mission, since in its position between v. 9 and v. 11 it plainly relates to the testimony possible. But one should not take the verse out of context as offering a general basis come (2 Th. 2:3). This may well be the sense in Mk. 13:10, where "above all" is also 9:11-12), the Son of Man must be rejected first (Lk. 17:25), and apostasy must first cost (Lk. 14:28). In the sequence of eschatological events, Elijah is to come first (Mk. reconciled (Mt. 5:24), or to pull the beam out of our own eyes (7:5), or to count the b. In certain demands of Jesus *protos* indicates priority. Thus we are first to be household of God.

Jew first (cf. 2:9-10). In 1 Pet. 4:17 judgment comes first upon believers as the Paul stresses in Rom. 1:16 that, although the gospel is for all who believe, it is for the 2.a. Some of the more than 60 instances in the NT call for special notice. Thus

fore," "earlier"; there are only eight plainly attested instances in the LXX.

1. As an adverb, this word means "first," "at first," "in the first instance," "before," "earlier"; there are only eight plainly attested instances in the LXX.

5. In 2 Clem. 14.1 the preexistent church is *hē ekklēsia hē protē*, and in Hermas

occurs in Mk. 6:21; Lk. 19:47; Acts 13:50.

mandament with promise) uses *protē entolē* in a different way. *hoi protoi* for "leaders" this case comparison is made with a second that is like it. Eph. 6:2 (the first commandment of Mk. 12:28 is the same as the great commandment of Mt. 22:36; in the opposite may be *doiōtos* or *diakonos* as well as *eschatos* (Mk. 9:35). The first (cf. 19:30). When the disciples squabble about rank, *protos* is a key word (Mk. 10:44);

c. The antithesis *protos/eschatos* may also carry a reference to rank, as in Mt. 20:16 the new Adam he is also the last.

the new. Although Christ is the second *anthropos*, he is not the second Adam, for as Christ of the resurrection; the former initiated the old humanity, Christ has initiated

15:45 the first Adam is not preexistent, and Christ as the second Adam is the present 12:45; 27:64; 2 Pet. 2:20 *protos* means former and *eschatos* later or last. In 1 Cor.

Christ is the first and last in Rev. 1:17; 2:8; he is before and after all time. In Mt. replace the first in Rev. 21:1. A more common NT antithesis is first and last (*eschatos*).

mostly *kainē* or *neā* (*deutera* only in 8:7). Similarly the new heaven and earth will 1 Tim. 5:12). As regards the covenant of Heb. 8:7, 13; 9:1, 15, 18), the opposite is

14:12; 1 Cor. 16:1). The use for "earlier" or "preceding" is very common (Rev. 2:5; b. More common is the meaning "first" in time, number, or sequence (cf. Mk.

Heb. 9:2, 6, 8).

4.a. Although *protos* occurs over 90 times in the NT, the spatial sense is rare (cf. (e.g., Ezra), as well as for the first in time.

3. Philo uses the term in various connections (e.g., *ho protos* is the only true God for the sage); in Josephus the term is used for leaders in the tribe, people, or priesthood

2. The word occurs in the LXX some 240 times, half in Genesis to Nehemiah, and mostly with reference to number, though also at times rank.

honor." Jesus criticizes those who always want to occupy places of honor, and he warns his disciples against self-exaltation in the parables of Lk. 14:8ff.

prototokos, prototokia.

A. Outside the NT.

1. *prototokos*, "firstborn," is rare outside the Bible and does not occur prior to the LXX. Instead we find *protogonos*, which can also mean "first in rank." Of the few nonbiblical examples, many refer to animals.

2.a. There are some 130 instances in the LXX, of which 74 are in the Pentateuch and 29 in I Chronicles. The reference may be to animals, to humans and animals together (Ex. 11:5), to humans with *húios*, or as a noun without *húios* but with a proper name (cf. Gen. 25:25; 10:15; 22:21).

b. The examples stress the great importance of the firstborn. God has a claim to the firstborn of humans and animals (as well as firstfruits). The firstborn of cattle are brought as offerings. In the family the firstborn take precedence; this is the basis of the later transferred use.

c. As regards the transferred use, the main Hebrew original (*b'kôr*) is not connected with terms for giving birth nor with terms for "head" or "chief." Again, a comparison with others is not necessarily suggested, since the first may also be the only one.

d. Ex. 4:22, in calling Israel a firstborn son, is not suggesting that other nations are also God's children but is stressing the fact that it is the object of God's special love. Similarly in Ps. 89:27 the point is the closeness of the king to God. The idea of even a figurative birth is not present, nor is that of a priority in time over other sons. The thought is that of special dearness in God's eyes.

e. The LXX also uses *protokéō*, "to give birth for the first time" (1 Sam. 6:7, 10; Jer. 4:31; *protokéuō*, "to grant the right of a firstborn" (Dt. 21:16); *ta prototokia*, "the right of the firstborn" (Gen. 25:31ff.); cf. *prototokia* or *prototokia* (Gen. 25:34). Philo uses *prototokos* as both adjective and noun on an OT basis. In one instance Cain is called *prototokos* as the first man to come into the world by birth; the idea of firstborn is prominent here. Josephus uses *prototokos* for the firstborn of men and cattle. In his version of Josh. 6:26 he uses *protos pais*.

4. The OT use continues in the pseudepigrapha, where the term denotes the special position of Isaac as Abraham's son, or of Jacob as God's son, or of the seed of Jacob (Israel) as God's firstborn.

5. In the rabbis the term denotes the special position of Israel, the law, Adam, or the Messiah, with a reference either to the special love of God or to the special qualities of those to whom the term applies.

B. The NT.

1. Lk. 2:7 says that Mary gave birth to her firstborn son. Birth is plainly in view here. The statement perhaps stresses the virginity of Mary, and it also prepares the way for vv. 22ff. Of itself it does not necessarily imply that Mary has other children. But it also does not mean *monogenēs*; indeed, it includes the possibility and expectation that other children will follow.

2. The metaphor of the firstborn among many brethren is used by Paul in Rom. 8:29. In view here is the perfected fellowship with the risen Christ that comes with the brothers and sisters of Christ, who retains his primacy as the firstborn.

3. In Col. 1:18 Christ is the first to rise from the dead, but with a definite primacy as such, as the term "head" and the "that" clause show.

1. *ptio*, of uncertain etymology, has such senses as "to stumble against," "to collide with," or, in the more usual intransitive, "to stumble," "to fall," "to suffer a reverse," and figuratively "to err," "to sin." 2. In the LXX *ptio* has the figurative sense "to slip" in Sir. 37:12. Elsewhere it is used for the defeat of an army, e.g., I Sam. 4:2, 10.

3. In Philo it means either "to suffer misfortune" or "to sin."

4. In the five NT instances the main meaning is the figurative one "to slip," "to err," "to sin" (Jms. 2:10; 3:2; 2 Pet. 1:10, though "suffer a reverse" is also possible here). In Rom. 11:11 the basic sense "to stumble" is plain, and there is perhaps a distinction from falling inasmuch as those who merely stumble may regain their balance, but falling has the greater finality of eternal ruin. Such a fall is not the purpose of the stumbling of the Jews.

ptio [to stumble, slip, sin]

[W. MICHAELIS, VI, 865-82]

firstborn from the dead, Christ is *protion* ("preeminent") in everything.

3. In Col. 1:18 the subsidiary clause denotes the divine aim, summing up and intensifying what is said in 1:15. As firstborn of all creation, head of the church, and Zech. 4:7. Josephus uses *protionies* for "leaders."

2. The LXX uses the term in Esth. 5:11; 2 Macc. 6:18. Other versions have it in over whom one takes precedence.

1. This word means "to be first" (in rank), often with a genitive and the person *protio*.

of creation is in view (Jms. 1:18).

8:29 cannot be transferred to believers, and it is unlikely that the relation to the rest of the community of Israel but the saved company of Christian believers. How exactly this use fits in with that in the rest of the NT is hard to say. The *protokos* of Rom. 7. The assembly of the firstborn in Heb. 12:23 is not the company of angels nor which is well adapted to bring out Christ's uniqueness.

based on the "begotten thee" of the quotation from Ps. 2:7 in v. 5, for Christ is not with a primary although not exclusive reference to his preexistence. The term is not nction with the "son" of v. 2, *protokos* denotes Christ's unique relation of sonship, On the other hand, entry into the world seems to fit the incarnation better. In con- Heb. 1:6 perhaps refers to the enthronement of the exalted Christ at his coming.

6. Heb. 1:6 perhaps refers to the enthronement of the exalted Christ at his coming. of the new creation with his resurrection from the dead (v. 18).

the redeemed redeemer. As the mediator of the first creation, Christ is also the mediator The twofold use does not necessarily derive from Gnostic ideas of the primal man or rank. In spite of v. 4 it does not here denote Christ's special relation to the Father. diator. The term *protokos* is used, then, because of its importance as a word for conflict with creation. What is stated is Christ's supremacy over creation as its me- creature. This would demand a stress on the *-tokos* and would also bring birth into their creation to Christ's mediation. The point, then, is not that Christ is the first 5. In Col. 1:15 the "for" clause brings out the meaning, namely, that all things owe primacy of rank that accrues to Jesus with his resurrection.

4. In Rev. 1:5, too, the *protokos* signifies not only priority in time but also the

5. In 1 Clem. 51.1—the one example in the apostolic fathers—forgiveness is sought for what is done amiss through the snares of the adversary.
[K. L. SCHMIDT, VI, 883-84] *pterygion* → *hteros; ptōma; ptōsis* → *pīptō*

ptōchos [poor, destitute], *ptōcheia* [poverty, destitution], *ptōcheuo* [to become (extremely) poor]

A. *ptōchos* in the Greek World.

I. Meaning.

1. *ptōchos* as an adjective means "destitute," "mendicant," "to beg from someone," in the intransitive "to be destitute," "to lead the life of a beggar."

3. *ptōcheia* means "destitution," "begging." It is worthy of note that in distinction from *ptōnes*, which refers to those who are poor and have to work for a living, the *ptōchos* group refers to the total poverty which reduces people to begging.

II. *View of Poverty*. Some beggars are people who will not work and prey on others. But there are also beggars who have lost their property and wander about in great unhappiness. In general, beggars are despised, but small gifts are given to them, and Homer can even say at times that they come from God. The Greeks have no system of poor relief. They protect the rights of orphans and distribute grain to citizens, but the indigent are dependent on the expected generosity of others. Poverty is nowhere commended.

[F. HAUCK, VI, 885-87]

B. The OT.

I. Hebrew Equivalents.

1. The main Hebrew term has the primary sense of dependence, with the more developed implications of lowliness, dispossession, poverty, and, in the religious world, humility or piety. Since the poverty is undeserved, God is regarded especially as the protector of the poor.
2. Another term rendered *ptōchos* in the LXX denotes either physical weakness or wretched status.
3. Another term means "beggar" or "very poor person," but here again with the religious nuance of one who is humble before God, i.e., needy in prayer.
4. Other terms meaning "needy" in a social or economic sense, or "dependent" and "inferior," are also translated *ptōchos*, which occurs some 100 times in the LXX.

II. Attitude to the Poor

1. In the seminomadic phase there are no sharp distinctions between rich and poor. At the conquest all receive an inheritance but social distinctions in the Canaanite towns exert an influence. The law makes provision for the poor and forbids their oppression. God himself defends them in the courts and restitution ought to be made every seventh year.
2. Economic development during the monarchy brings sharper distinctions and the greater landowners, who also function as judges, reduce many owners of smaller inheritances to poverty. The prophets take up the cause of the poor in the name of God (cf. Am. 2:7; Is. 3:15). They proclaim God's judgment on the wrongdoing of the wealthy (Am. 2:6ff.). The poor are not specially elected but commitment to the law means commitment to those who suffer from its violation.

development of active movements on behalf of the poor. poverty is integrated into God's dealings in history. The passive mood prevents the material poverty, but in particular it denotes an inner quality. In a martyr theology to God. The term *ptochos* is used here for various forms of affliction, including 5. In the Psalms of Solomon (5:2, 11; 10:6, etc.) the poor are considered in relation concepts of poverty and piety.

4. Yet another group complains violently against the wealthy and interuses the Poverty is threatened for those who follow the harlot Babylon.

3. Other works hold out the hope that poverty will vanish in the new aeon. Prior to the end the poor will be in conflict with the rich and will then be set above them. of it, and considers its rewards.

2. Another group demands pity for the poor, commends generosity, gives examples but without using *ptochos* or suggesting an antithesis to the rich.

1. Some of these works ignore the social situation, while others complain about it II. *The Poor in the Apocrypha and Pseudepigrapha.*

who is not concerned about the problem, never uses *ptochos* at all.

2. Josephus makes more use of the *penes* group than the *ptochos* group, and Philo, 1. The rabbis know the terms for the poor but make little use of them.

I. Usage

C. Later Judaism.

them (5:15). delivered up to oppressors (24:14), but he holds out hope that God will finally help that his generosity to the poor receives no recognition (29-30), and that the poor are the rich than the poor, and Sirach makes a gentle appeal on their behalf. Job complains not be forgotten (Prov. 22:2). In general, Proverbs tends to have more admonitions for is sympathy with the poor (14:20; 18:23; Eccl. 9:16). Obligations toward them must 21:17). But it is better to be poor and righteous than rich and a liar (19:22). There closely to God. Some poverty may be due to laziness or self-indulgence (Prov. 6:6ff.; 6. The Wisdom literature accepts the social order but links its thoughts on poverty present, and the final solution will be a semieschatological balancing of accounts.

5. The tragedy of the exile leads to a general collective use of the terms, although more in connection with God's promises, and with no suggestion that God will help because the people is now in some ideal state of poverty. A material reference is still offered when relief is granted.

The prospect of material aid maintains a link with the literal sense. Thanksgivings are financial sense, but who are oppressed in other ways, and thus claim divine protection. sickness. The poor come to be equated with petitioners, who may not be poor in a 9:12), who may be political foes, foreign adversaries, or impersonal forces such as right is castigated (Ps. 82). The poor turn to God when harried by their enemies (Ps. so under divine protection (Pss. 72:2ff.; 132:15). Failure to give the destitute their 4. In the Psalms the poor are not merely under divine punishment but even more of poverty is increased and perpetuated.

the deterioration of the social situation and the final collapse of the state the problem impoverished (15:1ff.; 23:20, 25-26). Unfortunately the laws are not kept, and with unnecessary. In addition, it offers protective measures to provide for any who become a bountiful land in which all are to have a portion (15:4ff.) and poverty is thus 3. Although Deuteronomy does not use *ptochos*, it shows that God has given Israel

III. Qumran.

1. Individuals and groups are called poor in the Qumran literature. God uses them to defeat his enemies. "Community of the poor" becomes a common term for the movement but the use does not enable us to draw any conclusions as to its composition. 2. Members of the community renounce private possessions. There are severe penalties for false statements or for misappropriation of community funds. Property is not wrong in itself; the community is an economic unit, although with its erasing of the distinctions between rich and poor it reflects the life of the coming age when property is left behind. The Damascus Document allows some private property along with common sharing, and the Essenes follow a similar pattern. Philo suggests that the Therapeutae renounce all their goods, but his description is highly rhetorical.

IV. The Poor in Palestinian Judaism.

1. The post-Maccabean age is one of great social tensions, but more settled conditions come with the Herods. The Pharisees grow apart from the masses, among whom extremists find some support. The revolts against Rome bring an ethos of poverty, but wealth increases again and results in social cleavages in which the masses are despised and the poor neglected, although some sectaries continue to glorify them. 2. Legally the poor pay minimum taxes and are also entitled to support (cf. the poor tax based on Dt. 14:29, which is often a dead letter, but which the Pharisees observe as a duty and which becomes more important later). The poor also enjoy traditional gleaning rights.

3. Established custom makes voluntary philanthropy an important source of help for the poor, though it is often abused by beggars. An accepted principle is that, as sin offerings bring atonement for Israel, so does philanthropy for the Gentiles. After the destruction of the temple the latter plays a bigger role for Israel too. Some groups, e.g., the Essenes, make it a duty, food and clothes being given as well as money. 4. After the Jewish War an official system of poor relief comes into effect. The synagogues arrange levies and offerings, provide daily and weekly support, and also set up hospices. But social distinctions remain.

V. The Rabbis. After the exile the rabbis take a negative view of poverty, scorning the modest offerings of the poor and not recognizing in poverty an excuse for not studying the law. Although misfortune might strike anyone, poverty rates as a curse or a punishment. Yet one still finds statements to the effect that the poor are primary objects of the divine mercy.

D. The NT.

1. The Gospels.

1. Mark. In the NT *ptochos*, not *penes*, is the usual term for the poor. Of 31-35 instances, 14-15 are in the Synoptics, and 4-5 in Mark. The use in Mark is literal. Mt. 12:41ff. states that the tiny gift of the poor widow is of more value than the large gifts of the wealthy. In 10:17ff. Jesus challenges the rich landowner to sell his property and give to the poor. In Mk. 14:5, 7 the special circumstances explain what might seem to be a strange rejection of the valid concern of the group around Jesus.

2.

Matthew. Mt. 19:21 associates the giving of the ruler's property to the poor with being *teleios*. 26:11 tightens the formulation in Mark but with no change of sense. 11:5 gives special emphasis to the preaching of the gospel to the poor; it stands in correlation to the mission of ch. 10, on which the Baptist must have had information. (5:3) (cf. 5:5)—the first beatitude—lifts the stress from the material to the spiritual sphere. 3. Luke. Lk. 18:22 adds a *panta* to the demand that the rich young ruler should sell.

the materially poor. VI. *The Primitive Community*. Rather strangely Acts does not use *ptochos* when describing the sharing of goods in the Jerusalem church. If Rom. 15:26 contains a

to its material poverty. In 3:17 the supposed spiritual wealth of Laodicea is unmasked as poverty. In 13:16 the rich and poor are the two classes of the materially rich and

people are coming into it, and the author protests against dishonoring the poor (2:6). V. *Revelation*. In 2:9 the spiritual wealth of the Smyrna church stands in contrast

to them the humble or the poor. God has chosen the poor in the world to be rich in faith (2:5). The church no longer feels solidarity with the oppressed now that wealthier

ptochos as a title for Christians, nor is *ptochos* a figurative term for the Christian life. IV. *James*. James attacks the rich both inside and outside the church, and opposes

a major concern or a subject of theological transvaluation. Thus Paul does not use takes steps to deal with it, but his orientation is too strongly eschatological to let it be

from prior tradition or from an actual situation. He knows the problem of poverty and to Paul; it was not beggary. Paul usually seems to have taken over the term *ptochos*

1 Cor. 15:10 *ptochos* is a possible and not implausible reading to describe God's grace points out that the apostles, while materially poor, make many spiritually rich. In

sprits weak and *ptochos*, i.e., beggary. In 2 Cor. 6:3ff., in a series of paradoxes, he be a term that the Jerusalem church uses for itself. In Gal. 4:9 Paul calls the elemental

a tax, but Paul regards it as particularly important. The phrase in Rom. 15:26 may for the poor, or the poor among the Jerusalem saints. This is a voluntary offering, not

central. Thus in Gal. 2:10 and Rom. 15:26 he energetically promotes the collection removal of distinctions by Christ, the passages in which he does use the term are

III. *Paul*. Although Paul rarely uses *ptochos*, and not at all in the context of the extent present. Although Paul rarely uses *ptochos*, and not at all in the context of

terms; his message is rich in social overtones, so that a theology of poverty is to some

tions. Although *ptochos* does not occur in the preaching of the Baptist, we find related social principle (Mk. 14:7) or nourish the expectation of fulfilling material expecta-

among the tired and lowly in Mt. 11:28 but will not let himself be tied down to a

is emphasis on the fact that the gospel is especially for the poor. Jesus sets himself

little people. Lk. 4:18 is to much the same effect, and in Lk. 7:22 (cf. Mt. 11:5) there

and the poor and implies a special identification with the poor, widows, sinners, and

II. *Luke 14ff. Jesus, and the Baptist*. Lk. 14ff. refers often to the theme of the rich

to the poor.

Judas, who keeps the purse, has been sent out to give the customary Passover alms

gives a special slant to the reply of Jesus in v. 8. In 13:29 the disciples assume that

4. *John*. In 12:5-6 ascribes impure motives to Judas' concern for the poor, and this

the rich, whom their wealth rivets to this world.

wealth. There is no primary interest here in the poor as such, but in the salvation of

poor. Other passages (6:24-25; 8:14; 12:15ff.; 14:33; 16:10ff.) stress the perils of

the rich Zacchaeus, when he meets Jesus, displays extraordinary generosity to the

the rich man, by his self-centeredness, is ineluctably alienated from God. In contrast,

should invite to a feast. In 16:19ff. the poor man is the recipient of divine grace and

poor are invited along with the maimed and blind, and in 14:13 it is these that one

has thematic significance. In 14:21, which refers to the eschatological banquet, the

poor plays a role in the Lucan infancy stories. In 4:18 preaching the gospel to the poor

Mt. 5:3, although the question of priority cannot be settled. The theme of rich and

in 7:22 is incorporated into the story. 6:20 might derive from a different source from

his possessions, and the context implies that a whole class falls to fulfill it. The saying

title for this church, it suggests the development of a structure that does away with social distinctions, as Acts records. The common meals and the handing over of personal property for administration by the apostles and later by the seven give evidence of a care for the poor that goes far beyond normal synagogue practice, although it is in accord with much Palestinian thinking.

E. The Postapostolic Age.

I. Later Jewish Christianity. The term *Ebionaiot* or *Ebionitai* (*Ebionaei*) becomes a common one in the Jewish Christian sphere, this rendering being preferred to *πίχθοι* even by Jewish Christians. Symmachus in his translation seems to try to dissociate the two concepts, and we find a similar shunning of *πίχθοι* in the Pseudo-Clementines, along with aloofness to the ideal of external poverty.

II. The Apostolic Fathers. Early exhortation commends generosity to the poor (cf. Did. 5.2). The prayers of the poor are efficacious (Hermas *Similitudes* 2.5ff.). The church orders make provision for the poor. Asceticism fosters opposition to property, but argues that lack of desire is true wealth. In an odd twist gifts to martyrs are esteemed more highly than gifts to the poor. Wealth as such is not an evil, only attachment to it (Irenaeus *Against Heresies* 4.30). Poverty indeed may stand in the way of knowledge of God (Clement of Alexandria *Paedagogus* 3.35.1). Almsgiving is stressed, but for the salvation of the giver more than the relief of the poor. [E. BAMMEL, VI, 888-915]

pygmē [fast-fight], **pykteuō** [to box]

1. *pygmē* means "fight with the fists," "fight," "affray." In Mk. 7:3 the term is textually uncertain; if it is retained, it seems to denote rubbing the palm of one hand with the fist of the other.

2. The verb *pykteuō* means "to box." Paul uses it figuratively in 1 Cor. 9:26 when he says that he does not box as one who beats the air. What Paul has in mind is either a poor boxer who misses his opponent, or a sham boxer who will not face an opponent at all but simply engages in shadow-boxing. Another possibility is that of boxers engaged only in preliminary sparring. In any case, lack of seriousness is the issue. Paul has no time for incompetent or frivolous jangling. He is engaged in a vital contest and he exerts himself to achieve the prize. [K. L. SCHMIDT, VI, 915-17]

pythōn [spirit of divination]

1. *pythōn* is the name of the snake that guards the Delphic oracle, and it is also used from the early imperial period for a ventriloquist, through whom, as many think, a god is supposed to speak, and who is thus regarded as a soothsayer. How *pythōn* comes to be equated with *engastrimythos*, the ventriloquist, is not certain. It may be because the Delphic Pythia, like the ventriloquist, speaks in strange sounds. There is no evidence in first-century imperial Rome for the idea of a spirit of soothsaying.

2. The LXX uses *engastrimythos* for a Hebrew term of uncertain meaning.
3. On the basis of 1 Sam. 28:8 Josephus uses *engastrimythoi* for those who by divination conjure up the spirits of the dead, and for the underlying Hebrew the Vulgate

C. The Gates of Hades in Mt. 16:18. Many peoples in antiquity view the underworld as a land, city, fortress, or prison with strong gates (cf. Babylon, Egypt, and Greece). In the OT we read of the gates of the world of the dead only in Is. 38:10, but cf. the gates of death in Ps. 9:13, or of darkness in Job 38:17, and the bars of the world of the dead in Job 17:16. References to the gates of the world of the dead then occur in Sir. 51:9; Wis. 16:13; Ps. Sol. 16:2; 3 Macc. 5:51. The idea, if not the phrase, is also present in many rabbis. The only NT instance is in the semitism in Mt. 16:18. Here *hades* might be the world of the dead, and the thought might then be that the gates cannot withstand either the church's attack to rescue others or the exodus of believers on the descent or resurrection of Jesus. If the phrase is more figurative, the statement might be either that Peter will not die before the parousia, that death has no power over believers, or that believers will not share the fate of the wicked. In context, the most likely meaning is that the gates of Hades stand for the ungodly forces

B. The Narrow Gate of Mt. 7:13-14. Some texts omit *pylæ* from v. 13 as an interpolation from v. 14, but a few also omit it from v. 14, and in view of the parallelism it is best to keep it in both. The link with "way" does not mean that the gate is the entrance to the way or a passage on it. The comparison of entrance into God's kingdom with a gate is a common one in eschatological parlance. The narrowness of the gate and the way indicates the difficulty of entry. Disciples must accept self-sacrifice and suffering if they are to pass through the gate to the eternal city. In Lk. 13:23-24 the image is the different one of the door (*thynā*) to a banqueting hall which is now open and will soon be shut (v. 25); the lesson, then, is to enter while there is still time.

A. The Literal Sense. The *pylæ* is the gate of a city, temple, or prison. The *pylon* is the gateway of a city, temple, house, or complex of houses. In Heb. 13:12 Jesus is said to be crucified outside the gate. This emphasizes the separation from Judaism. The priests have no part in the Christian altar. As the sin offering on the Day of Atonement is burned outside the camp, so Jesus, the sin offering of the new covenant, dies outside the holy city. The execution outside the gate is part of the shame of being numbered among transgressors (Lev. 24:14; Num. 15:35), but it is also an essential aspect of the one true offering for sin.

pylæ [gate], *pylon* [gateway]

later uses such terms as *magus*, *pythōn*, *pythōnicus spiritus* (Lev. 19:31; 2 Sam. 28:3; 9; 2 Chr. 33:6). At first only the LXX links ventriloquism and conjuring up the spirits of the dead; the fathers ask whether the *engastrimythos* can really do this.

4. In Acts 16:16 the "spirit" might be in apposition: a spirit, namely, a *pythōn*, or perhaps, is that *pythōn* denotes the spirit that speaks through the girl. As a soothsayer-ventriloquist she stands in relation to the demonic. Although many ventriloquists who claim to be prophets are frauds, for this girl ventriloquism is connected with a supposed or authentic gift of divination.

5. In early church writings *pythōn* is used, not for the ventriloquist, but for the spirit that speaks from him or her. Jerome in Is. 8:20 refers to the unmasking of ventriloquists as pythōn-demons.

[W. FOERSTER, VI, 917-20]

of spiritual divine power. Nothing connected with deformity or death must come into good conduct, fire is on the good side. Worship is thus paid to it as an embodiment of dualism fire and the snake represent truth and falsehood. In the human struggle for

B. Persian Fire Worship. Fire is especially worshipped in Persia. In cosmological for the most part connected with deity and spirit.
in fire, and to be fire-roaring and fire-whirling. For all its destructive aspects, fire is called the lord of fire and is said to breathe fire, to sow fire, to be strong and joyous Roman Bacchanalia raving women fling torches into the Tiber. The fire-god Aeon is initiation. As a source of light it symbolizes the transfer from darkness to light. In the 3. Fire plays a big part in the mysteries in connection with purification before sometimes with a purifying function.

serve as omens, and descriptions of the underworld contain many references to fire, ways with fire. In theophanies fire is an expression of glory. Fiery phenomena also hearth in new settlements. Zeus, Hermes, and Dionysus are also associated in different hearth of the cosmos, and from the sacred national hearth colonists take fire for the of the volcano and the fire of the hearth. Pythagoreans regard the central fire as the 2. In the worship of the gods, Hephaistos and Hestia are associated with the fire. When cremation establishes itself, the belief persists that fire cannot destroy the soul. assemblies, etc. In some rites living animals are burned on funeral pyres on hilltops. new fire brought. Fire forms a part of various ceremonies, e.g., after birth, before 1. At first fire is an antidote to evil influences. At death polluted fire is put out and

III. Religion.

conflagration.
soul, as fire, continues after death but returns to the primal fire at the cosmic overrules all things. The world is a form of the primal fire in an endless cycle. The physical. The purest substance is a rational firelike breath that shapes, upholds, and change, namely, from fire to water to earth and back again. In Stoicism all reality is Heraclitus it is the basic material; the world is the play of fire in various forms of 11. *Philosophy.* In philosophy fire is one of the two, four, or five elements. For the fire;"

in various expressions, e.g., "pouring oil on flames," "out of the frying pan into 2. *Transferred.* Fire denotes violence, irresistibility, desire, and yearning. It figures metals etc.

terrifying force. In war it destroys ships, cities, etc., but industrially it serves to purify and warming. Fire is a beneficent and civilizing power but also a destructive and 1. *Literal.* *pyr* is "fire" in its various forms and uses, e.g., for burning, lighting,

I. General Usage.

A. The Greek and Hellenistic World.

pyr.

pyr [fire], *pyroō* [to burn, set on fire], *pyrosis* [burning; fiery], *pyrnos* [fiery], *pyros* [fiery-red]

of the underworld which attack the rock but cannot prevail against it. Later the "gates of Hades" figure especially in references to Christ's descent into Hades, over whose gates he has supreme power (cf. Rev. 1:18). [J. JEREMIAS, VI, 921-28] → *thyra, kleis*

trically rather than cosmologically. It expresses God's glory in revelation and judgment. his majestic being embracing grace and judgment. In the OT fire is viewed theocent-

d. A Term for God. The description of God as a consuming fire (Dt. 4:24) denotes his people in Is. 4:5.

and protection in Ex. 13:21-22 (cf. 2 Kgs. 6:17). It depicts God's final dwelling among 15:17. It plays a role in the taking up of Elijah in 2 Kgs. 2:11. It is a sign of guidance

c. A Sign of Grace. Fire indicates God's gracious acceptance of sacrifices in Gen. eternal punishment (Mal. 3:19).

day of the Lord (Joel 2:20), it denotes final destruction (Mal. 3:19), and it stands for 1:4ff.) and disobedient Israel herself (Am. 2:5). Eschatologically, fire is a sign of the phrase for judgment in Lev. 10:2; 2 Kgs. 1:10. Fire smites both Israel's enemies (Am. and hail form the seventh plague in Ex. 9:24. Fire from God or from heaven is a b. A Means of Judgment. God judges by fire and brimstone in Gen. 19:24. Fire

divine radiance (cf. Dan. 7).

At the call of Isaiah (ch. 6) fire purges unclean lips. In Ezek. 1:28 fire expresses the At Horeb God himself is not in the fire (1 Kgs. 19:12); true revelation is by the word. (3:2; cf. Judg. 6:21). The pillar of fire represents God's ongoing presence (Ex. 13:21-22). The fire may be natural (Ex. 19) or it may be the unusual fire of the burning bush

a. Theophany. In most OT theophanies fire represents God's holiness and glory.

4. Fire in Relation to God.

Nah. 2:4).
1:4 and purifying in Is. 1:22. Illumination by fire plays only a very small role (cf. to a brand plucked from the burning in Zech. 3:2. Fire expresses dissolution in Mic. in Lam. 1:13. Irresistibility is a primary concept. Escaping great danger is compared fire in Jer. 21:14, the fiery oven in Ps. 21:9, the remaining fire in Mal. 3:2, lightning 21:36; Zeph. 1:18; Nah. 1:6; Ps. 79:5). Various thoughts are present, e.g., the forest fire in Jer. 28:10-11; Prov. 6:27-28). Fire also represents God's judicial wrath (Jer. 4:4; Ezek. 3. *Transferred Use*. Destructive human passions are compared to fire (Prov. 26:20-21;

with a fire of wood.
to volcanic activity; the reference may be to "firing," i.e., prying hard rocks loose Ex. 9:28). In Am. 7:4 *ḥē* means summer heat or drought. Job 28:5 compares mining also a means of purification (Lev. 13:52). In nature, lightning is God's fire (Job 1:16; Offering children is strictly forbidden (Lev. 20:2, but cf. 2 Kgs. 16:3; 21:6). Fire is fire is kept burning (Lev. 6:2, 6). It alone is to be used for sacrifice (cf. Lev. 10:1). war, etc. Kindling fires is forbidden on the sabbath (Ex. 35:3). In the cultus the altar

2. *Technical Use*. In everyday use, fire serves in cooking, manufacture, metal work, Other originals are rare. Some 100 instances occur in works that are only in Greek.

1. In the LXX, where it occurs some 490 times, *pyr* usually renders Heb. *ḥē*.

1. The OT

C. The OT, Later Judaism, and Gnosticism.

sacred hearth new fire is fetched to burn in the houses.
priests who tend it wear mittens and gags and use ritually purified wood. From the is the sacred fire that no human hand must touch or human breath defile, so that the flaming altar in the open, but later a temple of fire comes into use, at whose center being. The renewed earth will be a smooth, ice-free plain. At first worship is at a will go into molten metal, the righteous coming through unscathed, the wicked suf- of the evil spirit. In eschatology fire serves the purpose of final testing. All people contact with it; thus corpses are exposed to beasts of prey, which embody the world

1. *The Earthly Phenomenon*. Only rarely does *pyr* denote the earthly phenomenon in the NT. Lightning is meant in Heb. 1:7, heat in Rev. 16:8, everyday fire in Mk. 9:22, a kind of watchfire in Lk. 22:55, a fire for warming in Acts 28:2ff., fire as a means of execution in Heb. 11:34, and as a weapon of war in Rev. 17:16. There is no cultic fire in the NT (but cf. Rev. 8:5).

D. The NT.

3. *Mandaean Literature*. These works contrast living fire and consuming fire. Positively, fire belongs to the victorious and eternal king of light and clothes or crowns his envoys. The soul, too, is living fire. Negatively, consuming or flaming fire is that of material life or judgment. It marks the wicked world, the body, and passion on the one side, eschatological judgment on the other. In one work fire is the root of all things. Visible fire arises out of invisible. Everything material will be dissolved in the final conflagration.

2. *Coptic Gnostic Works*. Here the subunary world is surrounded by fiery spheres. The ascending soul must pass through the fire zone of the archons. Fiery judgments punish sinners according to their deeds. Along with the baptism of water and the Spirit, there is a baptism of fire.

1. *Hermetic Writings*. In these works fire denotes the material cosmos, the planetary and demonic sphere, and sensual passion.

III. Gnostic Usage.

a. Philo adopts the idea of four elements and depicts the nature and cultural significance of fire after the manner of Greek philosophy. Yet he does not equate the human spirit with fire. For him the penal aspect is less important; in the case of Nadab and Abihu the judgment leads to fellowship with God. His stress on God's transcendence protects him from the fire-monism of Stoicism.

b. Josephus uses fire in the literal sense; he also has *purition* for "fuel" and *puritōs* for "fever."

3. *Qumran*. The Qumran works also expect a final fiery judgment on God's enemies. Fire denotes affliction, but there is also an eternal fire of hell. Traces of the idea of a cosmic conflagration may be seen.

4. *Hellenistic Judaism*.

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2. *The Rabbis*. Some rabbinic works view fire as preexistent, others speak of its creation. Various forms of fire are distinguished, e.g., fever, the fire of Gabriel, and God's fire, along with other ordinary forms. The law is associated with fire, and fire marks its students, so that the fire of hell has no power over them. The place of the dead becomes a place of fire in punishment of the wicked. Sheol is an intermediate stage, Gehinnom the final place of punishment. Punishments in the intermediate place are for purification, and prayers and almsgiving may shorten or alleviate them. All transgressors in Israel as well as the eternally rejected will go through the intermediate place. Various descriptions are given of the intermediate and final fire, e.g., its heat, intensity, duration, etc. Fire characterizes the heavenly world, e.g., the angels and the finger of God.

1. *Apocalyptic*. In apocalyptic the stars are called fiery bodies, humans are said to be composed of earth, water, air, and fire, the idea of a cosmic conflagration occurs, angels are fiery beings, and fire represents punishment in the world to come.

II. Later Judaism.

(a) In the sayings of Jesus *pyr* is the opposite of *basileia* or *zōē* (Mt. 13:42; 18:8-9; Mk. 9:43). Mk. 9:49 quotes Is. 66:24, and this verse lies behind the "unquenchable fire" of Mk. 9:43 (cf. the "eternal fire" of Mt. 18:8).

(b) In Jude 7 the inhabitants of Sodom and Gomorrah already suffer hellfire, and in v. 23 the proverbial snatching from the fire denotes saving from hellfire.

(c) In Revelation fire and brimstone denote eternal punishment (14:10). Hell is the

c. In the NT fire is often hellfire.

(a) In other NT books *pyr* is the fire of final judgment in Heb. 12:29. In Rev. 20:9 God inflicts fiery judgment on Gog and Magog in the last struggle. In 2 Pet. 3:7 a final conflagration will end the present world order as the flood overwhelmed the primal world.

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(c) *pyr* denotes final judgment in the three instances in Paul. In 1 Cor. 3:13 the last judgment will disclose the value of Christian service. Poor work will be burned up, but the workers will be saved "as through fire," i.e., not by purgation but by the skin of their teeth. Combined here are the thoughts of the house on fire, the Lord's coming with fire, purifying fire, and a narrow escape. In 2 Th. 1:7-8 Jesus will come again with fire; this is plainly the fire of judgment. In Rom. 12:20 Paul quotes Prov. 25:21-22 to back up his call for renunciation of revenge. The idea is that we should avenge ourselves by doing good, but the phrase "coals of fire" carries a secondary reference to the final judgment that will come on enemies if they do not react with a change of heart.

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(b) Jesus perhaps has this fire in mind in the paradox of Mk. 9:49: Those who do not accept God's judgment by self-denial fall victim to the wrath to come (cf. Mt. 10:39; Mk. 10:25ff.). In Lk. 12:49-50 the one who baptizes with the Spirit and fire must first take the way of suffering himself (cf. v. 50). Judgment is already present in and with Jesus; relationship to him decides between alienation from God and fellowship with him.

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(b) More directly fire represents the eschatological fire of judgment.

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abyss in 20:3 and the lake of fire in 19:20; 20:10; 21:8; the imagery may well derive from phenomena at the Dead Sea.

(d) John with its stronger emphasis on present decision does not refer to fire, although a place remains for Christ's return in judgment.

3. *A Sign of Heavenly Glory.* Fire signifies heavenly glory in Rev. 1:9ff.: The eyes of the glorified Jesus are as a flame of fire, and his feet are like bronze refined in a furnace (cf. also 2:18). Angels have feet like pillars of fire in 10:1; this denotes their heavenly glory. Fire also expresses the splendor of heaven when 4:5 equates the seven torches with the seven spirits of God. The crystal sea before God's throne (4:6) is the heavenly counterpart of the molten sea of the temple (1 Kgs. 7:23); it is mingled with fire in 15:2. In Acts 2:3 the comparison with fire indicates the heavenly origin of the descending Spirit. In the main, fire signifies judgment in the NT, but the divine judgment and the divine glory go together. Fire signifies the whole eschatological denouement, whether in hell or in heaven.

E. The Apostolic Fathers.

1. *The Biblical Tradition.* The apostolic fathers usually follow the biblical tradition, either quoting the Bible (2 Clem. 7.6 etc.) or using fire for the fire of judgment (Ignatius *Ephesians* 16.2) or hellfire (2 Clem. 17:7). Diog. 8.2 contests the Stoic equation of fire and deity in the light of hellfire. Only 2 Clement and Hermas refer to a cosmic conflagration. As in the OT fire may be a temporal judgment (1 Clem. 11:1). Some martyrs are executed by fire, but this fire cannot really harm them (Mart. Pol. 15-16). Fire is a test in Hermas *Visions* 4.3.4; Did. 16.4-5.

2. *Alien Influences.* The Gnostic opposing of fire and water may be seen in Ignatius *Romans* 7.2. Fire as love of the world or impulse toward matter occurs in Ignatius *Romans* 6.2. Diognetus sees in fire one of the elements. For the most part, however, alien factors are slight compared to the strong biblical impact.

pyro.

A. The Greek World.

1. This word means a. "to burn," "to destroy with fire," b. "to treat with fire," e.g., "to bake," "to roast," "to smelt," "to smoke cut," c. "to make fire" or, passively, "to become fire," and d. "to be hot to the taste," "to suffer heartburn."
2. Figurative senses are "to be incensed" and "to be seized with love."

B. Judaism.

1. In the LXX the literal sense is late. The most common use is for refining metals, hence for divine testing (Is. 1:25) and certifying (2 Sam. 22:31).
2. Philo uses only the passive either literally, "to be glowing with heat," or more often figuratively, "to be inflamed with emotion" (good or bad), e.g., thanksgiving, righteous indignation, zeal, passion. Philo combines the thought of divine testing with the Stoic concept of fiery reason.
3. Josephus uses the verb only in the literal sense "to burn."
4. Qumran refers to the testing of the sect by opposition.

C. The NT.

1. Paul uses the verb only in the figurative and the passive for being inflamed with emotion. In 1 Cor. 7:9 it is better to marry than to burn with desire. In 2 Cor. 11:29 Paul is consumed with sympathy when a member of the church is offended. An attack on the church is an attack on him.

1. *pyrgos* has such senses as a "tower," "fortress," "siege-tower," "castle," "column (of an army)," "high building," and in the papyri "outbuildings."
2. In the LXX the *pyrgos* is usually a "tower," "citadel," "tower on a city wall," or "watchtower."
3. Philo construes the tower of Babel symbolically. Josephus often mentions various

***pyrgos* [tower]**

1. This word means "fery-red" or "flame-colored." It is used for hair, for the manes of lions etc., for the bloodshot eyes of dogs, and for blushes.
2. The LXX uses the term for the red portage of Gen. 25:30, the red heifer of Num. 19:2, the water red like blood of 2 Kgs. 3:22, and the red horses of Zech. 1:8.
3. Philo does not use the word but Josephus has it in *Antiquities* 1.34.
4. The colors of the horsemen in Rev. 6:1ff. are based on those of Zechariah. The rider on the red horse causes war and bloodshed. The red color of the fery dragon of 12:3 signifies his bellicose and bloodthirsty character.
5. In the apostolic fathers 1 Clem. 8:3 is based on Is. 1:18, although the expression in v. 4 is a proverbial one.

pyrgos

1. This word means "fery" and occurs for fery bodies, things that are fery hot, or, figuratively, great violence.
2. In the LXX, where it is rare, the term denotes the radiance of heavenly phenomena (Ezek. 28:14, 16).
3. The only NT instance is in Rev. 9:17, where the riders wear fery breastplates, i.e., either the color of fire or engulfed in the fire from their mouths. The description shows that they are destructive demonic beings.

pyrnos

1. This word means "burning," "baking," "burning desire," "fever."
2. In Prov. 27:21 it means testing in the fire, and in Am. 4:9 the blasting of crops.
3. Josephus uses it for the punishment of Sodom (*Antiquities* 1.203).
4. In Rev. 18:9 *pyrnos* denotes the destruction of Babylon by fire. A testing by fire is the point in 1 Pet. 4:12; a link is seen here with the coming revelation of Christ in glory (v. 13).
5. The idea of a future trial by fire is present in Did. 16.5.

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- D. The Apostolic Fathers. The reference in Mart. Pol. 15.2 is to the metals, not the furnace. Hermas *Visions* 4.3.4 regards the image of testing gold as a call to help in building the tower.
1. This word means "burning," "baking," "burning desire," "fever."
 2. The Christian armor of Eph. 6:11ff. includes the shield of faith which can quench the fery darts of the wicked. The thought is that of the conflict between believers and the hosts of Belial (cf. Qumran).
 3. A literal sense occurs in 2 Pet. 3:12 in depiction of the final conflagration.
 4. Revelation adopts the OT metaphor of the testing of precious metals. In 3:18 purified gold signifies genuine faith and salvation. This metaphor helps us to understand the expression in 1:15.

1. Related to "foal," *pólos* is used for the young of a horse or ass, then of other animals, e.g., the elephant, camel, swallow, etc., also figuratively boy or girl. *Pólos* is also a proper name.
2. In the OT the term is used for young asses in Gen. 32:16 (cf. also in parallelism Gen. 49:11 and Zech. 9:9).
3. In later rabbinic tradition, which has various words for the young ass, the bull and ass are messianic images.
4. In Mk. 11:2ff. Jesus enters Jerusalem on a *pólos* (cf. Gen. 49:11). Lk. 19:30ff. also uses *pólos*. Mt. 21:2ff. refers to a she-ass and a colt. Jn. 12:15 quotes Zech. 9:9 LXX. The messianic significance of the term is plain. [O. MICHEL, VI, 959-61]

pólos [young (ass)]

1. The word *pyretos* describes the symptom of "fever." Greek medicine distinguishes types of fever, and ascribes them to natural causes. Popular belief thinks gods or demons can both cause and cure fevers.
2. OT words for "fever" also have to do with burning, and some rabbinic statements see in fevers threats of divine judgment. The LXX seldom uses *pyretos* (Dt. 28:22) and never *pyresso*.
3. The rabbis know the distinctions of Greek medicine and the suggested natural causes and remedies, but they tend to regard fevers as demonically or divinely caused.
4. The NT mentions *pyretos* three times among the sicknesses cured by Jesus or the apostles (Mk. 1:30-31; Jn. 4:52; Acts 28:8). Only Acts 28:8 shows what fever is meant, i.e., feverish dysentery. The Lucan parallel to Mk. 1:30-31 describes the fever as a serious one. Religious forces are associated with the fevers in all three cases, whether in the form of demonic influence or divine punishment. The fevers are thus overcome by the invocation of God or Christ, who, taking on himself the penalty of sin, drives out demons by the finger of God (Lk. 11:20). The healing of fevers demonstrates the dominion of Christ over sin and the devil and is thus a sign that awakens faith (Jn. 4:53-54) in the messianic salvation that he brings (Mt. 11:4-5) and the dawn of God's eschatological rule. The resuming of the daily round in Mk. 1:31 suggests the restoration of the state of creation. [K. WEISS, VI, 956-59]

pyresso [to have a fever], *pyretos* [fever]

4. In the NT the *pyrgos* of the parable in Mk. 12:1 is a field tower (cf. Is. 5:2). The tower of Lk. 13:4 that collapsed must have been of some size. The reference in Lk. 14:28 is probably to a lofty private dwelling, unless "outbuildings" are meant, as often in the papyri.
 5. In Barn. 16.5 the tower in context seems to be for flocks. In Hermas the allegories of the tower relate to the church. [F. MICHAELIS, VI, 953-56]
- The pseudepigrapha use the term to characterize the sojourning of the patriarchs among the Gentiles; Qumran has a tower and walls, and these are common metaphors in the Scrolls.

