

## Q R

*rhábbi* [rabbi], *rhabbouní* [master]

### A. Judaism.

1. The term *rah* denotes one who holds a respected position, e.g., an official. It is used by an inferior to a superior. Students use it in addressing their teachers, but it may also be used for the Messiah or for God as Lord of the world.

2. The use for teachers goes back to the second century B.C. Students follow their teachers with respectful obedience. When qualified to teach, they themselves are given the title, which the people as a whole also uses. It occurs on many inscriptions from Palestine, Syria, Cyprus, and Italy.

### B. The NT.

1. In the NT *rhábbi* occurs only in the Gospels. Mt. 23:7 censures the scribes for desiring the title. The Baptist is called *rhábbi* in Jn. 3:26.

2. Jesus is called *rhábbi* by Peter in Mk. 9:5 and Judas in 14:45. The term *didáskalos* in Mk. 4:38; 9:17, etc. has the same force. John explains the use in 1:38. Jesus is addressed as *rhábbi* in 1:49; 3:2; 4:31; 6:25; 9:2; 11:8. *rhabbouní* in Mk. 10:51 and Jn. 20:16 is an alternative form. The use of *rhábbi* shows that Jesus is viewed as a teacher by his disciples and the people. He differs from an ordinary scribe in that he chooses his own disciples and teaches authoritatively. Since the disciples never become rabbis as Jesus is, he also has a unique status as their *kýrios* (Mt. 8:25; 20:33).

3. As the Palestinian tradition becomes less prominent, *rhábbi* does not occur in other Christian writings. [E. LOHSE, VI, 961-65]

*rhábdos* [rod, staff, stick], *rhabdízō* [to strike with a stick], *rhabdoúchos* [police with clubs]

### *rhábdos.*

#### A. Outside the NT.

##### 1. *The Meaning in Greek.*

1. This word means "staff," "rod," "stick," "sceptre." It may be used for a riding switch, a magician's rod, an official staff, an angler's rod or pole, a lime twig to catch birds, a metal plate, a stripe in clothes, the shaft of a spear, the shoot of a tree, or a line of poetry.

2. In the LXX the term is used generally for a staff or rod, and specifically for a stick, a shepherd's staff, a staff for walkers or the elderly, a magician's rod, an angel's wand, or a sceptre.

#### B. The NT.

1. The term is used for a surveyor's measuring rod in Rev. 11:1 (cf. Ezek. 40:3ff.). This verse promises that the community will come through the last time unscathed.

2. The meaning in 1 Cor. 4:21 is the teacher's stick for beating. Since Jewish teachers use straps, the Hellenistic teacher is in view.





3. In Rev. 2:27; 12:5; 19:15 (cf. Ps. 2:9) the reference is to the shepherd's staff, which often has an iron point. The disciple will carry the staff in 2:27, but Christ himself will carry it according to the other two verses.

4. In Mk. 6:8 Jesus allows his disciples to take a traveler's staff (though cf. Mt. 10:10; Lk. 9:3). The staff is normally carried by itinerant teachers, whether Cynics or rabbis, and is necessary on long journeys in the Near East.

5. In Heb. 11:21 the author follows the LXX (Gen. 47:31) and refers to the staff which is a common feature of old age (cf. Greek vases, rabbinic works).

6. Heb. 9:4 speaks of Aaron's rod that buds, but without saying what its prototype is in the heavenly temple. It is mentioned by Philo and Josephus, and is associated with the ark in Jewish works, which say that it was created on the evening of the first sabbath, serves as a sceptre, and will return in the messianic kingdom. In Ignatius *Trallians* 11.2 it becomes the wood of the cross, and in later saga it is a sign of pardoning grace.

7. In Heb. 1:8 Christ holds the sceptre of legitimate divine government.

8. The NT does not mention the magician's rod, but cf. *Hermas Visions* 3.2.4 and the art of the catacombs, which portrays Jesus with a rod when he feeds the crowd and raises the dead.

#### *rhábdízō*.

1. This word means "to strike with a stick," "to scourge," "to thresh," "to beat down."

2. The only LXX use is for "to thresh" (Judg. 6:11; Ruth 2:17).

3. Paul uses the term in 2 Cor. 11:25 for his three beatings (cf. Acts 16:22, where the beating is a means of police coercion, is probably public, and is illegal in Paul's case, although he protests against it only later).

*rhábdouchos*. This word is used of police with cudgels, referees, supervisors at religious festivals, and ladies accompanying a princess. In Acts 16:35, 38 it refers to the police at Philippi who report to the magistrates and who seem to escort Paul out of the city as a mark of respect. [C. SCHNEIDER, VI, 966-71]

*rhadiourgēma* [deception, transgression], *rhadiourgía* [falsification, wickedness]

The term *rhadiourgós* comes from *rhádios* in the sense of "unburdened," and denotes lack of self-discipline, drifting, ethical carelessness. *rhadiourgēma* comes into use for deception and then for all kinds of transgressions, while *rhadiourgía* denotes negligence, falsification, wickedness. In Acts 18:14 the proconsul is interested only in vicious crime. In Acts 13:10 the wickedness of Elymas implies a loosening of all moral restraints as a result of his association with the devil in magic and pseudoprophecy.

[O. BAUERNFEIND, VI, 972-73]

*rhaká* [blockhead, fool]

1. *Derivation*. In spite of the double *a*, this term derives from an Aramaic term of abuse. Matthew does not translate it in Mt. 5:22; he is thus writing for readers who speak Greek but will be familiar with the term (probably in Syria).

2. The Aramaic term expresses disparagement accompanied by anger and contempt. Addressed to the foolish, thoughtless, or presumptuous person, it means "blockhead," and is the most common term of abuse in Jesus' day.

3. The structure of Mt. 5:21-22 shows that the reference is to three ascending forms of the same penalty rather than to three courts, and that the sins that are equivalent to murder are all sins of the tongue arranged in a kind of crescendo: Whoso is angry, says "blockhead," or says "fool," deserves to be punished with death, to be condemned to death, to suffer death in hell.

This paradox whereby apparently harmless words are put on a par with murder shows how very serious sins of the tongue are in God's eyes, and it carries a warning against ill feelings that may seem innocuous but poison relationships. Against authenticity it is argued that there is no true crescendo from wrath to insult, but it should be noted that the speech, style, and outlook are all Palestinian and that the teaching accords with Mk. 7:15; Mt. 12:36-37.

[J. JEREMIAS, VI, 973-76]

→ *kenós*, *mōrós*

***rhantízō*** [to sprinkle], ***rhantismós*** [sprinkling]

#### A. Meaning in Greek.

1. *rhantízō* is a rare and late form of *rhainō*, which is used for spraying or sprinkling something on something or something with something.

2. *rhantismós* has not been found in nonbiblical usage.

#### B. The OT.

##### I. Linguistic Data.

1. *rhantízō* occurs three times in the OT and *rhainō* 13 times; *rhainō* is the preferred cultic term. The more common use is for sprinkling something on something (cf. the Hebrew). Mostly sprinkled are blood, oil, and water, but we also find solids in Prov. 7:17 and righteousness in Is. 45:8.

2. The usual Hebrew original is *nzh*, which is usually rendered *rhainō*, and means "to sprinkle," "to be sprinkled," or "to cause to sprinkle." For other terms *rhainō* and compounds have such senses as "to gush out" in Ezek. 36:25, "to pour forth" in Is. 45:8, "to strew" in Prov. 7:17.

3. *rhantismós* occurs only in the expressions "water of sprinkling" or "of cleansing." It stresses the process, whereas the Hebrew stresses the purpose.

##### II. Material Aspects.

1. The secular uses play only a minor role in the OT (cf. 2 Kgs. 9:33; Is. 63:3; 52:15; Prov. 7:17).

2. The cultic uses predominate. Blood, oil, and water are used in cultic sprinkling, the sanctuary, people, and objects are sprinkled, cleansing and dedication are the purposes, and contact with the dead, making the covenant, offering for sin, and the consecration of priests are the occasions. Water is usually qualified ("of cleansing"), may be mixed with ashes, hyssop, etc., and is used after defilement, e.g., with a dead body, a leper, etc. Oil is used (at times with blood) for consecration. Blood is used at sacrifices as part of the offering, or in purification. The main concept in sprinkling is that of cleansing and expiation, as in Lev. 16 and Num. 19.

3. In Ps. 51:7 a ritual underlies the metaphor (cf. Is. 1:18) but the reference is to purifying by God. In Ezek. 36:25 God's sprinkling signifies his eschatological re-

creation of the people (cf. vv. 26-27). In Is. 45:8 the pouring down of righteousness is an eschatological promise.

4. Though the group is not used in Ex. 24:8, the sprinkling of the blood of the covenant establishes fellowship between the covenant partners and seals the covenant.

### C. The NT.

1. The only firmly attested examples in the NT are five in Hebrews and one in 1 Peter. The verb *rhantízō* occurs in Heb. 9:13, 19, 21; 10:22: "to sprinkle something with something." The noun *rhantismós* occurs in Heb. 12:24; 1 Pet. 1:2. "Blood of sprinkling" in Heb. 12:24 is analogous to "water of sprinkling" in the OT.

2. OT cultic use governs the use in the NT. Sprinkling with Christ's blood is compared to OT rites; as expiatory blood it has more force than that of Abel in Heb. 12:24. The reference in Heb. 9:18ff. is to the conclusion of the covenant at Sinai. Christ's blood takes on meaning as the blood of the eternal covenant (13:20) in the light of the Sinai ritual (cf. 9:20). Heb. 9:13-14 has the Day of Atonement in view. The blood of this day can cleanse only the *sárx* in contrast to Christ's blood, which purifies the conscience. Since the blood of the Day of Atonement is not sprinkled on the people, the cleansing ashes of the red heifer are set alongside it in this context. Sprinkling plays an essential role in the NT as in the OT, both for cleansing and for the conclusion of the covenant, but since the sprinkled blood is Christ's the use is figurative and the cleansing is immeasurably superior, for now the heavenly high priest with his own blood purifies his people and brings them into the new and eternal covenant. The second half of Heb. 10:22 shows that baptism is associated with this sprinkling inasmuch as it signifies the granting of participation in the atoning, purifying, and covenant-making power of the blood of Christ.

3. 1 Pet. 1:2 also seems to have baptism in mind (cf. the sanctification by the Spirit and the pledging to obedience, which are here put first; cf. Acts 10:44ff. and the liturgical order). This verse shows that the idea of sprinkling with Christ's blood is not peculiar to Hebrews but is part of an early baptismal tradition.

**D. The Apostolic Fathers.** The only references in these works are in Barn. 5.1, Barn. 8.1ff. (a typological interpretation of Num. 19), 1 Clem. 18:7 (quoting Ps. 51:1ff.), and Hermas *Similitudes* 9.10.3 (*rhainō* in the secular sense of "cleaning").

[C.-H. HUNZINGER, VI, 976-84]

*Rhacháb* → *Thamár*; *rhēma* → *légō*

***rhíza* [root], *rhizóō* [to cause to take root], *ekrizóō* [to uproot]**

### *rhíza*.

1. *Secular Greek.* This word means literally "root" of a plant, figuratively "foot" of a mountain, historically "founding" of a city, genealogically "origin" or "stem" of a family, cosmologically "origin" of things (i.e., the earth), and psychologically the soul as our "origin."

2. *The LXX.* In the LXX the word is fairly common but is seldom used for "root" or for such things as the "foot" of a mountain (Jdt. 6:13) or "depths" of the sea (Job 36:30). The phrase "root and branch" occurs in Job 28:9; 31:12. Mostly the use is figurative and refers to the roots of the righteous or the unrighteous with references to firm rootage (Prov. 12:3), good soil (12:12), and ample water (Job 29:19). God has planted Israel in good soil (Is. 5:1ff.; Ps. 80:8ff.). Ezek. 16:3 alludes to the historical origin of Israel. From its root a fallen tree may renew itself (Job 14:7ff.). The abiding

root symbolizes the holy remnant (Is. 6:13). Is. 11:1ff. refers to the root of Jesse in a messianic sense. From this house will come the new shoot that will establish the kingdom of righteousness and peace. In v. 1 the genitive is one of apposition, but in v. 10 it is one of origin. Is. 53:2 perhaps carries the same messianic sense, although the traditional LXX rendering compares the proclamation rather than the Servant to a root.

3. *Later Judaism.* The concept of Israel as God's plant is common. The planting goes back to Abraham as its root. Israel is the race of the elect root. God will plant righteous Gentiles in Israel. The idea of the Messiah as the root of Jesse is also common. Some conclude from Is. 11:10 that it is the Gentiles that need the Messiah; Israel has the law. Philo does not refer to the Davidic shoot. For him the metaphor of the root is a stylistic device. Thus the Ten Commandments are the root of individual statutes.

4. *The NT.* Of the 17 NT instances, eight are in the Synoptics, six in Paul, one in Hebrews, and two in Revelation. In Mk. 4:6 and parallels the root that needs good ground is the source of sap for the plant. Mk. 4:17 gives the idea of a personal reference. Mal. 3-4 forms the background of Mt. 3:10 and Lk. 3:9. Israel as God's plant is threatened with complete destruction if she does not repent. In Rom. 11:16ff. the Gentiles are warned not to give up fallen Israel, for the special position of Israel is the premise of all expectation; the branches depend on the root. Israel here is not just Christian Israel. The patriarchs are probably in view in v. 16. As the root, these were chosen with salvation in Christ as the goal. Their holiness embraces all Israel and cannot be cancelled even by Israel's guilt. Against nature, the Gentiles have been grafted in as wild branches, but this process demands and promotes the planting in again of the good branches. Gentiles scorn their own root if they scorn Israel. In Rom. 15:12 Paul quotes Is. 11:10: The root of Jesse is the one in whom the Gentiles hope. Is. 11:10 also lies behind the title "root of David" in Rev. 5:5; 22:16 in the sense of "shoot out of David." Figurative use occurs in 1 Tim. 6:10 when it describes the love of money as the root or origin of all evil. Heb. 12:15 also offers a figurative use (cf. Dt. 29:17 LXX). In this case we have the passive sense of "shoot." The bitter root springs from apostasy from grace, and involves defiling conflict.

5. *The Apostolic Fathers.* Hermas *Similitudes* 9.30.1-2 uses the plural for the "feet" of the mountain, and 9.1.6 compares doubters and nominal believers to plants whose upper parts are still green but whose roots are withered. Pol. 1.2 offers a positive counterpart to 1 Tim. 6:10.

#### *rhizōō.*

1. This word means "to cause to take root," or in the passive "to take root."

2. The LXX has the active for unrighteousness and wisdom taking root in Sir. 3:28; 24:12, and the passive with reference to princes in Is. 40:24.

3. Philo speaks of rooted virtue (*Allegorical Interpretation of Laws* 1.45) and the rooted cosmos (*On Noah's Work as a Planter* 11).

4. In the NT Col. 2:7 and Eph. 3:17 refer to the personal rootage of believers. In Christ they find life-giving soil and also their sustaining foundation ("rooted and built up").

*ekrizōō.* This word, meaning "to uproot," is used literally in Lk. 17:6 and in the parable in Mt. 13:29. The reference in Mt. 15:13 and Jude 12 is to judgment on the Pharisees and false teachers. 1 Clem. 6.4 shows how strife extirpates great peoples, and Hermas *Mandates* 9.9 how doubt uproots faith. [C. MAURER, VI, 985-91]

*rhíptō* [to throw], *epiríptō* [to throw on], *aporíptō* [to throw oneself]

A. Greek Usage. *rhíptō* means “to throw,” “to cast to the ground,” “to throw away,” “to cast off.”

B. OT Usage.

1. *Hebrew Terms.* *rhíptō* is mostly used for Heb. *šlk* (61 times), for which *aporíptō* is also used 20 times and *epiríptō* 14 times.

2. *Gods Throwing.* God throws stones at Israel’s enemies in Josh. 10:11, casts off the people in Jer. 22:26, casts down kings in Is. 14:19, repels or rejects in Jon. 2:4, casts sins behind him in Is. 38:17.

3. *Human Throwing.* Literally Joseph’s brothers cast him in the well in Gen. 37:20, and the dust of the overthrown altars is thrown into the water in Dt. 9:21. Figuratively Jeroboam rejects God in 1 Kgs. 14:9, and the righteous cast their care on God in Ps. 55:22.

C. NT Usage.

1. *rhíptō.* In Mt. 15:30 the sick are cast at the feet of Jesus, in 27:5 Judas throws the money into the temple, in Lk. 4:35 the demon throws the man down when exorcised, in 17:2 those who harm little ones are threatened with destruction, in Acts 22:23 the throwing off of clothes expresses resolve, and in Mt. 9:36 the people are like sheep lying on the ground without a shepherd.

2. *epiríptō.* 1 Pet. 5:7 echoes Ps. 55:22 but with a reference to the community, which under God’s lordship may cast all its care on God.

3. *aporíptō.* This verb is used intransitively in Acts 27:43: “throw oneself.”

D. Apostolic Fathers. Hermas *Visions* 3.2.7 speaks of the throwing away of stones as a symbol of rejection, and *Similitudes* 2.3 uses *rhíptō* to show that the vine can lie on the ground without the elm’s support. The exposing of infants is meant in Diog. 5.6. Barn. 4.8 is modeled on Ex. 32:19 (cf. 14.8). [W. BIEDER, VI, 991-93]

*rhomphaía* [sword]

A. Outside the NT.

1. This word denotes a Thracian weapon, a large javelin, lance, or sword.

2. Uncommon in Greek, the word occurs some 230 times in the LXX, mostly in the sense of “sword” rather than “spear” (cf. Gen. 3:24; 1 Sam. 17:45).

3. Philo is influenced by LXX usage, e.g., in relation to Gen. 3:24. Josephus, too, follows the LXX, and the term also occurs in the pseudepigrapha, although the rabbis do not have it as a loanword, as they do *máchaira* and *xíphos*.

B. The NT.

1. The NT has *máchaira* 27 times but also, under LXX influence, has *rhomphaía* seven times. The aged Simeon in Lk. 2:34-35 looks ahead to the destiny of Jesus which will also bring sorrow to his mother. Ps. 37:15 (rather than Ezek. 14:21) perhaps underlies the saying. Any likeness to Sib. 3.316 is purely formal.

2. The other six instances are in Revelation. The only literal use is in 6:8, where *rhomphaía*, as distinct from *máchaira* in 6:4, perhaps denotes murder. In 1:16; 2:12, 16; 19:15, 21 the sword proceeds from Christ’s mouth. With this sword, i.e., his word,

he judges and if necessary punishes the churches. With it he is also the eschatological judge of the nations. Judgment begins at God's house, and although its severity is stressed, the only weapon used is the word.

C. **The Apostolic Fathers.** The only example in the apostolic fathers is in Barn. 5.13 (quoting Ps. 22:20). Justin uses the term six times in OT quotations.

[W. MICHAELIS, VI, 993-98]

*Rhoúth* → *Thamár*

*rhýomai* [to save, protect]

#### A. Basic Meaning.

1. This word has such senses as "to save," "to protect," "to guard," "to ward off," "to deliver."

2. The LXX uses the word more often than *sōzō* for Heb. *nyl* (84 times). It also uses it 12 times for *g'l*, "to release," "to buy back." It is used, too, for other terms meaning "to free," "to redeem," and "to keep."

#### B. Use.

##### I. Greek.

1. A first use of the verb in Greek is for keeping or saving by the gods, whether of people or of cities, walls, the land, etc.

2. People, too, offer protection, e.g., princes, warriors, priests, guards, nations. Objects like helmets or walls also protect. But human protection is limited, as indeed is that of the gods in the face of destiny.

##### II. The OT.

1. *Similarities to Greek Usage.* God's saving and keeping is in many ways parallel to that of the Greek gods. The OT also refers to human deliverers, e.g., Moses, the judges, and the king in 2 Sam. 19:10.

2. *Distinctiveness of OT Usage.* God, however, is not limited by ontological laws as are both mortals and immortals among the Greeks. He saves according to his mercy (Neh. 9:8), for his name's sake (Ps. 79:9), and as he wills. His very name is Deliverer (Is. 63:16). Again, his salvation is not magical but personal. As a salvation in history, it always relates to the community or to individuals as deliverance from situations caused by the hostile intent of others. It means preservation in God's gracious presence; hence faith or trust is demanded on the human side (Ps. 22:4-5). This faith has ethical implications; it goes hand in hand with obedience (cf. Ps. 34:19). Yet God also saves when guilt is confessed (Ps. 39:8). The understanding in terms of will or person tends to expunge the Greek distinction between "protect" and "deliver" and to rule out the use of the term for salvation by things, e.g., walls, weapons, or money, which can be no more than instruments in God's hands.

##### III. The NT.

1. The word is uncommon in the NT. In the Gospels it occurs only in Mt. 6:13; 27:43; Lk. 1:74, in Paul only three times in Romans, three in 2 Cor. 1:10, and once each in Colossians, 1 Thessalonians, and 2 Thessalonians (cf. also three times in 2 Timothy and two in 2 Peter).

2. The meaning in the NT is always "to save" with God as subject and persons as object. In seven instances there are OT quotations or allusions.

3. The term takes on an eschatological sense in Mt. 6:13; Rom. 11:26; Col. 1:13;

1 Th. 1:10; 2 Tim. 4:18; 2 Pet. 2:9. Salvation is ultimately eternal preservation. Eschatological salvation rests on present 'deliverance from sin and from the power that rules in this sinful aeon. Prayer is made for final preservation (Mt. 6:13) but with the confidence that God is the Lord who impresses even evil into his service, so that in the very prayer for deliverance evil is overcome by the divinely conferred affirmation of God's will. [W. KASCH, VI, 998-1003]

## S S

*sábbaton* [the sabbath], *sabbatismós* [sabbath rest], *paraskeuē* [day of preparation]

*sábbaton, paraskeuē.*

### A. The Sabbath in the OT.

1. *Origin.* The sabbath law is found in Ex. 34:21; 23:12; 20:8ff.; Dt. 5:12ff.; Lev. 23:1ff.; 19:3; 26:2; Ex. 31:12ff.; 35:1ff. Parallels have been found in Babylon, but in connection with the cycle of the moon and as a day of penance. The meaning and content of the OT sabbath are controlled by Israel's faith.

2. *The Preexilic Age.* The sabbath commandment enjoins absolute rest for all, including servants and animals, on the ground that God made heaven and earth and also redeemed Israel. On the sabbath (and new moon) business stops, offerings are made, feasts are held, and the man of God may be consulted (2 Kgs. 4:23).

3. *The Postexilic Period.* In the exile circumcision and the sabbath are important marks of distinction (Ezek. 20:12). Sabbath desecration has been a cause of the disaster (20:13). Details about sabbath rest are worked out (cf. Ezek. 45:17; Neh. 13:15ff.). The rules of Ex. 35:3; 16:22ff.; Lev. 24:8 are enforced. Keeping the sabbath holy is pleasing to God (Is. 58:13-14).

4. *The Sabbatical Year.* The Seventh Year brings remission of all legal and financial obligations, the duty of leaving the land fallow, and the redistribution of property. In the fiftieth year, the Year of Jubilee, slaves are to be freed. It seems unlikely that all these regulations were strictly kept.

### B. The Sabbath in Judaism.

#### 1. *Development of the Sabbath.*

a. *Usage.* Judaism takes over the sabbath, using the Hebrew or Aramaic term in Palestine and the Greek term *sábbaton* (with *anápausis* as an explanation) in the diaspora. The plural *tá sábbata* may mean one sabbath, several sabbaths, or the whole week (like the Hebrew term). "Seventh day" is also used for the sabbath. The verb *sabbatizein* occurs for keeping the sabbath.

b. *The Maccabean Period to the Editing of the Mishnah.* The sabbath is a sign of election and grants a foretaste of glory. Even the wicked in Gehenna enjoy respite on it. There is a great reward for observing it. It stands at the heart of the law; hence the Maccabean struggle to keep it, even to the point of refusing to attack enemies on the sabbath. Rules about journeys, driving or rescuing cattle, drawing water, moving vessels, and the like are developed in different circles, although the Pharisees and scribes.

try to adjust the laws to practical situations. Hellenistic Judaism invests the sabbath with philosophical significance in presenting it to the Gentile world (cf. the cosmological importance of the number seven, or the sabbath as a day for philosophizing).

### 2. *The Prohibition of Work.*

a. Jubilees and the Damascus Document. Jubilees lists activities that are forbidden on the sabbath on penalty of death, e.g., preparing food, drawing water, fetching, and carrying. The Damascus Document restricts travel and forbids rescuing from pits, driving cattle, and making sacrifices other than the burnt offering.

b. Rabbinic Works. The rabbis give even more detailed lists of what is prohibited, forty save one tasks in all, but extended by grouping six subsidiary tasks under each main one. The tasks include plowing, threshing, sewing, hunting, writing, carrying, riding, climbing trees, judging. Casuistry fixes what is permissible, e.g., carrying small objects, carrying for minute distances, or carrying shared burdens. In this way a fence is kept around the law but the rules are brought into harmony with practical necessities.

c. Superseding of the Sabbath Law. Inescapable obligations supersede the sabbath law. Thus priests may prepare and sacrifice the burnt offerings. The sabbath may be broken when a person is in mortal danger (cf. self-defense, or helping in grave sickness or childbirth). Circumcision also takes precedence over the sabbath.

### 3. *The Celebration.*

a. At Home. All things are made ready the previous day, e.g., the meal or the lamps. Three trumpet blasts herald the sabbath. A meal of dedication introduces the day; at this meal the cup of blessing is followed by a second cup of consecration. As a feast day the sabbath is a day for three meals instead of the usual two; the main meal comes at midday after worship, and guests are often invited. A special blessing closes the day.

b. Worship on the Sabbath. The appointed offerings are made in the temple, more priests being needed than on other days. The change in courses takes place on the sabbath. Synagogue services, including recitation of the Shema, prayer, Scripture readings, and exposition, take place. For public reading, the Pentateuch is divided into sections in one- or three-year cycles. A reading from the prophets concludes the service (sometimes with an exposition).

c. Non-Jewish Views of the Sabbath. In the Roman world Jews are allowed to keep the sabbath unhindered. Some Greek and Latin authors, however, ridicule the sabbath as a day of sloth, or explain it as an unlucky day, or equate it with pagan practices. Yet many Gentiles are impressed by the observance, and God-fearers as well as proselytes join in keeping the sabbath as a day of rest.

### 4. *The Sabbatical Year.*

a. Fallow Ground and Remission of Debts. Strict attempts are made to keep the rule of a fallow year, leading to hardship in difficult times. The Romans remit taxes during this seventh year. Remission of debts is less strictly observed, since lenders will advance money only on the condition that they be allowed to collect at any time.

b. The Cosmic Week and Sabbath. Apocalyptic makes much play with the number seven (cf. the 70 weeks of Dan. 9:24ff.). Slav. En. 33:1-2 refers to the seven millennia of world history; the seventh millennium will be a great sabbath and will be followed by the new creation.



### C. The Sabbath in the NT.

1. *The Jewish Sabbath.* NT usage agrees with Jewish usage; the sabbath is *tó sábbaton*, *hē hēmera tou sabbátou*, *tá sábbata*, or *hē hebdómē*. Observance is in keeping with what is known from Jewish sources; the body of Jesus is buried prior to the sabbath (Mk. 15:42ff.), plucking ears of grain is forbidden (Mk. 2:23-24), those not in danger of death are not to be helped or healed (Mk. 3:1 etc.), objects are not to be carried (Jn. 5:9-10), travel is restricted (Acts 1:12), priestly work (Mt. 12:4-5) and circumcision (Jn. 7:22-23) are permissible, the sabbath is a day of rest (Lk. 23:56), guests are invited (Lk. 14:1), Scripture is read (Acts 13:15, 27), worship is held in the synagogue (Lk. 4:16ff.), and expositions are given (Acts 13:14-15, 42ff.; 16:13).

#### 2. *Jesus and the Sabbath.*

a. *The Gospel Stories.* In Mk. 2-3 conflict arises between Jesus and the Pharisees over the plucking of ears of grain on the sabbath (2:23ff.). Jesus shows from the OT that on occasion the righteous may infringe sabbath rules. In principle human needs are more important than the sabbath (2:27). Jesus is its Lord and decides when the sabbath applies and when it is to be transcended (2:28). Mt. 12:1ff. adds that the sacrifices take precedence over the sabbath commandment, and that in Jesus one who is greater than the temple is present, whose law of mercy or of love (Hos. 6:6) imposes an even more imperious command. A second confrontation then takes place with the healing of Mk. 3:1ff. The rule that healing is permitted only when there is danger of death is obviously broken, but doing good and saving life are imperatives that leave no room for casuistry. Jesus, then, displays his lordship by healing the withered arm. Mt. 12:9ff. presses home the supremacy of human needs by the comparison with helping animals in distress, which some rabbis, although not all, permit even on the sabbath.

b. *Lucan Stories.* Lk. 13:10ff. and 14:13ff. contain two other stories of sabbath healings. In the former, comparison is made with the feeding of animals, and the story serves to stress the impenitence of Jesus' adversaries (cf. vv. 1-9). In 14:1ff. the story demonstrates yet again the supremacy of human need. The sabbath conflicts in Luke form part of the movement which by way of resistance and rejection leads from an initial synagogue ministry to the Gentile mission.

c. *Johannine Stories.* Two healings in John lead to sharp controversy. In Jn. 5 the carrying of the bed involves infringement of the prohibition of carrying. Jesus replies by pointing to God's own work on the sabbath, which both Palestinian and Hellenistic Jews accept. Authorized by the Father, Jesus works as God does. Hence the decisive issue is whether Jesus is recognized as the one who has transcendent authority in virtue of his divine sending. The debate continues in 7:19ff., where Jesus appeals to the giving of circumcision on the sabbath. Again, the ultimate issue is the divine sending of Jesus. His work expresses his divine authority (vv. 16-17). In answer to human need, this authority overrides sabbath legislation. Jesus in 9:1ff. breaks the sabbath not only by healing but also by kneading the spittle into clay. To some this shows him to be a sinner, but to others his works prove the contrary. In the healing, Jesus comes as the light of the world (9:5) in encounter with whom decision is made as to who is really blind and who really sees. For those who have eyes to see, God's work is manifest in this granting of sight to blind eyes.

3. *The Sabbath in the Churches.* Christ rises on the first day of the week (Mk. 16:2; Mt. 28:1), the day of Christian worship (Acts 20:7; 1 Cor. 16:2; cf. Rev. 1:10). Jewish Christians still keep the sabbath (cf. Mt. 24:20), as at first they make offerings in the

temple and pay the temple tax (Mt. 5:23; 17:24ff.). Judaizers try to force the same rules on Gentile Christians, but Paul resists them (cf. Gal. 4:8ff.; Rom. 10:4). Among the Colossians a strange syncretism combines keeping the sabbath with angel worship and asceticism in subjection to cosmic forces. In reply, the apostle points out that believers are dead with Christ to all such forces and are thus freed from bondage to them. Neither the supposed necessity of the law to salvation nor the dominion of cosmic powers obliges Christians to keep the sabbath law.

#### D. The Sabbath and the Early Church.

1. *Sabbath and Sunday.* The churches observe Sunday as the day of Christ's resurrection (Barn. 15.9; Ignatius *Magnesians* 9.1; Did. 14.1). There is no obligation to keep the sabbath law. Barn. 2.5 shows that the Lord's Day is superior to the sabbath, and although Barn. 15 looks ahead to the seventh millennium as a cosmic sabbath, Christians keep the eighth day as the beginning of the new creation.

2. *The Jewish Week.* The church takes over the Jewish week, which runs from the first day to the sabbath, and it even uses *sábbaton* or *sábbata* for the week, and calls the sixth day *prosábbaton* and the seventh *sábbaton*. Catechumens bathe on the fifth day, fast on the day of preparation, assemble on the sabbath, and receive baptism early on Easter Day.

3. *The Sabbath.* Jewish Christians cling to the sabbath, citing its general observance by Jesus, and in some cases combining Gnostic ideas with it. The main body of the church worships on the first day and warns Jewish Christians not to set the sabbath above this day of Christ's resurrection, which unites all believers as a day of joy and jubilation (cf. Justin *Apology* 167.7).

*sabbatismós.* This uncommon word, not found in the OT, occurs in the NT only in Heb. 4:9. The desert generation did not enter into *katápausis* because of unbelief. Hence the promise of *katápausis*—rest from enemies and from work—is still to be fulfilled. This sabbath rest (*sabbatismós*) which remains for God's people will be the perfect sabbath of heavenly blessing toward which the pilgrim community is moving and which will mean cessation from its own labors. In a hortatory thrust the author warns his readers not to miss this prepared and promised rest by disobedience.

[E. LOHSE, VII, 1-35]

#### **Saddoukaíōs** [Sadducee]

A. *Usage.* Based on the Hebrew, this word occurs in the NT and Josephus, always in the plural. Not found outside Jewish and Christian works, it refers to different groups and mostly has a disparaging accent.

#### B. Sadduceeism in Judaism.

##### 1. *Origin of the Term.*

##### 1. *Zadokites and Sadducees.*

a. The term Sadducee comes from Zadok, and thus raises the question of the relation between the Zadokites and Sadducees.

b. Zadok, a ruling priest under David, supports Solomon and becomes high priest. His descendants establish a priestly dynasty which gains strength under Josiah and provides the high priests after the exile, who claim Aaronic descent by way of Ithamar or Phinehas. Sirach refers to Phinehas in his praise of famous men (45:25).

c. After 170 B.C. battles for the high priesthood lead to the elimination of the Zadokites, who set up a new center in Egypt.

d. Yet Zadokite traditions remain alive, preserved by groups that are faithful to the law. Thus the Damascus Document presupposes a priestly community with the Zadokites as leaders, and Qumran calls the Zadokites God's chosen priests.

e. A this-worldly eschatology characterizes the Zadokite tradition, so that the concept of resurrection plays little part in it.

f. The Zadokites of the NT period are at odds with the temple government and cannot be simply equated with the Sadducees.

### 2. *Zadok and Boethos.*

a. In a rabbinic tradition, Antigonos in the early second century B.C. has two pupils, Zadok and Boethos, who found two sects, the Sadducees and the Boethusians. These look for a temporal reward and thus exclude the resurrection.

b. In A.D. 6/7 Zadok founds the Zealot party with the aim of setting up God's kingdom by eschatological war. Zadok, in legend, becomes the eponymous hero of the Sadducees, who also have a this-worldly eschatology.

c. A certain Joazar ben Boethos opposes Zadok's call for revolt against Rome. In the main the rabbis link the Sadducees with the Boethusians, perhaps because the founder of their dynasty comes from Egypt and possibly has a connection with the Zadokites there; this may well explain the link with Zadok.

3. *A Political Group.* Before the Maccabean revolt the high priests bring the high priesthood into disrepute by their Hellenizing. Since the Zadokites are identified strongly with this group, the term Zadokite or Sadducee may thus be used for those who favor political compromise, even though this contradicts the true Zadokite tradition preserved in the communities and in Egypt.

## II. *The Sadducees of Jerusalem.*

1. *Sadducees and Hasmoneans.* The Sadducees are first mentioned by Josephus as a party under Hyrcanus I (135–104 B.C.). Although at first a Pharisee, Hyrcanus goes over to the Sadducees, removing the stigma of illegitimacy by alignment with the priestly aristocracy of "Zadokites," whose particularist eschatology fits in well with the Hasmonean wars of expansion.

2. *The Sadducees under Herod and the Romans.* When Herod, who favors cooperation with Rome, comes to power, he eliminates the older priestly aristocracy, abolishes the high priesthood for life, and appoints men of his own persuasion to office. The house of Boethos achieves prominence in priestly circles when Simon ben Boethos becomes high priest. In spite of a possible connection with the Egyptian Zadokites, the Boethusians bring the priesthood into disrepute among the righteous with what seems to be their semi-Gentile position. Yet elements within the priesthood maintain the particularist eschatology, attempt to keep the temple state alive, and finally go down with it in the disaster of A.D. 70.

## III. *Sadduceeism as a Religious Phenomenon.*

### 1. *Dogmatics.*

a. The Sadducees balance divine and human action synergistically. Good and evil have their origin in the human will, not in divine providence.

b. The Sadducees reject individual survival and future judgment.

c. In particular they deny the resurrection, claiming that it has no clear support in the law.

d. In this regard they defend an older interpretation at a time of dogmatic development which stresses hope for the world to come and thinks in terms of the present

and future aeons. In their view the present world is the place of the one encounter with God and the related reward and punishment. This older official position still comes to expression at Qumran, which finds no essential place for the motif of resurrection. The ruling priesthood at Jerusalem regards this teaching as the true orthodoxy, although with the triumph of Pharisaic rabbinism it comes to be presented as heresy and apostasy.

2. *View of the Law.* The Sadducees reject oral law. In so doing they judge more strictly than the Pharisees, whose casuistry adjusts the law to circumstances, but in this way often lessens its rigor in Sadducean eyes. The same distinction may be seen cultically at Tabernacles, when the Sadducees try to block the custom of smiting the earth around the altar with twigs on the seventh day if this day falls on the sabbath. With oral tradition the Pharisees can legalize popular practices whereas the Sadducees with their stricter view of the written law resist them.

### C. The Sadducees in the NT.

1. *The Synoptic Gospels.* The Sadducees are present only on the margin in the NT. In their question in Mk. 12:18ff., in which they show hostility to Jesus, they deny the resurrection. The message of Jesus unavoidably conflicts with the older official teaching that they represent. In Matthew the Sadducees are lumped together with the Pharisees in 3:7; 16:1, 5ff., 11-12 but only in the terms of the common opposition to the Baptist or to Jesus and with no attempt to pinpoint their distinctive teachings.

II. *Acts.* Acts mentions the Sadducees three times in 4:1ff.; 5:17ff.; 23:6ff. In 4:1ff. they control the politics and theology of the temple, and in particular they oppose the message of resurrection and the eschatological claim of the church. In 5:17ff. they again attack the resurrection but obviously with an eye on apostolic eschatology and its possible political implications. They plainly control the most important ecclesiastical and political offices. In 23:6ff. Paul causes division by raising the issue of the resurrection. When he also refers to angels and spirits, it may be that the popular belief is in view, since other sources do not say that they reject angels altogether. In this case, as the judicial hearing becomes more of an academic debate, the Pharisees rally behind their former pupil. For all the differences, the gospel is closer to the roots of Pharisaic belief than to the official orthodoxy of the Sadducees.

[R. MEYER, VII, 35-54]

→ *Pharisaíos*

*sáinō* [to wag, unsettle, flatter]

1. *sáinō*, meaning "to wag," is used literally of dogs wagging their tails, and then in transferred usage has such senses as "to fawn," "to greet warmly," "to gladden," "to entice," "to agitate," "to unsettle." The main figurative meaning is "to flatter," but with various nuances.

2. The term does not occur in the LXX but Josephus uses it for "friendly treatment."

3. In the NT the only use is in the passive in 1 Th. 3:3. Two meanings are possible.

(1) The main Greek use favors "to be deluded." In this case Paul's point is that escaping affliction by apostasy is enticing but is still a delusion, since it means the loss of eternal salvation.

(2) The Greek expositors and older translations prefer "to be shaken," and the

papyri and lexicography support what is a more obvious meaning in context. Paul's aim is that believers should not be shaken or unsettled in their faith by assaults.

4. The word does not occur in the apostolic fathers. [F. LANG, VII, 54-56]

### **sákkos** [sackcloth]

**A. Origin and Meaning.** This word originally means "haircloth," i.e., the coarse fabric, mostly of goats' hair, out of which tents, sails, carpets, etc. are made. The term then comes to be applied to things made of this fabric, especially the "sack," but also "carpet," "sackcloth," "hairnet"; figuratively it refers to a big beard like a sack.

#### **B. Use and Significance of Sackcloth in Antiquity and the OT.**

1. In the Semitic world sackcloth is from early days the garb of mourning and penitence. It is also prophetic garb in the OT. Originally perhaps a mere loincloth, it becomes a lower garment fastened with a cord or girdle and worn over the naked body.

2. In mourning it leaves the breast free for beating. Since goats' hair is dark, its color is that of mourning. It is used in the OT both in private mourning (Gen. 37:34) and national mourning (2 Sam. 3:31).

3. In penitence its use seems to derive from Babylon but quickly spreads to Israel. It signifies self-abasement (along with ashes and sometimes self-disfigurement) either before God (2 Kgs. 19:1) or others (1 Kgs. 20:31ff.). It is also worn at night (1 Kgs. 21:27). Personal crises (Ps. 30:11) and times of national emergency (Esth. 4:1-2) or imminent eschatological destruction (Joel 1:13) are occasions for its penitential use. It has become a rite in Neh. 9:1 etc., and its purely formal use comes under prophetic criticism (Is. 58:5). Fasting often accompanies it (Ps. 35:13).

4. For its prophetic use see C.3.

#### **C. The NT.**

1. In Rev. 6:12 the dark color of sackcloth explains the use. When the sun is eschatologically darkened (cf. Is. 50:3 etc.), it becomes as black as sackcloth. This darkening, which precedes the parousia in Mk. 13:24ff., is one of the events with which the opening of the next to the last seal introduces the great day of wrath.

2. *sákkos* is a sign of conversion and penitence in the saying in Mt. 11:21 and Lk. 10:13, whether in the sense of the garment or the penitential mat. Jesus perhaps has Jon. 3:4ff. in mind; but clearly conversion itself, not the external sign, is what matters.

3. The *sákkoi* in which the two prophets of Rev. 11:3 are garbed seem to be modeled on Elijah's clothing in 2 Kgs. 1:8, although this is made of the skin, not the woven hair. The dress suggests that the prophetic message is a threat of judgment and a summons to repentance (cf. the clothing of John in Mk. 1:6).

#### **D. The Post—New Testament Period.**

1. In the apostolic fathers and Apologists the use is colored by the OT (cf. 1 Clem. 8.3; Justin *Dialogue* 15.4). Only in *Hermas Mandates* 8.4.1 do we have a working garment.

2. Sackcloth soon becomes part of the practice of penance (cf. Tertullian, Cyprian, and the Council of Toledo in A.D. 400). The roughness symbolizes sorrow and self-

abasement. Sackcloth is also laid over the seriously ill, and in private use it is worn in preparation for death or as the garb of death.

3. The monastic use of sackcloth as permanent dress signifies a life of penitence, although voices are raised against it as a source of vanity and a hindrance to the work monks are commanded to do.

4. Groups of *fratres saccati* and *saccariae* arise, sometimes suspected of heretical teachings. The Byzantine *sákkos* also becomes the ornate purple garb of patriarchs and metropolitans or the black but festive garb worn as a diadem by the emperors and empresses.

[G. STÄHLIN, VII, 56-64]

*saleúō* [to shake], *sálos* [shaking]

A. **Secular Greek.** This word is used for the tossing of the sea, the shaking of an earthquake, natural becoming and perishing, political unrest, earthly uncertainty, human vacillation, and physical change. In contrast, Hellenism seeks unshakability in the world to come. Astrological texts refer to eschatological shakings of the earth in political events or natural disasters.

B. **The Greek OT.** With no fixed Hebrew original, the term in the Greek OT is used for the shaking of the earth, the raging of the sea, human agitation or quaking. God's shaking of the earth, its trembling before him, staggering with strong drink (cf. the cup of staggering), shaking when Jerusalem or Babylon is taken, shaking through confusion or fear of death. In contrast, *saleúō* may be used with the negative to denote unshakable faith or confidence in God, the unshakableness of the earth under God's rule, the unshakableness of figures like Elisha, or the unshakableness of the city of God. The righteous know they will stumble on their own, but they also know that God gives them an unshakableness that keeps them from falling and gives them confidence in spite of the shattering events of nature and history.

C. **Philo.** The use in Philo is mainly psychological. He defines what is divine as unshakable, e.g., the law, cosmic order, and reason. On the other hand, what is merely human is uncertain and vacillating. Through the movement of the emotions the peace of virtue is attained with the help of wisdom. Grounded in reason, the wise share God's unshakability in contrast to those who are at the mercy of the tossing sea of life. The vibration of the legal statutes, like the harmonious movement of heavenly forces, keeps us attentive.

D. **The NT.** In Acts 17:13 the verb characterizes the agitators who follow Paul from Thessalonica and stir up the people of Berea. It denotes vacillation in Mt. 21:10; 2 Th. 2:2. The Baptist, however, is not a reed shaken by the wind (Mt. 11:7). In Acts 2:25ff. the reference is to the steadfastness of Christ as crucified and risen Lord. Lk. 6:38 uses *saleúō* in a crescendo to denote the superabundance of the divine gift (pressed down, shaken, and overflowing), while 6:48 points out that the house built on the rock cannot be shaken by the storm and flood. Earthquakes that shake the ground are taken as a sign of answered prayer in Acts 4:31 and 16:26, while eschatological quaking is predicted in Lk. 21:25-26; Heb. 12:26; Revelation. What is made is subject to change; what cannot be shaken remains (1 Cor. 7:27ff.). But this is an eschatological rather than a cosmological hope (cf. Heb. 12:28). Creation stands under the threat of divine shaking, but also under the promise of divine unshakability.

[G. BERTRAM, VII, 65-70]

*sálpinx* [trumpet, trumpet call], *salpízō* [to sound the trumpet], *salpistēs* [trumpeter]

## A. The Greek World.

### I. Meaning.

1. *sálpinx*. This word denotes a wind instrument, made of bronze or iron with a mouthpiece of horn, and broadening out to a megaphone, i.e., a "trumpet." The word may also denote the sound made by the instrument, its signal or playing. Other uses are for thunder as a heavenly trumpet sound or for a human speaker as a trumpet.

2. *salpízō*. This word means "to blow on a trumpet," "to give a trumpet blast or signal," "to blow on an instrument," "to thunder."

3. *salpistēs*. This is one form of the word for "trumpeter."

### II. Origin and Use.

1. *Origin*. Trumpets are used from an early date in the Near East (cf. the Persians, Hittites, and Egyptians). The Greeks know them from the time of Homer but not at first as military instruments.

2. *The War Trumpet*. The trumpet soon finds use in the army for giving signals. It replaces the earlier Spartan flute and Cretan lyre. It passes on signals, fires with courage, terrifies enemies, signals retreat, rallies the scattered, ends battles. In the Roman camp it gives the signal for sleeping, watching, and waking.

3. *The Trumpet in Peace*. Shepherds use trumpets to gather their flocks. Heralds initiate trials by trumpet sounds. Trumpets silence the people for prayer or summon them to sacrifice. Trumpeters have a place in funerals and triumphs. Trumpet competitions are part of the games. Only a few notes can be played but trumpet playing is an art in view of the strong lungs that it requires.

4. *A Musical Instrument*. It is doubtful whether the trumpet has much of a role as a musical instrument. The Egyptian trumpets have only two notes. They may give signals and set rhythms but not play real music. Trumpets have a loud and penetrating sound that is sometimes compared to the braying of an ass or roaring of a bull.

## B. The OT.

### I. Hebrew Equivalents.

1. *sálpinx*. This word is most often used for a Hebrew term that is better translated as a ram's horn or a horn in general. Trumpet is a more accurate rendering in the case of the cultic instruments of Num. 10:21; 2 Kgs. 11:14; 2 Chr. 5:12-13. This superior instrument then tends to supplant the ram's horn and has an important place in priestly ministry (2 Chr. 29:26ff.). The instrument of Josh. 6:5 seems to be an animal horn; it has a place in Nebuchadnezzar's "orchestra" in Daniel. Another word used in Gen. 4:21 has various senses, e.g., horn, trumpet, signal, or the feast announced by such a signal; it means "horn" in Ex. 19:19, but in Josh. 6:4ff. it denotes, not an instrument, but the material of which the instruments are made. In Lev. 23:24 *sálpinx* is used for a word that really means "noise" (Josh. 6:5) or "alarm" (Num. 10:5). The true reference in Ezek. 7:14 seems to be to blowing rather than to an instrument.

2. *salpízō*. This word is used for various Hebrew terms in such senses as "to blow an alarm," "to cry," "to draw out a note," "to sound."

3. *salpistēs*. This noun does not occur in the OT, which has no special term for those who blow trumpets, e.g., priests in 2 Chr. 29:26; Ezr. 3:10. (For details of the Hebrew terms see *TDNT*, VII, 76-78.)

## II. Use and Significance.

1. *In War.* Horns or trumpets play an important role in war, whether to give warning, to summon to battle, to sound an attack, to frighten enemies, or, religiously, to invoke God's help. The horn also sounds a retreat, announces victory, and dismisses the host.

2. *In Peace.* Horns or trumpets are used at coronations, at the laying of the temple's foundation, at its dedication, in festal processions, and in solemn self-dedication to God.

3. *Cultic Use.* The trumpet or horn is sounded at offerings, at the temple dedication, at feasts, at fasts, and at the initiation of the year of release.

4. *Theophanies.* In both war and peace there is a strict relation to God, but there is a special use of the trumpet at Sinai (Ex. 19:16ff.; cf. Zech. 9:14), where the trumpet seems to denote the inexpressible voice of God.

5. *Eschatological Significance.* The horn will announce the day of the Lord (Joel 2:1; Zeph. 1:16), the last judgment, and the age of salvation (Is. 27:13; Zeph. 9:14).

6. *Musical Instruments.* The horn or trumpet is a musical instrument in Babylon in Dan. 3:5ff. and in temple praise in 2 Chr. 5:13; Ps. 150:3. Horns and trumpets do not play melodies but stress the rhythm and strengthen the sound.

## C. Judaism.

1. *Words.* Judaism uses the various OT terms for the horns that are blown at feasts, for priestly trumpets, and for horn instruments in a more general sense.

### II. Significance.

1. *War Signals.* The Qumran scrolls give details about the use of trumpets in war, e.g., to summon to battle, to form ranks, to attack, to pursue, to signal the return home. Different ways of blowing are used for different signals.

2. *In Peace.* Trumpets are blown to announce fasts in special emergencies, to intimate deaths, and to impose or lift excommunications.

3. *Cultic Use.* Trumpets signal the opening of the temple, the offering of regular sacrifices, the beginning of the sabbath, the coming of the new moon or the new year. The blowing is an act of prayer and not just a signal. It disposes God to mercy and confuses the adversary.

4. *Eschatological Significance.* The trumpet proclaims the last time, the return from exile, and the raising of the dead. This last trumpet is blown by the archangel or by God himself.

5. *As Musical Instruments.* In Judaism the horn and trumpet are not musical instruments like harps or zithers. At most they can only give the signal for striking up a song; they are too loud for musical use.

## D. The NT.

### I. The Words.

1. *sálpinx.* This term denotes the instrument (1 Cor. 14:8; Heb. 12:19, etc.), and occasionally the sound or signal (Mt. 24:31; 1 Cor. 15:52; 1 Th. 4:16).

2. *salpizō.* This word occurs mostly in Revelation.

3. *salpistés.* The only instance is in Rev. 18:22.

### II. Significance.

1. *In War.* Paul uses the metaphor of the military trumpet in 1 Cor. 14:8.

2. *On Solemn Occasions.* In Mt. 6:2 the use is perhaps figurative ("to blaze abroad") or perhaps an actual practice is in view, e.g., blowing a horn when very generous gifts are given so as to stir up others and to commend the donors in prayer. As Jesus



points out, God does not need such reminders, which serve more to bring human glory.

3. *Theophanies and Visions.* In Heb. 12:19 the trumpet sound is an accompanying phenomenon at Sinai. In Rev. 1:10; 4:1 the divine hears a sound like a trumpet, probably the voice of God. The great voice in 1:10 introduces the epistles, and that in 4:1 the visions.

4. *Eschatology.*

a. The trumpet proclaims the last judgment. In Rev. 8–9 the seven trumpets of the seven angels bring successive judgments which aim at conversion (cf. 9:20-21). The series culminates with the proclamation of the divine mystery in 10:7 and the establishment of the dominion of God and Christ in 11:15ff.

b. A trumpet blast gathers the elect in Mt. 24:31.

c. The living are changed and the dead are raised at the sound of the last trumpet in 1 Cor. 15:52, i.e., the eschatological signal which sounds forth when Christ returns (1 Th. 4:16).

5. *As a Musical Instrument.* The trumpet is a musical instrument in the NT only in pagan Babylon, whose trumpeters are silenced with its fall in Rev. 18:22.

[G. FRIEDRICH, VII, 71-88]

*Samáreia* [Samaria], *Samarítēs* [Samaritan], *Samarítis* [Samaritan woman]

**A. The Samaritans in the NT Period.**

1. *The Samaritan Religion.* After 27 B.C. Samaria denotes only the territory (which has its own senate) and not the city, which Herod renames *Sebastē*. During the Persian period this territory is detached from Jerusalem and sets up its own cultic center at Gerizim. The Samaritans see in Gerizim the chosen place of worship and accept only the Pentateuch as canonical. They do not believe in the resurrection and do not associate the Messiah with the Davidic house but expect only the prophet like Moses of Dt. 18:15ff. Simon Magus gains quite a following in Samaria in Acts 8:9-10.

2. *Jews and Samaritans.*

a. Up to A.D. 300. Relations fluctuate, being embittered when John Hyrcanus destroys the Gerizim temple and when Samaritans defile the Jerusalem temple, taking a milder turn in the second century A.D., but ending in a complete break in A.D. 300 when the Samaritans are classified as Gentiles.

b. In the Days of Jesus. The days of Jesus are a period of strained relations. The Jews do not accept the patriarchal descent of the Samaritans and question the validity of their worship. They thus exclude them from the cultus and restrict dealings with them, treating them in practice like Gentiles.

**B. The Samaritans in the NT.**

1. *Hostility between Jews and Samaritans.* The NT reflects the current animosity in Jn. 8:48; Lk. 9:54; 10:37; Jn. 4:9; Lk. 9:53.

2. *Jesus' Attitude.*

a. Jesus accepts the exclusion of Samaritans from the community (Mt. 10:5-6; Lk. 17:18).

b. Yet he rebukes his disciples for their hostility (Lk. 9:55), asks the Samaritan woman for a drink (Jn. 4:7), heals a Samaritan leper (Lk. 17:16), extols a Samaritan for neighborly love (10:30ff.) and gratitude to God (17:11ff.), and preaches to Sa-

maritans (Jn. 4:40ff.). This is not just magnanimity on Jesus' part but proleptically announces the hour of fulfilment when the age of salvation comes and after a first proclamation to Israel a share in God's salvation is offered to the Gentiles too, from whom all uncleanness is taken away with the dawn of God's royal dominion.

### 3. The Samaritan Mission.

a. In Acts 1:8 the Lord sends out the disciples as witnesses to Samaria. Philip opens the Samaritan mission in 8:5. Perhaps the lasting results are not too strong, for Justin *Apology* 1.26.3 refers to the popularity of Simon's teaching in Samaria. Nevertheless the preaching to Samaria has great significance as the first step in the Gentile mission.

b. Jn. 4:4ff. shows that Jesus himself stands behind the Samaritan mission. It also points to the final goal when the strife about temples ends and religious separation yields to worship of the Father in spirit and in truth. [J. JEREMIAS, VII, 88-94]

*sandálion* → *hóplon*

***saprós* [rotting, decaying], *sépō* [to rot, decay]**

1. Relating to the process of decay, *sépō* means "to cause to decay," or, in the passive, "to decay," "to rot," and figuratively "to perish." *saprós* means "rotting," either literally or figuratively, and the sense of "unpleasant" (even to the ears) is also possible. A person is *saprós* when old, and the same applies to food and drink, which may be better when *saprós* (e.g., ripe cheese). In general, what is *saprós* is "unserviceable" rather than "offensive," but the word may also mean "harmful" or "notorious" (someone's name).

2. In the LXX *sépō* means "to destroy" in Job 40:12 and "to rot" in 19:20. *saprós* does not occur in the LXX, Philo, or Josephus.

3. In Jms. 5:2 *sépō* has the extended sense "to decay." *saprós* in Eph. 4:29 means "unserviceable." The point in Mt. 13:47ff. is not that the fish are rotting but that they are no good for food. The same applies in Mt. 7:17ff.; 12:33; Lk. 6:43: the trees are useless, and by the same token one should see that false prophets are of no value to the community.

4. Hermas *Similitudes* 2.3-4 uses the terms for the decaying fruit of the vine, 1 Clem. 25.3 speaks of the rotting flesh of the phoenix, and Hermas *Similitudes* 9.6.4 refers to useless stones. [O. BAUERNFEIND, VII, 94-97]

***sárx* [flesh, body], *sarkikós* [fleshly, earthly], *sárkinos* [fleshly, fleshy]**

### A. The Greek World.

1. *sárx* as the Muscular Part of the Body. In older usage *sárx* denotes the flesh of humans, animals, or fish. "Flesh" is often accompanied by "bones" and "blood." As muscle it protects the limbs or bones against cold or heat. The body consists of bones, sinews, flesh, and skin. At first the plural is more common even when *sárx* takes on the more general sense of "body." *sárx* can also mean "meat," but *kréas* is more common for this.

2. *The Origin of sárx.* *sárx* supposedly develops out of the four elements, or out of female seed, or perhaps flesh and bone are themselves elements. Plato thinks flesh

arises out of blood, while Aristotle seeks its origin in moisture and theorizes that thick blood arises out of flesh.

3. *sárx as Body*. The use of *sárx* broadens out to include the whole body, especially the physical body, which may be young, aging, or dead. Thus the plural *sárkes* may on occasion signify a corpse.

4. *Special Meanings*. The inner part of the skin, as dried-up flesh, is also *sárx*, the flesh of fruits is *sárx*, and swellings are *sárkes*. The phrase *eis sárka pēmaínein* means "to hurt to the flesh, i.e., "to the quick."

5. *sárkinos*. This word has such meanings as "consisting of flesh," "corpulent," and "real" as distinct from imaginary. It can carry the nuance of "corruptible."

6. *The Corruptible sárx*. In Homer the flesh and bones decay at death but the *thýmos* and *psyché* persist. One must put off all flesh at death. The *noús* may also be the incorruptible part that escapes death. Reference is made to the "alien garb of flesh" or to pure beauty untainted by the flesh (Plato). Plutarch contrasts *sárx* and *psyché* (as well as *sóma* and *psyché*) as the two elements in humanity, the former perishable and the latter imperishable.

7. *sárx as the Seat of Emotions*. Stimuli affect the *sárx*, e.g., heat or cold, fear or pity. For Epicurus the *sárx* is the seat of desire. Choices may be made, but in choices the soul heeds the summons of nature. The *sárx* is the seat of sorrow, too, but pleasure surpasses sorrow. True happiness, however, consists of more than the present well-being of the *sárx*.

8. *The Influence of Epicurus*. In its popularized version Epicureanism supposedly advocates the enthronement of bodily desires. Its opponents, who think that bodily cravings pollute the soul, regard it as a summons to the crudest forms of pleasure. Even Cicero calls the followers of Epicurus voluptuaries. The *sárx*, as the source of uncontrolled sensuality and immoderate gluttony, supposedly makes the freedom of the soul impossible. [E. SCHWEIZER, VII, 98-105]

## B. The OT.

1. The most common original for *sárx* in Hebrew is *bāsār*, which may mean flesh in the strict sense (Lev. 13:2ff.) or in the extended sense of the body (Gen. 2:23), which may have collective force (Gen. 6:17; Num. 18:15), which may denote blood relationship (Gen. 2:23), which can be used euphemistically (Ex. 28:42), which may, figuratively, signify external life (Ps. 16:9), inner attitude (Ps. 63:1), or human frailty and impotence (Gen. 6:3), or which can have a metaphorical sense (e.g., Ezek. 11:19; Is. 17:4; cf. also Is. 10:18).

2. A second Hebrew term is *šē'ēr*, which also means flesh in the strict sense (Ex. 21:10), denotes blood relationships (Lev. 18:12-13), and has the transferred sense of our external existence (Prov. 5:11; Ps. 73:26).

### 3. LXX Translations.

a. For *bāsār* the LXX uses *sárx* 145 times, *kréas* 79, *sóma* 23, and *chrós* 14, with a few other renderings such as *ánthrōpos* in Gen. 6:13. For *šē'ēr* the LXX has *oikeíos* seven times, *sárx* five, and *sóma* four, and at times such translations as *tá déonta* (Ex. 21:10) or *trápeza* (Ps. 28:20). [F. BAUMGÄRTEL, VII, 105-08]

b. The LXX does not connect *sárx* with sensuality, relates it to circumcision, never uses it for the flesh of sacrifice, and distinguishes the spheres of spirit and flesh (Num. 16:22), although not equating this cosmic dualism with the ethical dualism of Creator and creature, as tends to be the case at times in Judaism.

4. *Noncanonical Texts*. Common features are the use of *pása sárx* for animals,

humans, or both, the reference to the flesh of circumcision, the description of woman as the very flesh of man, and the use of *sárx* for the corruptible body. New points are the use of flesh and blood for human beings and the expression *sōma sarkós* (cf. Sir. 14:18; 23:17). The *basileús sárkinos* is contrasted with the *basileús tōn theōn* in Esth. 4:17. The contrast between *sárx* and *pneúma* continues, and under Hellenistic influence there is a tendency to equate the *sárx* with sinful sexuality or passion. In Sir. 40:8 the *sárx* stamps humans as subject to frailty, sickness, etc., and in Sir. 28:5 the point is perhaps that if man, who is flesh, can restrain his anger, God may be expected to do so too. [E. SCHWEIZER, VII, 108-10]

### C. Judaism.

#### I. Qumran.

1. *General Concept.* The ordinances of the Qumran community are regarded as more efficacious than the flesh of sacrifices. Wicked priests suffer punishment in the flesh. Those smitten in the flesh, i.e., with bodily defects, are excluded from the community.

2. *Term for Person.* The whole person can be flesh, or soul and flesh. The flesh may also denote the true ego.

3. *Collective Use.* Those outside the community are a gathering of flesh (cf. sons of Adam). There are also references to "all flesh" for "all people."

4. *Corruptibility.* Flesh expresses human lowliness and corruptibility in distinction from the Creator. In this respect, i.e., before God, flesh and spirit are on the same level. Yet God's mighty acts are proclaimed to flesh.

5. *Sin.* In some references Qumran relates flesh closely to sin and pride. It evaluates flesh negatively. God has a controversy with flesh, judges it, and gives strength to war against it. God will also expunge evil from the inner part of the flesh of the elect, although here the spirit of evil and the Holy Spirit are opposed rather than flesh and spirit. The elect, however, are exalted above flesh. They belong to the fellowship of the flesh of iniquity, and they may stumble through the sinfulness of the flesh, whose spirit cannot understand the divine mysteries. Yet God pardons them, and does not plant carnal striving in them, or abandon them to the striving of the flesh.

6. *Flesh and Spirit.* Flesh is sometimes neutral, but it also denotes human creatureliness. This is bound up with sinfulness and ignorance, but it does not itself stand in contrast to spirit; instead it is the battleground of conflict between the spirit of evil and the Holy Spirit. Hence flesh does not belong in principle to the ungodly sphere, nor is it the prison of the soul.

II. *The Targums.* These works use flesh in much the same way as Qumran. Neutrally the term means "living creatures." It carries a stress on human mortality and creaturely distance from God. It may simply mean humanity but it may also denote sinful and arrogant humanity. It does not seem to be distinguished dualistically from spirit.

#### III. Talmud and Midrash.

1. Here again flesh denotes human existence either collectively or individually.

2. Whereas the older use of flesh and blood for humanity continues, the term *gup* now comes into use for body or person.

3. This term, which has the basic sense of "hollow" or "cavity," suggests a body that needs to be filled by a soul. Although the concept of unity is unbroken, the emphasis of body now rests on its physical and corruptible side. By nature, then, it differs from the soul—the body deriving from earth and the soul from heaven, the body inclining to sin, the soul to obedience. Yet the expectation of a reuniting of body

and soul, whether for salvation or perdition, keeps popular dualism in check. The soul, when put to test in the body, may start back from it in view of its corruptibility, but it will have to give an account in concert with it at the last judgment.

[R. MEYER, VII, 110-19]

#### IV. *Apocrypha and Pseudepigrapha.*

1. LXX usage for the human body, the phrase "all flesh," the connection with circumcision, etc. all continue.

2. The dualism of God and humanity is increasingly linked with that of the world of spirits and that of flesh. Human limitation does not always rest on corporeality, for the angels, too, are sinful, but when angelic sin involves contact with human flesh dualism is evident (cf. Eth. En. 84:4ff.; 15:4ff.). Cf. also the setting aside of flesh at death (102:5, 13-14).

3. Jubilees and later works distinguish the realm of spirit from that of carnal beings. Pure spirits have no bodies. Carnal beings cannot see what spiritual beings see. One can see God only in the spirit.

4. The thought of the resurrection of the body restrains anthropological dualism, but the idea of a spiritual flesh helps to promote the distinction of the spirit or soul from the flesh that encloses it and that is put off at death.

5. At times flesh is linked to sin, and asceticism seeks to curb the body, e.g., vegetarianism or total abstinence from wine, luxury, or sex. Being made of flesh and blood, however, may still be equated with humanity as such, and sin and ignorance traced to seduction by evil spirits.

#### V. *Philo and Josephus.*

1. Philo is pulled two ways. In general he takes a negative view of *sárx* as the seat of passion etc., but although he associates the inclination to sin with the *sárx*, he sees that illogical passions are in the soul too, and the right thing is to make responsible choice, not blaming sin on one's carnal side. God, of course, is noncorporeal, and may thus be known only by those who set aside the husk of flesh, which is for the soul a burden or coffin or corpse, and acts as a drag on its spiritual flight to God. The antithesis becomes ethically significant when the soul is content to remain in the flesh and refuses to make the upward flight.

2. In Josephus *sárkes* means animal or human flesh. The *sárx* is vulnerable, and the *psyché* leaves it at death, achieving an unencumbered state.

#### D. Historical Summary.

1. In Greek thought the concern is the anthropological one of the relation between the different component parts of humanity. Humanity is understood in terms of its nature, i.e., the parts and their conflict, controlling center, distinction, and interrelationship.

2. In the OT the concern is the theological one of the relation of humanity to God. Humanity is understood in terms of its creatureliness, its response to God. The only dualism is that of Creator and creature or obedience and disobedience.

3. In Hellenism humanity belongs to the earthly sphere by destiny rather than by decision, is tied to it during earthly life, and seeks to rise above it through ecstasy and secret formulas.

#### E. The NT.

##### 1. *Synoptic Gospels and Acts.*

1. *Synoptics.* In its use of *sárx* the NT stands under OT influence. Except in OT quotations in Mk. 10:8 and Lk. 3:6, however, the term occurs only three times in

Matthew, Mark, and Luke. In Mt. 16:17 "flesh and blood" denotes humanity in its inability to know God; God is the opposite. In Mk. 14:38 the dualism is only apparent, for the prayer is that *God* will make good the weakness of the flesh. In Lk. 24:39 "flesh and bones" indicates the reality of Christ's resurrection.

2. *Acts*. Apart from the quotations in 2:17, 26 the only instance is in 2:31, which refers to the incorruptibility of the *sárx* of Jesus, but avoids dualism by not repeating the *psyché* of v. 17, using "he" instead.

## II. Paul.

1. *sárx as Body*. Though Paul never uses "flesh and bones," he uses *sárx* in the ordinary sense in, e.g., 2 Cor. 12:7 (the thorn in the "flesh"). In 1 Cor. 15:39 *sárx* is the whole physical existence (cf. Gal. 4:13), although in Rom. 6:19 weakness of perception is the point, and in 2 Cor. 7:5 *sárx* embraces inner anxieties as well. The phrase "body and spirit" in 2 Cor. 7:1 is not distinguishing a better and worse part, for both must be cleansed. The "mortal flesh" in 2 Cor. 4:11 is Paul's earthly existence, whose very weakness means life for the churches and thus manifests Christ's risen power. Earthly life is also meant in 2 Cor. 10:3; Gal. 2:20; Phil. 1:22, 24. In it we may die to the law and live for God in faith.

2. *sárx as the Earthly Sphere*. In Rom. 1:3-4 Paul contrasts the sphere of *sárx* with that of heaven or *pneúma*. In this limited and provisional sphere Jesus is the Davidic Messiah, but the decisive thing comes in the sphere of the *pneúma*. In Rom. 9:3 *sárx* denotes an earthly relationship (cf. 4:1; 9:5, 8); this relationship is not evil but is also not decisive. The genitive in 9:8 indicates sphere rather than origin. In 1 Cor. 1:26 wisdom according to the flesh means wisdom according to the categories of this world. There may be wise of this kind in the church, but not many. In Phlm. 16 *sárx* and *kýrios* are linked; Onesimus has a social relationship as well as the more decisive Christian relationship to Philemon. The present aeon or cosmos may be equivalent to *sárx* (cf. 1 Cor. 2:6), but the real antithesis is between God and humanity. God's wisdom is contrasted with that of the *sárx* and God's power with the weapons of the *sárx* (1 Cor. 1:24ff.; 2 Cor. 10:4). Again, God's promise is the opposite of *sárx* (Rom. 9:8). In Christ the divine sphere has invaded the human.

### 3. "Flesh and Blood" and "All Flesh."

a. In Gal. 1:16 "flesh and blood" means humanity but with God as the opposite (cf. Mt. 16:17). The point of the phrase in 1 Cor. 15:50 is not to differentiate a part of us that cannot inherit the kingdom from a part that can, but to show that humanity as a whole cannot inherit the kingdom without transformation. There is perhaps a hint here of human vulnerability to temptation as well as corruption.

b. The phrase "all flesh" occurs in Rom. 3:20; Gal. 2:16; 1 Cor. 1:29 in contexts in which the point is that all humanity stands under divine judgment.

4. *Trust in the sárx*. In Rom. 2:28 Paul contrasts circumcision of the bodily member with that of the heart. But *sárx* takes on a negative aspect because people can see it and boast about it (vv. 23, 27, 29). Gal. 6:12-13 makes a similar point, although in v. 12 the flesh might simply mean the earthly sphere. In Phil. 3:3-4 *sárx* denotes national descent, legal observance, etc. It is not wrong in itself, but only when confidence is put in it instead of in Christ, whose righteousness makes all else loss.

5. *katá sárka with Verb*. In 2 Cor. 10:2-3 earthly life is the meaning; this is wrong only when wrongly oriented to the *sárx* as a norm, which leads to boasting about earthly things (11:18) (cf. the worldly planning of 1:17). In 2 Cor. 5:16 Paul is rejecting judgment from a human standpoint; thus to judge Christ simply as one historical figure among others, as he used to do, is to miss the real point. In Gal. 4:23, 29 birth

*katá sárka* is birth according to human possibilities in contrast to the promise. This birth has a long-range impact inasmuch as it means walking *katá sárka* (Rom. 8:4) and not according to the Spirit. A basic orientation of all life is obviously at issue.

6. *sárx as the Subject of Sin.* The *sárx* does not work as the Spirit does (Phil. 3:3; Rom. 8:13-14; Gal. 4:23; 5:18). It is the subject of an action only in the shadow of the work of the Spirit. The spheres are not controlling forces as in dualism. Building on the *sárx* or trusting in it is sinful. Yet the *sárx* as norm becomes the *sárx* as power, and there are thus works of the *sárx* (Gal. 5:16, 19; Rom. 13:14). Legal observance, however, is itself a manifestation of the *sárx* (Gal. 3:3; 4:8ff.). Everything human and earthly is *sárx*, and as people trust in *sárx* in this sense, it becomes a power that opposes the working of the Spirit (Gal. 5:13, 17). Subjection to *sárx* is not fate but guilt. A life oriented to it serves it and carries out its thinking. The opposite of the *sárx* is God, who in the form of the Son comes in the likeness of sinful flesh, i.e., in full humanity, and condemns sin in the flesh. Rom. 7:18, 25 might seem to suggest cleavage into *sárx* and *noús*, but the depiction is that of the pre-Christian life in which what is contrasts sharply with what ought to be. Sincere people might wish to serve God but even in so doing they fall into the sin of establishing their own righteousness. Right desires become carnal action, so that only in retrospect can one differentiate the will which opposes the *sárx* but precisely in so doing makes its work responsible and guilty.

7. *Vanquished sárx.* Believers have crucified the *sárx* (Rom. 7:5; 8:8-9; Gal. 5:24). They do not escape corporeality by asceticism etc. (cf. Gal. 2:19-20). They enter a life that in Christ is determined by the relation to God (2:20). Works of the flesh are illogical and call for recommitment. Life is not split up into single acts. It is one *érgon* under one determination, *sárx* or *pneúma*. Believers are no longer building on the *sárx* but on Christ. This is what they are to achieve in the daily practice of the life of faith.

#### 8. Summary.

- a. Humanity is qualified by the relation to God.
- b. Salvation does not lie in a retreat from the physical to the spiritual.
- c. Flesh is not a separate and intrinsically bad sphere but becomes bad only with orientation to it either in licentiousness or legalism.
- d. The flesh as a wrong disposition away from God seems to become a controlling power.
- e. Salvation through Christ means liberation from earthly goals in a life that is lived by God's gift.

### III. Colossians, Ephesians, Pastorals.

1. *Colossians.* *sárx* is the external sphere in 2:1, that of human relations in 3:22, and that of physical existence in 1:24. In 2:23 *sárx* denotes those who measure by their own standards and not God's. In 2:13 the Gentiles are in view; their sin comes out in licentiousness (3:5). In 1:22 the body of flesh is Christ's crucified body, but in 2:11 (cf. 2:18) it denotes the body that is to be put off in the circumcision of Christ.

2. *Ephesians.* In 5:31 the wife is a man's own flesh in a union that reflects that of Christ and the church. 2:14 refers to Christ's crucified body. 2:11 shows that the distinction between Jew and Gentile is a provisional one in the earthly sphere. In 2:3 (cf. 2:2) *sárx* has a demonic character. The division into *sárx* and *diánoiai* is surprising, but the latter, too, are corrupt.

3. *Pastorals.* 1 Tim. 3:16 says that Christ's appearing in the earthly sphere is already a mighty saving act.

#### IV. John.

1. *The Gospel.* *sárx* seldom occurs in this work. *pása sárx* in 17:2 is traditional. In 8:15 judgment according to the flesh is blind and ignorant. In 7:27 assessment of Jesus by his known descent yields no adequate understanding. In 3:6 everything human is *sárx*. *sárx* is the earthly sphere in which there is no knowledge of God and nothing to save from lostness. Only through unbelief, however, and not through *sárx* does the world become sinful. In 1:13 *sárx* is the principle of natural birth and characterizes humanity apart from God. In 1:14 the Logos does not take on sin, nor simply enter the earthly sphere, but takes human form so as to manifest the Father's glory in mighty acts and obedience even to the cross. Only this witness of full commitment, not mere impartation of knowledge, gives rise to faith. In 6:63 the antithesis could be that of 3:6, but, in the light of vv. 51-58, it is more likely that of 8:15. To consider the external appearance of Jesus does not help, for only his preaching is *pneúma* or *zōē*. In the eucharist the *sárx* is not the medicine of immortality. Faith, as it eats the *sárx* of Jesus, sees that he is the Son who has come in the *sárx* for the world's salvation, accepts this, and lives by it.

2. *The Epistles.* In 1 Jn. 4:2 and 2 Jn. 7 the coming in the flesh serves to distinguish true faith from false; the former accepts the humanity as well as the deity. In 1 Jn. 2:16 the warning not to trust in the world becomes a stronger warning against love of it, and the world includes carnal desire, the reference apparently being to sense impressions that stimulate desire.

V. *Hebrews.* In 5:7 (cf. 2:14) Jesus' earthly existence is denoted, i.e., the whole of his human nature. In 12:9 God as the Lord of the upper world is contrasted with earthly ancestors. The reference in 9:10 (cf. 9:13) is to cultic purity; this symbolizes the earthly sphere and stands in contrast to the inner purity of the heavenly priest. In 10:20 the *sárx* might be the crucifixion, or Christ's human nature, or the place where the heavenly and earthly spheres meet, but the most likely meaning is that the way to heaven leads believers by Christ's *sárx* in such a manner that through it they go to the heavenly high priest. Hebrews never links sin to the *sárx*; the *sárx* is the provisional earthly sphere under threat of death.

#### VI. Catholic Epistles.

1. Jms. 5:3 (plural) refers to the consuming of human flesh.

2. 1 Peter follows traditional lines (cf. *pása sárx* in 1:24; 3:18). In 4:1 "in the flesh" echoes 3:18 and signifies the transition from living by the passions to living by God's will. In 3:21 *sárx* as the external aspect is contrasted with the conscience as in Hebrews.

3. In Jude 7 *sárx* is "corporeality," the object of a sexual desire that is wicked only in perversion (cf. 2 Pet. 2:10; also v. 18, which has "passions of the flesh" where Jude 16 simply has "passions"). In Jude 6 and 23 *sárx* seems to be human existence as polluted by sin.

VII. *sárkinos, sarkikós.* Used of the tables of the heart in 2 Cor. 3:3, this term refers to the inner being in distinction from external legal fulfilment. In Heb. 6:16, however, it denotes the earthly sphere. In 1 Cor. 3:1ff. the readers show by their conduct that they are still of the flesh. In Rom. 7:14 Paul uses the term to describe his pre-Christian state. *sarkikós* in Rom. 15:27 and 1 Cor. 9:11 denotes external things in a neutral sense. It is parallel to *sárkinos* in 1 Cor. 3:1ff., and in 2 Cor. 10:4 it denotes carnal power as distinct from divine. 1 Pet. 2:11 postulates conflict between the soul and the passions of the flesh.



## F. The Post–New Testament Period.

1. *Apòstolic Fathers*. While OT influence persists, e.g., in the use of “flesh and blood,” or of *sárx* for human life or the earthly life of Jesus, a Hellenistic hierarchy of flesh and soul (or spirit) emerges. This does not necessarily have a dualistic sense, for both are stained, Jesus comes in the flesh, and the flesh has a share in the resurrection. Thus salvation is not the overcoming of the flesh by the spirit but the union of the two. There is in some works a tendency to associate desires more strongly with the flesh, and also a certain ascetic thrust, yet there is no flight from the flesh, which is to be kept like a temple, which becomes immortal through union with the Holy Spirit, and which will finally be raised again.

2. *Apocryphal Acts*. In these works *sárx* may denote earthly life, but suspicion of the flesh is strong in some cases, e.g., Acts of Thomas.

3. *Apologists*. *sárx* is in these works an important term for the incarnation. It may also denote external circumcision. Flesh and blood are the principle of natural generation, faith and spirit of divine generation. The idea of the resurrection of the flesh is present. Sexual intercourse is a union of *sárx* and *sárx* in Athenagoras, who also thinks that to serve flesh and blood is to serve earthly desires, and who regards fallen angels as subject to the *sárx* (*Supplication* 24.5; 31.2; 33.2). The resurrection of the flesh forms a bulwark against Hellenistic dualism.

4. *Gnosticism*. The Gnostics find only a likeness of flesh in the incarnation, although the Gospel of Thomas accepts a full appearance in the flesh. In humans *sárx* is the evil principle, but it plays no great part in early systems and may at times be neutral. Jesus has the true flesh of which ours is a copy, and along these lines there may be resurrection of the flesh. The divine soul is concealed in the flesh for Valentinians, and some works find in redemption a release from the flesh. For the Naassenes the perfect *ánthrōpos* is not *sarkikós* but *pneumatikós*, and among the Manichees the carnal body gives birth to demons and is the root of all evil. In general, however, the negative evaluation of the flesh is not total, and while two-sphere thinking in substantial categories exerts an influence, we do not have a total antithesis to the NT.

[E. SCHWEIZER, VII, 119-51]

## satanás [Satan]

### A. Qumran and Later Jewish Satanology.

1. *Qumran*. In one place the Scrolls oppose the prince of light to the angel of darkness. Since elsewhere the Scrolls assert God's absolute sovereignty, this cannot imply dualism. The angel of darkness is the same as Belial elsewhere, whom God has created, with whom he is in conflict, who oppresses the righteous, and who will finally be judged. The term *stn* occurs in the Scrolls only three times in obscure connections.

2. *Later Judaism*. In Jubilees, Ethiopian Enoch, and rabbinic works the devil is still the accuser. The rabbis suggest that the devil is a fallen angel, although Qumran finds no place for this view. The pseudepigrapha play with the story of Gen. 6:1ff. The Testaments of the Twelve Patriarchs poses a choice between the law of God and the work of Belial. Thus free decision replaces the stronger view of election held at Qumran, and this tends to crowd out the figure of Satan. A conviction common to all Judaism is that evil will finally be destroyed.

## B. The NT.

1. *The Accuser and His Fall.* Satan in Lk. 22:31 has a role similar to that found in Job, but Jesus now opposes him with his intercession. In Rev. 12:7ff. Michael fights with Satan. The definitive fall of Satan takes place with the coming of Jesus (cf. Lk. 10:18). This terminates Satan's work of accusation and breaks his power to harm where the power of Jesus is at work. Jn. 12:31 agrees that the ruler of this world is already cast out (or judged, according to 16:11). In general, the NT does not refer to a primal fall of Satan. Thus Jn. 8:44 speaks of lying *from* (rather than *in*) the beginning (cf. 1 Jn. 3:8). Rev. 12:9 equates Satan with the serpent, but the NT does not relate Satan to the angel of death or the evil impulse.

2. *Satan Sayings in the Synoptists.* Mark and the special Lucan material use *ho satanás*. Elsewhere we find *ho peirázōn*, *sataná*, *ho diábolos*, *ho echthrós*, and *ho ponēros*. At the temptation Jesus gains a decisive victory over Satan's attempt to stop the coming of the kingdom of God. In Mt. 8:33 *sataná* might simply mean "opponent," but the point is that Peter is playing the same role as that played by Satan at the temptation. In Lk. 22:3 Satan enters Judas, but beyond that Satan has little part in the passion except inasmuch as the passion works out the victory at the temptation. In Mk. 3:22ff. the kingdom of evil forms a unit under the headship of Satan, and the possessed are liberated from subjection to this kingdom. In Lk. 13:16 Satan is also behind the woman's sickness (cf. Acts 10:38). Jesus, however, is stronger than the strong man and he binds him by his victory at the temptation, in which the cross and resurrection are already germinally present. In Mt. 13:19 the evil one snatches away the seed that falls along the path, and in Mt. 13:28 an enemy sows weeds among the wheat, so that children of the devil are present in the church (13:38-39), and the need for discipline arises (18:15ff.). No explanation of the origin of Satan is present in the Synoptists but they portray a single force that seeks human destruction and that is broken, although not yet completely eliminated, by the work of Jesus.

3. *Satan Sayings in the Epistles.* The older epistles usually have *ho satanás ho peirázōn*, or *ho ponēros*. Later epistles also use *ho diábolos*, and Revelation has *ho satanás* and *ho diábolos*, as well as *ho katégōr*, *ho óphis*, and *ho drákōn*. The devil attacks the community by means of persecutions (Rev. 2:10; 1 Pet. 5:8) and especially temptations (1 Th. 1ff.; 1 Cor. 7:5; 2 Cor. 2:11; Eph. 6:11; 1 Tim. 3:7; 2 Tim. 2:26). He may take the form of an angel of light in, e.g., libertinistic ideas (2 Cor. 11:14; cf. Rom. 16:20). Christ's blood, faith, and avoidance are the main defenses against his seduction (Rev. 12:11; Eph. 6:16; 1 Cor. 7:5). Satan may also block journeys (1 Th. 2:18) or cause sickness (Phil. 2:25ff.). In 1 Cor. 5:5, however, his destructive work can be put to saving use (cf. 2 Cor. 12:7). Outside the church his sway continues, so that an apostle's task is to enable people to turn from his power to God (Acts 26:18). At the end he will presumably be destroyed with every rule and authority (1 Cor. 15:24ff.).

4. *The Prince of This World in John.* John uses *ho diábolos*, *ho satanás*, *ho ponēros*, and *ho árchōn tou kósmou* as terms for the devil. The devil determines one's whole being (Jn. 8:44). Indeed, Judas can be called a devil (6:70; cf. Mk. 8:33; Lk. 22:3). 8:44 calls the devil a murderer, a liar, and the father of lies. This verse ignores theories as to Satan's origin. Believers are of God, sinners of the devil (1 Jn. 3:8, 12). The indicative contains an imperative (cf. 5:18), but victory is possible (2:13-14) only in virtue of Christ's intercession (Jn. 17:15). [W. FOERSTER, VII, 151-63]

### C. The Apostolic Fathers.

1. *Terms.* Various terms are used in these works, e.g., *diábolos*, *árchōn* (qualified in different ways), *energōn*, *ponērós*, *antízēlos*, *báskanos*, and *ánomos*.

2. *General Material.* The center of concern is salvation. Satan's power has been broken by the event of salvation. Yet he still opposes Christians.

3. *The Church.* In its unity the church defies Satan (Ignatius *Ephesians* 13.1), but his work may be seen in the breaking of unity (*Trallians* 8.1). External hostility is discerned in *Mart. Pol.* 17.1.

4. *The Martyr.* Martyrs wrestle with Satan (*Mart. Pol.* 3.1). The devil uses the torments of martyrdom to try to break their will and win them over (Ignatius *Romans* 7.1).

5. *Individual Christians.* Living in the devil's world, Christians must be on guard (*Barn.* 18.1-2). Satan is the tempter (1 *Clem.* 51.1). In *Hermas* he may deceitfully speak truth through false prophets (*Mandates* 11.3), but the main point is that Christians choose between good and evil. Satan achieves power, therefore, in those who lack moral resolution or fail to use the chance given by the angel of repentance (*Mandates* 7.1ff.; 12.4ff.).

[K. SCHÄFERDIEK, VII, 163-65]

→ *daimōn*, *diábolos*, *echthrós*, *katēgoros*, *óphis*, *peira*, *ponērós*

<i>sbénnymi</i> [to quench]
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### A. The Greek World.

#### 1. *Literal Use.*

a. This word means "to quench," passive "to go out"; b. "to suck dry" ("dry up"); c. "to die"; d. "to steam"; and e. in a transferred sense "to still," "damp down," "restrain," or intransitively "to rest," "abate," "die down."

2. *Transferred Use.* With various references to emotions, influence, strength, attraction, etc. the term means "to calm," "to suppress," or, passively, "to die out," "fade," "wane," "disappear."

### B. Hellenistic Judaism.

1. In the LXX (some 45 times) the term is used literally for the quenching of fire or burning objects, figuratively for light or lamps going out, and in a transferred sense for the extinguishing of anger or stilling of emotions.

2. Philo and Josephus use the word similarly.

### C. The NT.

1. *Literal Use.* Mk. 9:48 depicts eternal judgment under the figure of unquenchable fire. In Mt. 25:8 the foolish virgins find that their lamps are going out. Heb. 11:34 alludes to the protection of the three men in Dan. 3:23ff.

2. *Figurative Use.* Mt. 12:18ff. refers to Jesus the saying of Is. 42:1ff. about not quenching the smoldering wick. In Eph. 6:16 the shield of faith quenches the flaming darts of the evil one; they go out after striking the shield and falling to the ground.

3. *Transferred Use.* In 1 Th. 5:19 the admonition not to quench the Spirit has reference to the restraint of his manifestations in charisms (cf. v. 20), not to his suppression by impurity or sloth. In the context of a short church order the warning probably does not relate to any particular problem at Thessalonica.

D. Apostolic Fathers. In these works the term occurs only in biblical quotations or echoes. [F. LANG, VII, 165-68]

*sébomai* [reverence, worship], *sebázomai* [to worship], *sébasma* [object of worship], *Sebastós* [His Majesty], *eusebēs* [pious], *eusébeia* [piety], *eusebéō* [to be pious], *asebēs* [impious], *asébeia* [impiety], *asebéō* [to get impiously], *semnós* [worthy of respect], *semnótēs* [reverence]

### *sébomai.*

#### A. The Greek World.

1. *Homeric Usage.* In tune with the sense of the stem ("to fall back before"), Homer first uses this term for "to shrink from." The idea of shrinking from the gods leads to the sense of awe or reverence, first in the general form of respect, then in the more specifically religious form of veneration.

2. *Classical and Hellenistic Usage.* The meaning "to shrink from" still occurs, but respect is commonly the sense, e.g., for beauty or majesty, for country, parents, the dead, heroes, or benefactors, and, of course, the gods. Relative to the gods, the term takes an active turn and comes to be used not for mere reverence but for worship as a cultic act.

#### B. The LXX, Pseudepigrapha, Josephus, and Philo.

1. In the few instances in the LXX (cf. Josh. 4:24; Job 1:9; Jon. 1:9), often with no Hebrew original, *sébomai* may be rendered "to fear," but "to serve" is in some cases the best translation (as in Job 1:9).

2. The word is rare in the pseudepigrapha, *phobeísthai* being more common. When used, it expresses worship of the one true God in contrast to false gods.

3. Josephus uses the term for worship either of God or idols, and with an echo of the more general meaning "reverence." The same applies in Philo.

C. *The NT.* Mk. 7:7 uses the term when quoting Is. 29:13. It occurs in the accusation of Paul before Gallio in Acts 18:13, and also for the worship of Artemis in 19:27. Six times in Acts the *sebómenoi* are God-fearers (equivalent to *phoboúmenoi*, which would have sounded odd to the Greeks). The term denotes worship of the one true God and indicates that the Gentiles thus styled do not merely honor God but actively worship him.

### *sebázomai.*

1. This word, used for tenses of *sébomai* other than the present, undergoes the same development as *sébomai*.

2. It does not occur in the LXX but means "to worship" in, e.g., Sib. 5.405.

3. In the one NT instance in Rom. 1:25 the parallel *latreúein* shows that it bears the sense of active worship.

### *sébasma.*

1. This term is used for an object of worship, e.g., an idol.

2. In Acts 17:23 it denotes objects of worship, including the altar as that toward which one worships. In 2 Th. 2:4 the reference is again a general one: The man of

lawlessness exalts himself above all that is called God and every object of worship. This might include not only sacred objects but the orders of family, state, and law that are thought to stand under divine protection.

### *Sebastós.*

1. This word, conferred on the emperor as a title in 27 B.C. (Lat.: Augustus), carries the sense of "sacred" or "holy."

2. As a general term the rare Gk. *sebastós* denotes anything to which religious reverence is paid. Used of the emperor, it denotes majesty, but it plays a special role when dead and later living emperors are the objects of worship.

3. In the NT only Festus uses it in Acts 25:21, 25, where it has an official ring. In Acts 27:1 *speíra Sebasté* is a term used elsewhere for auxiliary troops.

### *eusebēs, eusébeia, eusebēō.*

#### A. The Greek World.

1. Although these words have a general reference, they usually relate to the gods, as more precise definitions show, and they carry the sense of "piety."

2. In addition to the gods, relatives, rulers, judges, oaths, the law, and the good may all be objects; enjoying divine protection, they must be respected and upheld.

3. Whereas Plato finds piety in serving the gods by doing good, the popular view equates it with cultic worship, although often with some sense of the need for knowledge and an inner attitude of devotion.

4. In the Hellenistic period the main sense is worship, but the term still denotes respect for, e.g., relatives, spouses, or emperors. Philosophers locate true piety in living according to the will of the gods. For Plutarch true piety, as distinct from superstition, expects what is good from the gods. Worship means reverence for what is great and lofty, which is to be equated with the divine. Piety, then, is a virtue, not an unconditional personal commitment, but as awe at the pure and exalted world of divinity, as cultic worship, and as respect for the orders.

#### B. Judaism.

1. *eusebeîn* does not occur in the LXX and is rare in other works. *eusébeia* is found in Is. 11:2; 33:6; Prov. 1:7; Sir. 49:3, and is common in 4 Maccabees. *eusebēs* occurs eight times in the LXX.

2. In the Epistle of Aristeas *eusébeia* is connected with *dikaiosýnē* and denotes both Gentile respect for the OT God and respectful conduct toward others. It does not relate to the law, but it is a predominant theme in 4 Maccabees, which finds *eusébeia* in worshipping God and serving him by keeping the law.

3. Josephus displays a general usage but also equates *eusébeia* with keeping the law, a main part of which, of course, consists of faith and worship. If Josephus differs from the Greeks by making virtue a part of piety (instead of the reverse), he also regards piety as the cardinal virtue. He avoids speaking of the *phóbos theoú* (the fear of God).

4. In Philo, who uses the group some 200 times, the religious content is dominant. Relative to rulers or parents, the meaning is "to respect," but for the most part *eusébeia* denotes the relation to God. Legal observance is a matter of *eusébeia* but it embraces a true view of God and a turning from the sensory world to the spiritual world of true being. Greek influence emerges in his concept of *eusébeia* as the mean between superstition on the one side and impiety (*asébeia*) on the other.

### C. The NT.

1. Except in the Pastorals and 2 Peter, the *euseb-* group never refers in the NT to Christian faith and life. In Acts 3:12 Peter claims no *eusébeia*, Cornelius and his soldier are called *eusebēs* in Acts 10:2, 7, and Paul uses the verb for the worship of the Athenians in Acts 17:23. In this regard the NT follows the OT, sensing that *eusébeia* relates to divinity rather than to God and that it implies a moralistic view of conduct. On such grounds Paul speaks of faith and love rather than piety.

2. In the Pastorals the group denotes a manner of life. Thus the adverbs in Tit. 2:12 refer to conduct relative to self, others, and God. In 1 Tim. 4:7 exercise in *eusébeia* holds out a lasting promise. 1 Tim. 6:11 carries an exhortation to pursue it, but its omission in 2 Tim. 2:22 shows that it is not indispensable like faith or love. Over against the way of life associated with false teaching, *eusébeia* is the godliness that accords with sound teaching (1 Tim. 6:3; Tit. 1:1). False teachers have a form of it but it does not shape their lives, and they use it for gain (2 Tim. 3:5; 1 Tim. 6:5-6), thus missing the gain of true godliness. Christian *eusébeia* is not moralistic, for it is rooted in the Christ event (1 Tim. 3:16). It is not just outward worship, nor a mere concept of God, nor a virtue, nor an ideal. Over against a Gnosticizing asceticism that regards creation as bad and dissolves its orders, true *eusébeia*, born of faith, covers everyday conduct in honoring God as Creator and Redeemer, even though it may expect persecution from the very orders of God which it respects. The term *eusébeia* plays a role here probably because the author hopes that a manner of life that exhibits *eusébeia* will elicit a favorable verdict from non-Christians who set store by it. In this sense it is profitable for this world as well as the next (1 Tim. 4:8). Respect for the orders, however, is now grounded in the will of the Creator who is also Savior (4:10).

3. In 2 Pet. 1:6-7 self-control leads to steadfast waiting for the promises, and this to godliness, and this in turn to brotherly affection and love. In 2:7ff. *eusébeia* is the opposite of an ungodly walk. The plural in 3:11 covers the sum of godly actions. Similarly the singular in 1:3 has the general sense of a godly life, i.e., one that is morally good.

### D. The Apostolic Fathers.

1. In 1 Clement *eusébeia* and *eusebēs* (1.3; 11.1; 15.1) describe the life that is lived with an eye on God and which includes trust in him.

2. In 2 Clement there is a tendency to use *eusébeia* as a general term for "piety" or "religion" from the Christian standpoint.

3. The term *theosébeia* (cf. 1 Tim. 2:10) and derivatives incline in the same direction (cf. especially Diog. 1.1; 3.1ff.; 4.5-6; 6.4).

### *asebēs, asébeia, asebéō.*

#### A. The Greek World.

1. The development of this negative group parallels that of the positive *euseb-* group. Thus the first meaning is the more general one of contempt for established orders.

2. A usage may then be observed that restricts the group to the gods or to the divine sphere. Refusal to worship the city gods, or to fulfil cultic duties, is *asébeia*. Philosophers who reject popular deities are guilty of it in the mind of the people. For Plato *asébeia* embraces unworthy ideas of deity, and for Epictetus the refusal to honor divine gifts or to accept one's divinely ordained lot is *asébeia*.

3. With the decline of the city-state and its official worship, philosophers distinguish between *atheótēs* (denial of the official gods) and *asébeia* (transgression of the ordinances). This distinction is an important one for Christians. Denying the official gods, they rank as *átheoi*, but they need not rank as *asebeís*. For this reason the Pastorals and 1 Peter admonish them to show *eusébeia* by their conduct, and in this way to refute the pagan charge that they are wrongdoers (1 Pet. 2:12).

#### B. Greek Judaism.

1. The LXX makes common use of the group, especially *asebēs*. It always denotes action and not just attitude, nor is it restricted to the cultic sphere. Objective fact rather than subjective disposition is at issue (Am. 1:2). All deeds that transgress the law are *asébeiai*. The opposite of *asebēs* in Proverbs is *dikaios*; a life is either contrary to God and the law or oriented to them. The LXX can make much freer use of the negative *aseb-* group than the *euseb-* group because, whereas the latter is too weak to denote the proper fear of God, the former serves excellently to express the contempt for God and his will that marks the wicked.

2. The group is rare in the pseudepigrapha.

3. Josephus uses the terms fairly often, usually with God as object, and at times with a distinction between *asébeia* and *adikía*.

4. Philo connects denial of God's existence (*atheótēs*) with *asébeia*. He associates *asébeia* with the desire that is the root of all evil. By opposing the *asebēs* to the *dikaios*, he seems not to distinguish *asébeia* from *adikía*.

#### C. The NT.

1. The group does not occur in the Synoptic Gospels or Johannine writings, nor in James or Hebrews. There are four instances in Romans. In 1:18 Paul perhaps has offenses against the first and second tables of the law in view, although one should note that the common "all" connects *asébeia* and *adikía*, that the rabbis do not usually distinguish the two tables, and that the *dikē* against which there is offense (*adikía*) is God's righteousness. In Rom. 4:5 the ungodly might be the "irreverent" but are more likely "transgressors." This is clearly the point in 5:6. Rom. 11:26 is a quotation from Is. 59:20.

2. In the Pastorals, 1 Tim. 1:9 materially combines *asebēs* and *hamartólós*. The moral and religious consequences of teachings are the point in 2 Tim. 2:16; and in Tit. 2:12, although "irreligion" is probable as the opposite of *eusébeia*, willful transgression of the orders might also be included.

3. In 1 Pet. 4:18 (quoting Prov. 11:31) we find the common combination with *hamartólós*. In Jude and 2 Peter great sinners of the past are called ungodly (2 Pet. 2:5-6), and false teachers are *asebeís* on account of their lives (and teaching?) (Jude 4, 18; 2 Pet. 2:6; 3:7).

*semnós, semnótēs.*

#### A. The Greek World.

1. As an attribute of the gods or divine things, *semnós* means "lofty."

2. Used of objects, it means "majestic," "splendid," "magnificent," and of music, poetry, oratory, etc. "sublime" (although also "proud").

3. *semnós* may denote the inner majesty of things, e.g., the number seven, human position, or deportment. *semnós* is that which evokes *sébesthai* in others. It thus embraces what is majestic or splendid, but only if signs of a higher order may be

detected in it, and if it has an appropriate solemnity or seriousness (although not necessarily severity).

### B. The LXX and Judaism.

1. *semnós* and *semnótēs* occur only eleven times in Proverbs and 2 and 4 Maccabees. In Prov. 6:8 and 8:6 the sense is probably "holy" or "sacred" (cf. 2 Maccabees). In 4 Maccabees the term expresses a favorable judgment on martyrs and the law, i.e., "worthy (of God)."

2. In the Epistle of Aristeas we find a use for the law but also a more general sense.

3. The use in Josephus and Philo parallels that in Greek authors. It may be noted, however, that Philo applies the group to God and the law and also to the suprasensory world, but as a human evaluation.

### C. The NT.

1. In Phil. 4:8 *semnós* relates to human conduct. Paul, with an eye to outsiders, urges his readers to ponder and practice what is serious and noble and worthy of reverence, although he does not simply accept the judgment of outsiders on what this is.

2. The Pastorals require that the deacon, the deacon's wife, and the older person should be *semnós* (1 Tim. 3:8, 11; Tit. 2:2). The sense is "serious and worthy."

3. *semnótēs* occurs with *eusébeia* in 1 Tim. 2:2 in the sense of serious and worthy conduct. In 1 Tim. 3:4 the point is that children's obedience should be won by an authority that commands respect. In Tit. 2:7 the reference is to the manner and content of the teaching of Titus. With outsiders or opponents in view, it should show gravity or dignity.

### D. The Apostolic Fathers.

1. In 1 Clem. 1.3 *semnós* denotes worthy, honorable, and disciplined conduct. This also seems to be the point of the noun in 41.1 (cf. also 7.2; 48.1).

2. A Christian attribute is denoted by the terms in Hermas (cf. *Mandates* 4.3.6; 5.2.8; 6.2.3; *Similitudes* 8.3.8). Everything connected with the world of Christian faith is *semnós*, and *semnótēs* is proper to it. [W. FOERSTER, VII, 168-96]

<i>seĩō</i> [to shake, tremble], <i>seismós</i> [shaking, earthquake]
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1. *seĩō* goes back to a root denoting violent movement. It means "to move to and fro," "to disturb," "to shake." The noun usually means earthquake, the name Poseidon being associated with it. Earthquakes are regarded as bad omens. Philosophers attribute them to congestion of air or the movement of subterranean water. Astrologers relate them to signs of the zodiac and try to make out what they predict. They are commonly thought to accompany or presage theophanies.

2. The OT has vivid depictions of earthquakes, usually in theophanic connections (Ex. 19:18; 1 Kgs. 19:11-12). Earthquakes occur when God marches out to the holy war (Judg. 5:2ff.; Ps. 68:7ff.). The day of the Lord brings a shaking of heaven and earth (Is. 13:1ff.; Ezek. 7:1ff.). In Prov. 30:31 the personified earth shakes because of events that disturb its order.

3. The motif of the shaking of heaven and earth is a common one in later Jewish apocalyptic.

4. In the NT *seĩō* has a transferred sense in Mt. 28:4 (the trembling of the guards)



and 21:10 (the people's excitement). *anaseiō* (transitive) means "to stir up" in Mk. 15:11. Cosmic disturbances are at issue in Mt. 27:51; Heb. 12:26; Rev. 6:13. Earthquakes are among the signs of the last time in Mk. 13:8; Mt. 24:7; Lk. 21:11, and Revelation includes them among the terrors of the end in 6:12; 8:5; 11:13, 19; 16:18. Heb. 12:26 contrasts the shaking of the earth alone at Sinai with the final shaking of both heaven and earth. Mt. 8:23 uses *seismós* for the great storm that arises on the lake, perhaps suggesting a parallel with the events of the last time and the ongoing protection of the disciples by Jesus. Matthew also refers to earthquakes accompanying Christ's death and resurrection (27:51, 54; 28:2). These indicate the eschatological significance of Christ's work, and the associated raising of the saints denotes the invading of the realm of the dead by the divine Victor. As shaking (*salythénai*) signifies God's answer to prayer in Acts 4:31, so a liberating earthquake is God's response to the prayers and songs of Paul and Silas in 16:25-26.

[G. BORNKAMM, VII, 196-200]

*sēmeíon* [sign, mark], *sēmainō* [to signify, indicate], *sēmeiōō* [to denote, signify], *ásēmos* [insignificant], *epísēmos* [distinguished], *sýssēmon* [signal, standard]

*sēmeíon.*

A. The Greek World.

I. *Linguistic Data.* *sēmeíon* develops from *sēma* and shares with it the sense of "sign" or "mark."

II. *Usage.*

1. *Early Epic.*

a. In Homer *sēma* denotes optical impressions that convey insights, e.g., signs like lightning that indicate the will of Zeus. The signs, which may, of course, be simply pointers, are characterized by prominence and visibility. At first the word contains an active element. *sēmeíon* perhaps develops because of the need for a more abstract term.

b. Acoustic omens come to be included among signs (e.g., thunder), although at first the visible aspect remains strong, as may be seen from the use of *phainō* for perceiving the sign, and from the continuing emphasis on the clarity of the *sēma*.

c. The general sense of a mark by which someone or something is recognized makes possible a varied use, e.g., for monuments, finishing posts in races, or identifying marks on the body.

d. Despite divergent use, the sense is uniform. What is meant is an object or circumstance that conveys a perception or insight. The perception may be moral or religious, but the term as such is not intrinsically a religious one.

2. *Other Works.*

a. *Direct Use.* In its direct use the *sēma* or *sēmeíon* may be the symptom of an illness, the scent of an animal, the ensign of a ship, the certifying mark on an animal for sacrifice, the diadem of a ruler, the signet of a ring, the device on a shield, the brand on flocks, etc. *sēmeíon* tends to crowd out *sēma*, but the latter continues to be used for monuments. In every instance one thing makes possible the correct identification and classification of another.

b. *Transferred Use.* In the military sphere the *sēmeíon* becomes a command to depart. It is a manifestation of will that impresses itself on others. In the religious

sphere the gods give such manifestations of their will, although in this case interpretations must be given. In philosophy *sēmeion* takes on the sense of demonstration with a logical reference. Everywhere the term is a technical one with a stress on perception and resolve.

c. *sēmeia kai térata*. At first these terms come together to denote omens that the superstitious perceive in times of crisis. Two things that are not really the same combine in the formula because both are significant in times of human helplessness.

III. *Gnosticism*. *sēmeion* plays no independent role in Gnosticism. In the Hermetic writings it has such varied senses as "constellation," "proof," "mark," and "form in which the nature of a thing comes to expression." The equivalent in Mandaeen works simply means "sign," "mark," or "characteristic." Baptism is a "pure sign" or a "sign of life."

## B. The Jewish World.

### I. The Greek OT.

1. *General Material*. *sēmeion* occurs in the Greek OT some 125 times. The main usage is in the Pentateuch and the prophets. In Ezek. 9:4, 6 *sēmeion* conveys the sense of the original, as also perhaps in Jer. 6:1. In Num. 21:8-9; Is. 11:12 the reference is to something easily perceived. In some four-fifths of the instances in the canon, however, *sēmeion* is used for Heb. 'ōt.

### 2. 'ōt in the OT.

a. *Linguistic Data*. The term is of uncertain etymology and meaning. Attempts to link it with an Akkadian *ittu* for "oracular sign," or to construe it commercially as "advice," or to find an original sense of a "fixed time," are all unsuccessful.

b. *The Lachish Ostraca*. In this military report the term obviously means the "signal" that can be given by some signaling device for the transmission of information.

c. *General OT Use*. Found some 79 times in the OT, mostly in the Pentateuch, Isaiah, Jeremiah, and Ezekiel, the term often (18 times) goes together with that for "wonders," which always comes second and which occurs alone only in later books.

d. *An Object of Sense Perception*. The term denotes something that may be perceived, and especially seen. Thus Ps. 86:17 prays for a visible sign of favor. In Gen. 9:12ff. the rainbow is a covenant sign. Num. 14:22 refers to signs done in Egypt. Circumcision is a visible sign in Gen. 17:10ff. So is the blood daubed on the doorposts at the exodus in Ex. 12:7ff. Each tribe has its sign in Num. 2:2. The stones that mark the crossing of the Jordan are visible signs and a lasting memorial in Josh. 4:6ff. Hearing is associated with a sign only in Ex. 4:8, and even here the hearing follows a visible sign that validates Moses and thus gains a hearing for him. The verbs used with 'ōt stress its visible character (cf. Ex. 10:1-2; Gen. 4:15; Ps. 135:9; 1 Sam. 2:34), and so does the reference to God's hand in connection with the signs in Egypt. The concept is a formal one that derives its more precise sense from the circumstances in which it occurs, whether these be secular or sacral. It does not in itself denote divine revelation, but in its function of indicating, confirming, and promising insight it may be a pointer to revelation.

e. *A Means of Confirmation*. In some cases the sign does not merely indicate but establishes a certainty not previously present and thus serves to confirm. This is the point in Job 21:29, where experience shows that the doctrine of retribution does not hold water. In Josh. 2:1ff. the sign confirms the oath to Rahab that her family will be saved. In Josh. 4:1ff. (cf. Gen. 9:15) the signs serve as reminders and are thus a basis of confidence. The mark of Cain in Gen. 4:15 serves as a sign of protection rather

than a mark of guilt. The expression “to be [as] a sign” (Ex. 13:8; Num. 16:38) makes a similar point. Thus in Ex. 8:18-19 the plague makes it plain to Pharaoh with whom he has to do, although in this instance it has the effect of hardening rather than instructing. In Num. 14:11 faith ought to be the result (cf. also Ex. 4:8). In the OT the sign is an external reality in history that is directed to eyewitnesses and points them to something else with a view to conveying insight, granting confirmation, and evoking decisions that have historical consequences.

f. God’s Signs and Wonders. Relative to God’s signs and wonders the style takes on almost a hymnic character. The reference is usually to the exodus and the combination is especially common in Deuteronomy. The emphasis in it is on God’s action in a revolutionary intervention in human affairs (cf. also Is. 8:18).

g. Symbolical Prophetic Actions. Actions claiming to be signs are common in the prophets. God commands these signs, they presuppose eyewitnesses, they have an intrinsic quality of proclamation, and they acquire force from the prophetic word. Unlike oracular signs, they do not try to read the future but to extract the future from the present.

h. Daniel and the Targums. The Aramaic equivalent occurs three times in Daniel (3:32-33; 6:28) in a way that confirms the general OT use. In the Targums the reference is to the plagues of Egypt and the usage preserves the formal character of the term.

i. Summary. The survey brings to light the formal nature of the Hebrew term that the LXX renders *sēmeíon* and also the tendency of the term to lose its original breadth in the postexilic period.

### 3. *sēmeíon* in the LXX.

a. Formal Character. Being also formal, *sēmeíon* serves well as an equivalent for the Hebrew, e.g., as a mark, an emblem, a monument, the Passover blood, a covenant sign (the rainbow, circumcision, the sabbath), a prophetic sign, or a divine action. Under Hebrew influence the formal character becomes stricter. This limits the use but increases the interpretative aptness.

b. Interpretatively. In some passages *sēmeíon* adds precision where the Hebrew does not use *’ôṭ*, e.g., Ex. 7:9; 11:9-10; 2 Chr. 32:24; Is. 11:12; Ezek. 9:4, 6, etc. In Josh. 2:18 the translation uses *sēmeíon* to show why Rahab is to hang out the cord that she is given.

c. *sēmeía kai térata*. This formula, based on the parallel Hebrew in Deuteronomy, denotes God’s wonders in Egypt. It may be noted that Θ drops the verse Dan. 4:2 in which Nebuchadnezzar speaks of signs and wonders to himself, but retains 6:27 (Darius).

### II. Greek Judaism outside the Bible.

1. *Philo*. Philo follows LXX usage at times (e.g., the mark of Cain or the stars as *sēmeía*). Yet he also uses *sēmeíon* in wider Greek senses, e.g., for symptom or proof. In allegory it has the meaning “pointer.” The Bible is for Philo a treasury of *sēmeía*. Miracles, however, play little part in his usage and he uses *sēmeía kai térata* only traditionally for the wonders in Egypt.

2. *Josephus*. Like Philo, Josephus follows the LXX (e.g., the mark of Cain) but also uses *sēmeía* for military “signals” or “passwords.” As a formal term *sēmeíon* can also denote for Josephus something that produces knowledge or certainty by means of impressions, e.g., an experience that carries with it intimations. The *sēmeíon* might be a miracle (a *téras*) but does not have to be. Wishing to protect the wonders in Egypt from a magical understanding, Josephus simply calls them *sēmeía*, not *sēmeía kai térata*. When God works a *téras*, it is important only as a *sēmeíon* whereby God shows that he is the one and only true God.

3. *Apocalyptic*. A common idea in later Jewish apocalyptic is that visible cosmic changes will precede the beginning of the end; these are *sēmeía*.

### C. Postbiblical Judaism.

#### 1. *Dead Sea Scrolls*.

1. *Biblical Usage*. In the Qumran material we find instances of the use of 'ōt̄ for visible phenomena that serve to confirm or indicate. These range from heavenly luminaries to battle standards (perhaps influenced by Lat. *signum*).

2. *A New Sense?* In one place the meaning "letter" is possible, but the common "sign" is also a possibility.

### II. Rabbinic Literature.

1. *Mark*. 'ōt̄ plays only a modest role in the rabbis. It first has the sense of a distinguishing mark or sign, but the term is rare in this sense.

2. *Letter*. The main use of 'ōt̄ in the rabbis is for a single letter of the Hebrew alphabet, whose characters reveal God's will and are thus regarded sacrally.

#### III. *simān* in Rabbinic Usage.

1. *General Considerations*. This word, which may be a loanword, and is shaped by 'ōt̄, tends to replace the latter for "mark" or "sign."

2. *Mark*. It serves to denote symptoms of an illness, features of a place, characteristics of a person, intimations of the future, signs of God's favor or disfavor, astronomical signs whereby to fix the calendar.

3. *Special Use*. A special academic use is for a "cue" or "catchword," for a "proof text," or for "n" as a kind of diacritical mark.

### D. The NT.

#### I. *General Data*.

1. *Statistics*. In the NT *sēmeíon* occurs some 73 times, ten in Matthew, seven in Mark, ten in Luke, 24 in Johannine works, 13 in Acts 1–15 (mostly plural and nine times with *téras*), eight in Paul, and one in Hebrews.

#### 2. *Parallels*.

a. *téras*. This word occurs only in the plural with *sēmeía*.

b. *dýnamis*. This occurs with *sēmeía kaí térata* in Acts 2:22; 2 Th. 2:9, but also independently in the plural for miracles, especially in Matthew, but not at all in John (though cf. the verb in Jn. 3:2; 9:16).

c. *érgon*. This word lies alongside *sēmeíon* in John, and one has thus to define the exact relation between them.

3. *Preliminary Remarks*. On the one side *sēmeíon* occurs with verbs that denote human activity or that objectify it so that one can ask for it, see it, or accept or deny it. On the other side it is from heaven or from God. In two instances (the sign of healing in Acts 4:22 and that of the Son of Man in Mt. 24:30) what is signified is beyond human competence but comes into the human sphere by means of the *sēmeíon*. When a *sēmeíon* occurs in the NT, humans are always involved and there is a pointer to human responsibility, but the variety of possibilities makes classification difficult.

#### II. *The Synoptic Gospels and Acts*.

1. *Sign or Mark*. In the OT phrase that Luke uses in 2:12, the sign demonstrates the truth of the message. Perception of certain data serves a purpose of confirmation. The *sēmeíon* given to the shepherds sets them in motion (v. 15) so that they themselves implicitly become a sign to Mary. In Mt. 26:48 Judas uses the kiss as a sign indicating whom the guard should arrest. In Mt. 24:3 the disciples ask for a sign of Christ's

parousia. This does not have to be a miraculous or apocalyptic sign. In itself it simply makes the parousia recognizable. The *sēmeía* in Lk. 21:25 are astronomical signs but even these signs of the parousia are not apocalyptic as such.

2. *The Sign of Jonah*. In Mt. 12:39-40 Jesus applies to himself the sign of Jonah. The point of this obscure statement is that Jonah himself is the sign in the sense that God chooses him and works through him and through his call for repentance. The stress on the person comes out in the added saying that a greater than Jonah is now present (12:41). The sign takes on added significance with Christ's death and resurrection (cf. the future in Lk. 11:30), but in any case Jesus in his prophetic self-portrayal bursts through prophetic categories (cf. also the enigmatic comparatives in Mt. 11:9 and 12:6; Lk. 7:26).

3. *The Demand for a sēmeíon*. The saying in Mt. 12:38ff. is the reply to the demand for a *sēmeíon* (cf. Mt. 16:1; Lk. 23:8). This demand arises primarily in scribal circles and is for one sign, with God as the author, that will convincingly authenticate the ministry of Jesus and refute all doubts concerning him. The Synoptists use *dýnamis*, not *sēmeíon*, for the miracles of Jesus, and it is these *dýnáméis* (which opponents attribute to sorcery) that prompt the demand for a sign; for the rabbis, who ground their authority in Scripture, suspect miracles if they are purely human acts that lack a specific divine commission. The demand seems natural inasmuch as Jesus acts in his own power and asserts his freedom from tradition. Yet it is a wrong demand inasmuch as it seeks to impose its own principles on God and is thus an attack on the divine freedom (cf. Lk. 11:29; Mt. 12:39).

4. *The Sign of the Son of Man*. This phrase occurs only in Matthew (24:30), where the sign appears prior to the coming and the gathering of the elect. Although mysterious, it is clearly terrifying and brings the present order to an ineluctable end. Like Rev. 1:7, Mt. 24:30 combines Zech. 12:12, 14 and Dan. 7:13-14, but Revelation puts Daniel first, whereas Matthew puts Zechariah first. Possibly the sign is given so that there may be a last chance to repent. The sign can hardly be the cross, nor the Son of Man himself, but it plainly intimates the imminent parousia.

5. *sēmeíon anilegόμενον* (Lk. 2:34). In a passage that has an OT coloring Simeon calls the child Jesus a sign that is spoken against. God posits this sign for the disclosure of inner thoughts as some accept it and others contest it. It is in relation to this sign, therefore, that there is falling and rising in Israel in fulfilment of the messianic mission of Jesus.

6. *Acts*. In Acts 4:16, 22 *sēmeíon* occurs in connection with the healing of the lame man, and in 8:6, 13 (with *dýnáméis* in v. 13) it describes the work of Philip. As in the nine instances of *sēmeía kaí téрата*, the usage is much the same as in the Synoptics. The works are signs inasmuch as they are evident happenings that point to him in whose name and power they are performed. By them, as by the word, Jesus shows that he is the living Lord whom God himself authenticates. The new feature in Acts is that in the new situation inaugurated by Christ's death and resurrection there is now a chain of *sēmeía*, i.e., of indications that no one can miss. The mighty works are not marvels. They demand interpretation and are thus subordinate to the word (by which faith lives) as obedient and unselfish acts that are done in the power of Jesus and for his sake.

7. *sēmeía kaí téрата*. This phrase occurs in Mt. 24:24/Mk. 13:22, nine times in Acts 1-8, three times in Paul, and once in Jn. 4:48.

a. In Mt. 24:24/Mk. 13:22 the doing of *sēmeía kaí téрата* is projected into the future

as part of the picture of pseudo-messiahs, although this does not rule out their performance by the true Messiah as the promised prophet.

b. In Acts present *sēmeía kai téрата* mark the new age of eschatological redemption as they previously marked the time of Mosaic liberation. Acts 2:19 and 7:36 carry allusions to Joel 2:30 and Ex. 7:3 and typologically demonstrate that the predicted eschatological age has come.

(a) In a first group of *sēmeía kai téрата* references Jesus, Moses, and the apostles all have a place (cf. 6–7).

(b) In a second group the spotlight is on the apostles but in such a way that it moves from Jesus to them, for he it is who is at work in their acts (4:30; 14:3). Where typology is to the fore, the order *téрата kai sēmeía* occurs (cf. 6:8; 7:36), although in view of the common theme it is not wholly clear why this should be so.

### III. *sēmeíon* in the Johannine Writings.

#### 1. General Features.

a. John has *sēmeíon* in the formal sense of “sign” or “pointer” (cf. “portent” in Rev. 12:1, 3, “proof” in Jn. 2:18, “wonderful act” in Rev. 13:13–14).

b. The common reference is to visual perception and the confirmation it gives (cf. Jn. 2:23; 6:14; Rev. 15:11; Jn. 10:32ff.; 14:9ff.).

c. As in the Synoptics, people ask Jesus for a *sēmeíon* (even after the miracle of feeding in 6:1ff.; cf. also 2:18).

d. The phrase *sēmeía kai téрата* occurs in 4:48 in a polemical context, but perhaps echoing again the Mosaic redemption. The point is that now that Jesus is himself present *sēmeía kai téрата* are superfluous and must not be made a basis of faith. Jesus does not have to perform signs and wonders in self-authentication even though he comes as the new Moses; at this point there is perhaps a difference between the type and the antitype. At any rate the resurrection grants the church independence of *sēmeía kai téрата* (cf. 20:29).

#### 2. Distinctive Aspects.

a. In both John and Revelation *sēmeíon* takes over the role of *dýnamis* in the Synoptics. Johannine *sēmeía* are acts related to him who does them (Jn. 3:2). Their quality derives from the quality of their author (9:16). Thus the beast, too, performs great signs but these lead into idolatry (13:13ff.). The many signs of Jesus are distinctly miraculous (2:23; 3:2; 11:47; 12:37), but they bear a messianic character (2:11; 4:54; 6:14) inasmuch as they put an end to disease and want. John does not refer to the curing of lepers or to exorcisms; he mentions *sēmeía* that seem designed to present Jesus as the Messiah.

b. John never calls a saying of Jesus a *sēmeíon*.

c. It is mostly the author (2:11, 23, etc.) or others (3:2; 7:31; 9:16) who use the term *sēmeíon*, Jesus himself only in 6:26. In John, as distinct from the Synoptics, Acts, or the surrounding world, the term is a key one in theological interpretation.

#### 3. *sēmeíon* and *érgon*.

a. General. In John the 27 *érga* passages bear a clear relation to the *sēmeía* (cf. 5:20, 36; 6:29; 7:3, 21; 9:3–4; 10:25, etc.). The *érga* are *sēmeía* as God's own *érga* (4:34; 5:36; 9:3–4). Jesus uses *érgon* for what the author calls *sēmeíon*.

b. Sign Character of the *érga*.

(a) Although the *érga* are Jesus' own, he does not call them his. He does them (5:36 etc.) in a unique fellowship with the Father (3:35; 8:19; 12:45; 14:9ff.). He does them only when his hour comes (2:4), but he knows this hour (13:1) and in it does God's own acts (2:1ff.; 6:1ff.; 11:1ff.), i.e., the acts God gives him to do (5:36).

(b) The *érğa* are *sēmeía* because as his they serve God's self-revelation. They are not just miracles; they bring a new view of God inasmuch as the Father may be known only through the Son (8:19, 54-55; 14:7). Only Jesus can truly interpret the *sēmeía*, as he does in the revelatory discourses that follow them.

c. The *sēmeía* as God's Witness to the Son. In Jn. 12:37ff. (cf. Is. 53:1) the *sēmeía* are attributed to God. In Jesus human destiny is decided here and now according to God's will. His *érğa* have divisive power. Promoting God's self-revelation, they also characterize Jesus as the Son. They are not mere symbols imparting knowledge; reflecting the nature of Jesus, they call for faith, into which, of course, knowledge is integrated.

4. *sēmeíon and Faith*. The aim of the gospel is faith in Jesus as the Christ, God's Son (Jn. 20:31). The *sēmeía* establish faith, but God is the content of this faith, not the *sēmeía*. The *sēmeía* are the Son's revelation of the Father and the Father's confession of the Son. As such they are a basis of faith in God. Although discourses often expound the *sēmeía*, in 2:1ff. and 4:47ff. there is a causal connection between faith and the *sēmeíon*. Encounter with the person of Jesus in the *sēmeíon* leads to seeing or knowing (2:11; 4:53). The added words of revelation confer on the *sēmeía* an enduring power to establish faith, so that they become a permanent part of the divine message. The *sēmeía* neither relate to mere compassion nor to prophetic claims. They are signs that Jesus is the Christ as both Revealer and Revealed. They take precedence over the word so long as Jesus is in the flesh (1:14; 7:39). After Easter the community has the word, and new *sēmeía* are not essential.

5. *sēmeíon and Word*. In John the *sēmeía* point indirectly to the one Jesus really is, while the *lógoi* give direct information. The *lógoi* display the same freedom as the *érğa*. They interpret the *sēmeía*; the *sēmeía* confirm the *lógoi*. They both find their unity in the person of him who shows himself to be he who acts and who has the right to say "I am." Whereas in the OT human interpreters say who God is and what he wills and does, in John Jesus himself interprets what he does with reference to himself and the Father (cf. 5:17; 8:25; 11:1ff.).

6. *sēmeíon and dóxa*. The glory of Christ or God is manifested at Cana and in the raising of Lazarus, and the faith of the disciples is linked with this manifestation. Faith arises when it sees the glory in the *sēmeíon* (1:14; 12:37ff.). The glory of Jesus is that of his true being. It is the presupposition of his doing God's work and hence a sign of his preexistence. The glory manifests his omnipotence and impresses the disciples with his majesty. The link with glory shows that for John a *sēmeíon* is no mere symbol. The term is a central one both theologically and christologically. Since it discloses human sin, its anthropological bearing is ethical (9:41). In the *sēmeía* of Jesus the eschatological *krísis* that he brings becomes unmistakable and unavoidable.

7. *sēmeía of the Risen Lord*. The reference in Jn. 20:30-31 is not to the resurrection or the resurrection appearances, for in John these are more directly the work of God, and the issue in Jn. 20 is the self-witness of the risen Lord (vv. 17, 20, 27), not the giving of new *sēmeía*. Nor do we have here a reference to the crucifixion, which in John does not present a sign even though the Father glorifies the Son therein. The "many other signs," then, are the various works that Jesus did from which the author has made a selection; the number as such is unimportant. The "many other things" (not signs) of 21:25 might include the events of ch. 21, but John seems careful not to number the crucifixion and resurrection among the signs.

#### 8. John's Special Use of *sēmeía*.

a. Distinctiveness. The use of *sēmeía* for Jesus' self-manifestation in his works is peculiar to John. It finds a negative counterpart in Revelation with its use of the term for the miracles of the prophet of antichrist.

b. OT Background. The use derives, not from Hellenistic Gnosticism, but from the LXX. Here *sēmeíon* points to the self-declaration of the one God as Israel's God, and it bears a relation to faith on the one side and glory on the other. The works of Jesus are of the same kind as God's works at the exodus. The glory of the works, as in the OT, lies in the manifestation of the divine power. The difference is that the reference is now to Jesus, who unites with God those who unite themselves to him.

c. The Typological Character of Johannine *sēmeía*. John gives the *sēmeía* a typological accent, emphasizing that Jesus is the "prophet" (4:19) and the Passover lamb of eschatological redemption. The *sēmeía* thus have a similar function to the *sēmeía* of the exodus. Yet as Jesus surpasses Moses, so his work surpasses that of Moses. Hence the *sēmeía* acquire enhanced significance. Jesus is a new Moses but he is more, for he acts as God and thereby shows himself to be the Son of God.

#### IV. The Rest of the NT.

##### 1. Paul.

a. General. Paul uses *sēmeíon* only eight times. *sēmeía kaí téрата* occurs in Rom. 15:19; 2 Cor. 12:12; 2 Th. 2:9. The usage is traditional. In the new situation of apostolic witness, the problem of the *sēmeíon* that arises for Jesus now arises for his authorized representatives.

b. Specific. In Rom. 4:11 the meaning is "sign" or "mark," perhaps indicating that circumcision is a covenant sign (cf. the reading *peritomén* rather than *peritomés*). In 2 Cor. 12:12 the signs of an apostle are visible things that identify an apostle, i.e., the mighty works of the age of redemption. In 1 Cor. 1:22 Paul rejects the Jewish demand that he should prove his claim with signs. In 1 Cor. 14:22 tongues are a sign for unbelievers inasmuch as they make evident to them their unbelief. In 2 Th. 3:17 the *sēmeíon* is a proof of authenticity. It is something visible that confers assurance. Why Paul adds his own greeting as a *sēmeíon* is not immediately clear. In Rom. 15:19 Paul applies *sēmeía kaí téрата* to the works that he does as an apostle in the power of the Spirit (cf. 2 Cor. 12:12). In 2 Th. 2:9, however, the parousia of antichrist, aping that of Christ, is accompanied by pretended signs and wonders.

2. Hebrews. Heb. 2:4 uses an expanded form of the *sēmeía kaí téрата* formula to describe the things that God does to accredit apostolic preaching and to show the superiority of the gospel to the law. The reference of the *sēmeía kaí téрата* is to the credibility of preachers. Their supporting function is rooted in God's will.

E. The Apostolic Fathers. The term is rare in the apostolic fathers, and the few instances conform to ordinary usage. Lot's wife is a sign in 1 Clem. 11.2, the mark on Rahab's house is a sign in 12.7, a verse of Scripture is a pointer in 2 Clem. 15.4, the phenomena of the parousia are proofs in Did. 16.4, the phoenix myth is a sign in 1 Clem. 25.1ff. 1 Clem. 51.5 uses *sēmeía kaí téрата* for the wonders in Egypt, and Barn. 5.8 uses the phrase in a typological understanding of the age of Moses relative to that of Jesus. Barn. 12.5 refers the serpent typologically to Jesus as a *sēmeíon*. Did. 16.6 is obscure: The opening of heaven, or the outstretching of the arms of Jesus on the cross, may be the *sēmeíon* intended.



*sēmainō.*

A. **Greek Use.** This word means "to indicate," often in the sense "to order," "to direct." It is used in such senses as "to give a sign or signal," "to signify," "to announce," "to declare," and "to mean."

**B. Greek Judaism.**

1. *sēmainō* is used for various Hebrew terms meaning "to impart," "to point," "to intimate," and even "to blow [the trumpet] as a sign."

2. In Philo the term means "to signify," "to represent," "to denote," "to mean" (especially with reference to the deeper signification of the OT).

3. In Josephus the meanings are "to tell," "to notify," "to intimate," "to make known," "to signify," and, with reference to documents, "to seal."

**C. The NT.**

1. In Acts 25:27 Festus needs to examine Paul further in order that he may be able to "indicate" or "show" what the charges against him are.

2. In Acts 11:28 Agabus "signifies by the Spirit," i.e., foretells, that there will be a famine. In Rev. 1:1 the thought is similar: God gives Jesus the revelation to show his servants what must take place, and Jesus then "makes it known" to John through the angel, i.e., "indicates" or "declares" it.

3. Jn. 12:33; 18:32; 21:19 contain intimations of Jesus concerning the manner of death, first of himself, then of Peter. None of us knows either the time or the manner of death unless God shows it, but Jesus can tell how both he and Peter will die. Hence *sēmainō* in this context points to his divine dignity even while retaining its purely formal character.

D. **The Apostolic Fathers.** In these works *sēmainō* occurs only in some versions of Barn. 15.4, where, in an exposition of Gen. 2:2, it has the sense "to have the deeper meaning" (cf. Philo).

*sēmeiōō.*

1. This word means "to denote," "to signify," "to seal," "to signal," "to mark for oneself," "to diagnose," "to certify."

2. The LXX uses the word only in Ps. 4:6: In God's turning worshippers receive a sign that good things are present for them in God.

3. Philo uses only the middle in such senses as "to characterize," "to show," "to signify," "to get proof."

4. In the NT 2 Th. 3:14 contains the admonition to note those who refuse to obey the apostolic injunctions. The shunning probably applies to spiritual fellowship or common meals, not to everyday matters.

5. 1 Clem. 43.1 uses the word for "to note" with reference to Moses and the *hierai bibloi* written by him.

*ásēmos.*

1. This word means "without *sēma* or characteristic," and takes on such senses as "unstamped," "without emblems," "inarticulate," "obscure," "insignificant," but also "without blemish," i.e., distinguishing mark.

2. In the LXX the meanings are "unimportant" and "insignificant" (Gen. 30:42; Job 42:11).

3. Philo refers to an "insignificant" family, and Josephus speaks of those who are of "obscure or doubtful" lineage.

4. Acts 21:39 has Paul use a common literary device when he calls his native Tarsus "no mean city"; the deliberately restrained description gives the greater emphasis.

#### *epísēmos.*

1. This word means "having a distinguishing mark" and takes on such senses as "stamped," "labeled," "showing symptoms."

2. In the LXX it denotes a feast day in Esth. 5:4, an outstanding person in 3 Macc. 6:1, and a generally visible place in 1 Macc. 11:37.

3. Philo uses the word in such senses as "recognizable," "distinguished," "superior," and "clear." In Josephus it means "stamped," "distinguished," "significant," and also "infamous" or "notorious."

4. Rom. 16:7 uses the term in a good sense when it refers to Andronicus and Junias as "significant" or "highly regarded" men in the apostolic circle. In Mt. 27:16, however, Barabbas is outstanding in the bad sense of "notorious." The word is not here a technical one for the leader of a band of Zealots.

5. In the apostolic fathers the word occurs only in the Martyrdom of Polycarp, in which it reflects incipient martyr terminology (3.1) as well as describing Polycarp as an "outstanding" teacher (1i.1).

#### *sýssēmon.*

1. This late word has such senses as "signal," "standard," and in the plural "insignia."

2. In the LXX it means "signal" in Judg. 20:38 and "banner" in Is. 5:26.

3. Mk. 14:44 calls Judas' kiss a *sýssēmon*, thus showing that it is a "pre-arranged sign."

4. The apostolic fathers use the term only once in Ignatius *Smyrneans* 1.2, which gives Is. 5:26 a christological reference. [K. H. RENGSTORF, VII, 200-269]

→ *eúsēmos*

#### *sēmeron* [today]

**A. Presuppositions in Greek.** This word denotes a span of human activity embracing a day up to the evening. It is the time at our disposal, perhaps the last such.

#### **B. Presuppositions in the OT and Judaism.**

1. The OT day begins in the evening, and the day is the time of dealings with God. What takes place "today" is from God. On the sabbath believers are bound to "this day." Today means fulfilment, whether in revelation, salvation, or judgment. What is said today, e.g., an oath or covenant, decides what follows. If today is lost, existence is threatened. God's word and today should be commensurate. Today becomes address, and hence looks back to the past and forward to the future. It discloses its truth as the claim to obedience issued by the Lord of history who shows his people what they should do. It is the time of decision between God and his people (cf. Dt. 4:1; 26:17ff.; 30:15ff.).

2. Philo in his use of the term reflects the OT unity between God's word and the reality that is thereby ordained either positively or negatively for us.

3. Josephus, like Philo, uses the term mostly in OT quotations. Apart from the

nontheological use, the term is significant because in it God's revelation seeks expression in Israel's history; his will is proclaimed "today."

### C. NT Usage.

#### 1. Nontheological Usage.

a. In Mt. 27:19 Pilate's wife has had a bad dream today; this is an omen for a decisive day, but the immediate sense is the ordinary one. The usual sense is also present in the petition of Mt. 6:11: believers ask today for their daily bread from God. Similarly in 6:30 believers should orient themselves to God's provision today if they are to escape anxiety. In 16:3 the reference is to today's weather, in 21:28 the father asks his son to work today, and in Mk. 14:30 *sémeron* is juxtaposed with "this very night" to the extent that the day begins rather than ends with the evening; Mt. 26:34 leaves out *sémeron*.

b. In Acts 4:9; 19:40; 20:26; 24:21; 26:2, 29; 27:33 *sémeron* is the day when a speaker gives his address. A foolish sense of mastery over one's own time is the point in Jms. 4:13. There is some allegorizing in Lk. 13:31ff.; the *hōti* clause in v. 33 gives the saying theological significance.

c. The emphatic saying in Lk. 23:43 is that of one who is on the point of death; it sets the immediate future in contrast with the present situation.

#### 2. Theological Usage.

a. The style is liturgical in Heb. 13:8. Rom. 11:8 and Mt. 27:8 use a common LXX phrase. The note in Mt. 28:15 points up the emptiness of the explanation. A different judgment is present in Mt. 11:23. Paul stresses the alternative of judgment and promise in 2 Cor. 3:14 (cf. also Lk. 4:21; 5:25; 2:11 for the fulfilment of the promise). Acts 13:33 relates the resurrection to the second psalm. Jesus, who proclaims Scripture to be valid, is himself the fulfilment.

b. Hebrews confirms this point in the enthronement exegesis of 1-2 and the exposition of Ps. 95 in 3-4. Since the "today" of the psalm comes in the time of neither Joshua nor David, it applies to those who, hearing today, hold fast their confession of Jesus as the Son of God and High Priest, for he has united his heavenly rank with his high-priestly sacrifice (cf. 5:5-6), and has thus given the "today" its decisive and definitive theological meaning.

**D. Apostolic Fathers.** In these works the term occurs some seven or eight times, mostly in quotations. It carries a full stress in the prayer of Mart. Pol. 14.2.

→ *heméra, nŷn*

[E. FUCHS, VII, 269-75]

*sépō* → *saprós*

<i>sés</i> [moth], <i>sētóbrōtos</i> [moth-eaten]
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1. Various kinds of butterflies or moths are denoted by the noun; the usual reference is to moths in clothes.

2. Is. 51:8 offers the only OT instance with the specific Hebrew original.

3. The moth illustrates feminine malice in Sir. 42:13 and transitoriness in Job 27:18. Prov. 14:30 uses *sés*, and Job 13:28 has the adjective ("consumed by moths"). Job 4:19; 27:18; Is. 50:9 also use *sés*.

4. Jesus in Mt. 6:19-20; Lk. 12:33 demands renunciation of earthly treasures, which are all threatened by moth, rust, or theft; the emphasis, however, is on orientation to

the true and lasting treasures that are secure from damage or loss. Jms. 5:2 threatens the imminent and ineluctable end of earthly riches with a realism that is enhanced apocalyptically; no efforts can save this kind of wealth.

5. Depicting weak believers, Hermas *Similitudes* 8.1 uses the image of staves that are consumed by moths or small insects. In OT quotations sēs also occurs in 1 Clem. 39.5 and Barn. 6.2. [O. BAUERNFEIND, VII, 275-78]

**sikários** [assassin, dagger-carrier]

1. *The Sicarii in Roman Law.* From *sicarius*, this word means "dagger-carrier," "assassin." Rome has laws against *sicarii*, i.e., assassins or violent murderers. There are also laws against *latrones*, i.e., armed robbers in bands.

2. *The Sicarii in Josephus.* Josephus calls the freedom fighters of the Jewish revolt "robbers" and "assassins" (*sikários*). The *sicarii* first appear under Felix. They follow Menahem, are partisans in Egypt, and instigate revolt in Cyrene. They seem not to be an organized group but are the guerillas of the Zealot movement. They begin to use the (concealed) dagger when Felix takes harsh measures to crush resistance. During the revolt they use the dagger against Jews who are friendly to the Romans. They are motivated, not by lawlessness or fanaticism, but by zeal for God's honor and the law. They prefer suicide or martyrdom to Roman rule. The Romans defile the land by taxes, coins, statues, and the census; Jews who support them are renegades and no better than Gentiles, and political priests seduce the people into idolatry. By purging out such elements the *sicarii* hope to prepare the land for God's coming and to shield it from God's wrath. They confiscate property, destroy palaces, and burn documents with a view to the overthrow of unrighteous mammon and the inauguration of the jubilee of freedom and equality.

3. *The Sicarii in Rabbinic Works.* The rabbis use the term in condemnation of the Zealots and their acts of violence, e.g., burning hoarded food and destroying water conduits. They do not mention assassination.

4. *The Sicarii in the NT.*

a. The tribune in Acts 21:38 suspects that Paul is the Egyptian who has incited to revolt and led 4,000 *sicarii* into the desert. Josephus tells of this event in two accounts that differ in details (*Jewish War* 2.261ff.; *Antiquities* 20.169). Although Josephus does not use the term *sicarii* in these accounts, it is understandable on the lips of a Roman officer, for whom all such freedom fighters rank as *sicarii*.

b. The 40 Jews who plot to assassinate Paul in Acts 23:12ff. might well be *sicarii* seeking to eliminate a false teacher who is also suspected of desecrating the temple.

5. *The Sicarii in the Fathers.* Hippolytus equates the *sicarii* with the Zealots but mistakenly thinks they are a class of Essenes. Origen also refers to them.

[O. BETZ, VII, 278-82]

**Siná** [Sinai]

**A. The OT and Jewish Tradition.**

1. The OT links the Sinai revelation with the exodus. Ex. 19-24 narrates the preparation and the theophany, Ex. 32-34 the people's sin and the destruction and

replacement of the tablets, Ex. 25–31 the giving of cultic ordinances. Sinai, also called Horeb in Deuteronomy, is traditionally associated with Mt. Sinai in the south of the Sinaitic peninsula. The tradition uniformly declares that after the exodus God led his people to Sinai and gave it the law there.

2. Judaism often refers to the event at Sinai and gives expanded descriptions of it. Philo thinks that at Sinai Israel is set in paradisaical conditions but it becomes subject to infirmities again with its sin. Later rabbinic tradition concurs. Even the evil impulse is withdrawn and the people again receives the radiance given to Adam in paradise. But the sin of the golden calf intervenes, and the radiance will return only in the messianic age. The law, which also contains oral tradition, is given in all languages, being meant for the Gentiles too. But the Gentiles refuse it; only Israel shapes its life by the divine statutes. Sinai is a high and holy mountain, the place of God's presence (Philo). God will come to it again at the end of the days; as he spoke his word there once, he will speak it again at the eschaton. Sinai links heaven and earth, it will finally be God's throne, it will bear the tree of life, and it will merge with the mountain of paradise (Ethiopian Enoch). Tabor and Carmel will also join with it to be the site of God's sanctuary, according to one rabbinic tradition.

#### B. The NT.

1. Stephen in Acts 7 refers to the call of Moses in the wilderness of Mt. Sinai (v. 30) and then to his receiving the law at Mt. Sinai (v. 38). This account is in close accord with the historical preaching of Judaism.

2. Paul links Sinai with Hagar in the allegory of Gal. 4:21ff. The equation occurs in the note in v. 25, which is so difficult exegetically that some versions leave out Hagar and simply say that Mt. Sinai is in Arabia. The obvious point is that Hagar signifies Mt. Sinai, and this in turn leads us to present-day Jerusalem. The common term is bondage. The Sinai covenant mediates an enslaving law, but this no longer applies in the Jerusalem which is above, where the children of the free woman live and freedom rules.

C. The Apostolic Fathers. In these works Sinai appears only in OT quotations in Barn. 11.3 and 14.1 and in a reference to the commandments in 15.1. In 14.1 the author claims that, while God gave the covenant at Sinai, the people was unworthy of it on account of its sin. In 15.1 he argues that the sabbath commandment comes to its true fulfilment in the eschatological rest that the church achieves in its observance of the Lord's day.

[E. LOHSE, VII, 282-87]

#### *sinapi* [mustard]

1. Of obscure origin, *sinapi* means "mustard." A derived verb is *sinapízō*, which means "to give a sour look," but medically "to treat with mustard." A *sinapismós* is a "mustard plaster."

2. Mustard is not mentioned in the OT, but later Jewish tradition refers to it. It is grown in the fields, but there is no mention of its medical use. Its seed is proverbially small, but the plant can achieve considerable height, although not on the scale of accounts that are meant to stress the fertility of the land.

3. In the NT *sinapi* occurs in the parable of the grain of mustard seed (Mk. 4:30ff.; Mt. 13:31-32; Lk. 13:18-19) and in the comparison of faith to a grain of mustard seed

(Mt. 17:20; Lk. 17:6). The proverbial smallness figures in both references. Some commentators suggest that the so-called mustard tree might be meant, but *sinapi* is not used for this, and the plentiful growth of the mustard plant fits the sayings well. If the seed of the black mustard is not absolutely the smallest seed, it is extremely small.

a. The saying about the small faith that works miracles comes in three different versions and in different contexts. The grain of mustard seed is used in order to show that the largest promise attaches even to the smallest faith. What counts is simply faith, not the quantity of faith. Faith, looking to God, lets God work, and so the impossible is possible for it. This explains the link with prayer in Mk. 11:23 (cf. Mt. 17:20 in the light of Mk. 9:29).

b. The parable of the grain of mustard seed also comes in different versions. The Marcan version stresses the fact of the contrast between the small seed and the plentiful growth, Lk. 13:18-19 pays more attention to the process, and Mt. 13:31-32 combines the two emphases. Behind the parable is the teaching that the kingdom is already present in Jesus but in hidden and inconspicuous form. This form should not be an offense but a ground of confidence, for in the concealment of God's present work lies the promise of his victorious rule. Having made a beginning, God will carry through his cause to the end. [C.-H. HUNZINGER, VII, 287-91]

*siniázō* [to sift]

From *sinion*, "sieve," *siniázō* means "to sift." In Lk. 22:31 Satan desires to sift Simon Peter like wheat, but the Lord prays for him, and therefore in spite of his weakness his faith will not be overthrown. The saying is obviously figurative. The sifting is a test of faith (cf. Job 1). Peter will fail (v. 34), but the Lord will uphold and restore him, so that he can then strengthen others. [E. FUCHS, VII, 291-92]

*Sión* [Zion], *Ierousalēm* [Jerusalem], *Hierosólýma* [Jerusalem], *Hierosolýmítēs* [inhabitant of Jerusalem]

A. Zion and Jerusalem in the OT.

I. Occurrence, Etymology, and Meaning.

1. Zion and Related Terms.

a. The word "Zion" occurs in the OT 154 times, sometimes with an addition, e.g., Mount, daughter, sons or daughters, gates, or song. Parallel terms are city of David, Jerusalem, Salem, city of God, holy mountain, sanctuary, and Israel.

b. The etymology is obscure, but as a proper name it is undoubtedly pre-Israelite, and perhaps relates to the nature of the terrain.

c. Originally Zion is a topographical term for the southeast hill of the later city of Jerusalem. After a period of disuse, it then denotes the whole east hill, the whole city, or the northeast hill as the temple hill. A transferred sense occurs in Am. 6:1 where those who are at ease in Zion (the southern capital) are like those who feel secure on the mountain of Samaria (the northern capital).

## 2. *Jerusalem and Related Terms.*

a. Jerusalem occurs 660 times in the OT for the Canaanite city, the capital of David and Solomon, the capital of Judah, and the cultic center. Additions are environs, hill, gates, walls, places, inhabitants, daughter(s), prophets, and remnant. Parallel terms are Jebus, city or ridges of the Jebusites, Zion, people, hill of Yahweh Zebaoth, and temple. Combinations include Samaria and Jerusalem (antithetical), house of David and inhabitants of Jerusalem, Jerusalem and all its towns. In apposition we find holy city, holy mountain, and throne of Yahweh.

b. The name comes down in various forms, including an ancient form Ursalem or Urusalim, and also Jerusalajim.

c. The etymology is uncertain.

d. Unlike Zion the term Jerusalem has always applied to the whole settlement.

## 3. *Rare Terms.*

a. The name Salem occurs in Ps. 76:2 and Gen. 14:18.

b. In Is. 29:1-2, 7 we find the name Ariel, probably in the sense of Ezek. 43:15-16 ("altar hearth").

4. *The Use of Zion and Jerusalem.* Zion is less prominent in Ezekiel, Malachi, Ezra, and Nehemiah (cf. also 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Jeremiah, Zechariah, and Canticles). It is more prominent in Psalms and Lamentations. Its most common use is for the city of end-time salvation. It also occurs to denote the royal residence, capital, and cultic center, but only rarely the city of sin and judgment. In the later chapters of Isaiah it is a symbol of the community, in Psalms it is the city of God, the community, and the temple. The name Jerusalem does not concentrate on specific aspects but is used fairly evenly for all aspects.

## II. *Historical Development of the Significance of Zion and Jerusalem.*

1. *Early Period.* Not favorably placed geographically, Jerusalem owes its rise to historical factors. It is first a city of the Jebusites ruled by its own king. It seems to have been settled prior to the nineteenth century B.C. Melchizedek is the priest-king in Gen. 14:18, and the Amarna Letters contain letters from King Abdi-Hera in the thirteenth century B.C. The city is assigned to Benjamin (Josh. 15:8), but the tribe cannot take it and after the conquest it is an alien city (Judg. 19:11-12) dividing north and south.

### 2. *The Davidic Monarchy to Josiah.*

a. When David becomes king of the whole land he sees the need to remove the barrier and captures Jerusalem in a surprise attack (2 Sam. 5:6ff.). He makes it his own city and builds his palace there. He takes over the cultic duties of the previous rulers and makes it the center of worship with Zadok as the officiating priest (at first with Abiathar), the ark as a safeguard against Canaanite intrusions, and the temple as a planned cultic center.

b. Solomon enlarges the city and puts up new public buildings. Set alongside the palace, the temple is associated with the dynasty and functions as a national shrine in which God has his dwelling.

c. After Solomon, national unity is broken, but the Davidic dynasty clings to Jerusalem even though it is close to the border. Work is done on the walls, the water supply is improved under Hezekiah, and the temple continues to play the role assigned to it by Solomon. Sennacherib unexpectedly fails to capture the city in 701 B.C., and Josiah carries through political and religious reforms when the Assyrian empire begins to crumble after 626 B.C. By his conquests he makes Jerusalem a more important capital, and by suppressing local shrines he gives the temple a more truly central place.

3. *The Last Kings and the Exile.* Babylon destroys the state of Judah but allows Jerusalem to function as a small city-state. Yet the city retains its cultic importance (cf. Jer. 41:5) even though the Babylonians destroy the temple and shake the belief in Zion's invincibility as the place of God's presence. In fact, the importance of the city grows among the exiles (Ps. 137). The sacred site is the focal point for believers, not as the royal residence, but as a spiritual center and the theme of eschatological expectation.

4. *The Postexilic Period.*

a. Under the Persians the deported leaders return, reestablish the earlier social structure apart from the monarchy, and invest the city with renewed cultic authority. The people now becomes a cultic community and the second temple is more truly the temple of the people rather than of the royal house.

b. Nehemiah establishes Judah as a separate province and rebuilds the walls of the city, which is once again the capital of a larger area. Under Ezra and Nehemiah the population is now almost exclusively Israelite as religious separation is achieved. As the land of the people, Judah, with Jerusalem as its capital, can maintain itself under the Ptolemies in spite of the rash attempt of Antiochus Epiphanes to turn Jerusalem into a Hellenistic *p6lis*. Extension over the western hill takes place, and a new wall encloses and defends the expanded territory.

III. *Aspects and Meanings of the Terms.*

1. *Royal Residence and Capital.*

a. Often the term Jerusalem, and less often Zion, denotes the political center, e.g., in the Canaanite period, under David, during the monarchy, and again under Nehemiah.

b. In this regard it may be simply the city-state or it may be mentioned along with provincial towns, the whole state of Judah, or both Judah and Israel.

2. *Court-Sacral Aspects.* As both capital and cultic center Jerusalem plays a part in a developing court theology; cf. the bringing up of the ark, the enthronement and investiture ceremonies, the concept of the divine election of the Davidic dynasty (Ps. 132), and God's choice of Zion. On this basis there is expectation of the stability of the monarchy and material blessing for a righteous people.

3. *Symbol of the People or Community.*

a. The city symbolizes its inhabitants and may thus speak, suffer, and be saved in an equation with the people or the community (cf. Ps. 79:1-2; Mic. 7:8ff.; Is. 51:17ff.; 46:13).

b. From the time of Jeremiah the city is a symbol of the people or community as well (Jer. 1:3; 4:11; 13:9-10). When Jer. 4:14 summons Jerusalem to repent, the people is in view. The "daughter of Jerusalem" refers partly to the city and partly to the people. In Is. 40:1-2 Jerusalem is God's people in every place and time. The same equation occurs in eschatological expectation (cf. Is. 65:19ff.). This equation of city and people means that none but Israelites should live in it (Neh. 2:20).

4. *Seat and City of God.*

a. The bringing up of the ark and building of the temple establish Jerusalem or Zion as God's dwelling. The primary reference is perhaps to the holy hill or temple, but the whole city comes to be included. The temple is God's palace side by side with the king's palace (cf. Jer. 8:19). Ps. 9:11 says that God is enthroned in Zion. God has prepared a dwelling to reign there forever (Ex. 15:17-18). He has chosen Zion and causes his name to dwell there (1 Kgs. 11:13, 32, 36; 2 Chr. 7:16; 12:13).

b. To be noted in this development is the extending or transferring of the holy center from the ark to the temple, the temple to the hill, and the hill to the whole city.



Founded on the holy hills, Jerusalem is itself the city of God (Ps. 46:4) or of the great King (48:2); it is the holy city (Is. 48:2; Neh. 11:1).

c. God is thus present in Zion or Jerusalem, even in judgment (Ezek. 9:3; 10:2ff.; 11:22-23). It is there that he now appears (Pss. 68:17; 50:2; Joel 3:16; Am. 1:2). Mt. Zion and Jerusalem are symbols of divine protection (Ps. 125:1-2), and blessing may be pronounced from them (128:5).

d. Judgment may fall on the temple and city (Jer. 26:6ff.; Mic. 3:12), but as God's holy foundation (Is. 14:32-33) it will survive, so that even during the exile the relation between it and the community remains strong. Membership in the temple community has redemptive significance (Is. 56:1ff.), and the temple is to be a center for all nations (56:7). Although distinction may be made between temple and city (Ps. 68:29), the whole city is the temple city (Ps. 48), and Zion is both the site of the cultus and the cultus itself.

##### 5. *The City of Sin and Judgment.*

a. The prophets denounce the city as sinful, ascribing to it, as the capital, the chief blame for the sins of the people (Mic. 1:5). The true sin is that of apostasy and revolt against God (Is. 3:8, 16-17). The idolatrous city is like an unfaithful harlot. Ethical and social sin accompanies religious sin (Mic. 3:10). The very essence of the city is oppression (Jer. 6:6-7); it is a city of blood-guiltiness (Ezek. 22:2-3). There is also the political sin of wooing the great powers (Ezek. 16:23ff.). "This city" is the contemptuous term used for Jerusalem by Jeremiah and Ezekiel. Pagan by origin, the people is worthless by nature (Ezek. 15:6; 16:1ff.). The saving of a remnant brings out the justice of the punishment (14:22).

b. As a city of sin, Jerusalem is also a city of judgment (Is. 29:1ff.; 32:13-14). God will bring it to account (Zeph. 1:12). Babylon is his agent (Ezek. 21:25ff.). The judgment takes the form of war and deportation (Jer. 6:23; Ezek. 12:1ff.). It is pitiless; only radical conversion could avert it (Jer. 4:3-4; 15:5). If the disaster seems incomprehensible in Lamentations, it has been impending for some time (Ps. 137:7).

##### 6. *City of the Age of Eschatological Salvation.*

a. During the exile the prophetic message is that of judgment followed by restoration and final salvation. Lam. 4:22 announces the end of judgment, Is. 40:1ff. offers a message of comfort and return, and Zech. 8:15 promises the future age of salvation.

b. God himself, who does not desert his people (Is. 49:14-15), declares and grants deliverance (Is. 41:27; 46:13). The exile enables him to show his power (Mic. 4:10). The shining of his glory means salvation for Jerusalem in a new creation (Is. 60). God has still chosen Zion (Zech. 3:2), and the building of the second temple presages restoration (Hag. 2:19). God himself returns (Ezek. 43:1ff.), and messengers of joy and peace announce his coming (Is. 52:7ff.). Dwelling again in Zion (Is. 4:5; 30:29; Zech. 2:14), he will inaugurate his eschatological rule (Is. 24:23 etc.). Not merely the Messiah (Zech. 9:9-10) but God himself has his residence there, establishing an acceptable regime (Jer. 3:15), protecting the city, and constituting its inner glory (Zech. 2:9).

c. The city's glory rests wholly on God's saving work (Is. 62; 66:10ff.). Reconstructed with unbelievable magnificence, extending beyond its walls, and open day and night to trade, the new city, as the eschatological capital and religious center, receives new names that God confers and that express his rights (cf. Is. 62:4, 12; Jer. 3:17; 33:16; Ezek. 48:35; Zech. 8:3). The depictions contain human traits, for eschatology deals with historical factors; but God's saving action creates a far more glorious Jerusalem, which forms the starting point for the concept of a heavenly Jerusalem.

d. God washes away the sin of the inhabitants (Is. 4:4). The holy remnant of the redeemed returns to the city (35:10). Hope is held out for a more extensive return from all nations (27:13). The goal of the return is the establishing of a lasting covenant relationship (Jer. 50:5) in divinely imparted faithfulness and righteousness (Zech. 8:8). A new and upright people is born in Zion (Is. 26:2; 66:8), which lives a secure and abundant life (Zech. 8:4-5), enjoys prosperity (2:8), experiences joy (2:4), and pours forth praise and thanksgiving (Is. 12:4ff.).

e. Judgment falls on Babylon and Edom (Jer. 51:24; Obad. 17-18, 21), and the nations that attack Jerusalem will be defeated and destroyed (Is. 17:12ff.; Joel 3:9ff.). It is God who judges the nations and preserves Jerusalem, but in another strand of prophecy God has a saving purpose for the nations too (Is. 18:7; 25:6-7; 45:14). They will go up to the temple and be taught there (Is. 2:2ff.). They will seek God and serve him (Zech. 8:22; 102:22). They will find a home in Jerusalem (Ps. 87:5). Confessing the true God, they will belong to his people and peace will reign (Zech. 2:15; Is. 2:4).

#### 7. *Mythical Aspects.*

a. Mythical elements, divested of their mythical character, provide metaphors that bring out the significance of Zion, especially the myths of the highest mountain and the water of life (cf. Is. 2:2; Ezek. 47:1ff.; Zech. 14:8).

b. Less common are the ideas of Jerusalem as the navel of the earth (Ezek. 5:5; 38:12), that of the city standing firm in the conflict with chaos (Ps. 46:1ff.), that of its judgment as a paradisaic fall (Lam. 2:1), and that of the city as a cosmic tree shading the peoples (Ezek. 17:22ff.).

8. *City of Theocracy.* In Chronicles, Jerusalem is a theocratic center. God has chosen it, set up the monarchy there, acknowledged the temple, and made the city a holy place to which Gentiles and true believers from the northern state may come. Even now God has thus actualized his rule in and around it.

9. *Summary.* The special position of Jerusalem expresses humble faith and obedience under God's established or awaited rule but may also be a ground of obstinacy and frivolous self-assurance in which the cry "The temple, the temple" becomes an excuse for evasion of God's demands. The prophets set Jerusalem under the same obligations, threats, and promises as all other cities, for it is God himself who is supreme, and while he may choose Jerusalem and have a future for it, he is not tied to it, but may meet his people at any time or place. [G. FOHRER, VII, 292-319]

### B. Zion and Jerusalem in Postbiblical Judaism.

I. *Usage.* The Greek of Zion is *Seiôn* or *Siôn*. For Jerusalem the LXX has *Ierousalēm* (*hē* is the article), but the form *Hierosóluma* also occurs, and Hellenistic Jews prefer it because it echoes *hierós*. The use is similar to what one finds in the OT.

II. *From the Maccabean Period to A.D. 70.* From the days of the Persians Jerusalem plays only a minor political role but achieves increasing importance as the center of worship for all believing Jews. Those impressed by Hellenistic culture try to turn it into a Hellenistic city with a gymnasium and pagan practices. The attempt by Antiochus Epiphanes to replace God with Zeus leads to the Maccabean revolt and the cleansing of the temple. After the capture of the fortress, the restored city becomes the residence of the Hasmoneans; who unite the priesthood with the monarchy and open the door to pagan customs. Pompey takes the city in 63 B.C., even entering the temple. With Roman consent, Herod establishes himself in Jerusalem and undertakes big building projects, e.g., strengthening the fortress, constructing a new palace, and rebuilding the temple. When the Romans transfer rule to the procurators, these reside

in Caesarea and pay only occasional visits to Jerusalem. In A.D. 66 the Jews drive the Romans out, but the legions encompass the city and after a long siege capture it in A.D. 70. Titus enters the temple, but it then goes up in flames. The righteous see here a divine visitation.

*III. Jerusalem in the Days of Jesus.* In the days of Jesus Jerusalem is a large city with a population of not less than 25,000. As a result of Herod's projects it is prosperous. The supreme court, the Sanhedrin, meets there to decide religious questions. Renowned scribes teach the law in Jerusalem, and students come from far and wide to profit from their learning. Many synagogues offer opportunities for worship and for the reading and exposition of the law. The temple lies on Mt. Zion in new splendor. Gentiles may enter the outer court, but then a barrier with an express prohibition sets off the court of women, the court of Israelites, the court of priests, the altar of burnt offering, and the sanctuary.

*IV. Jerusalem the Sacred Metropolis.* Jews pray three times a day toward Jerusalem. Those who live in the city pray toward the temple. Jews abroad send gifts to the temple. Those who are able go up there for the feasts. Citizens entertain pilgrims without charge. From afar the temple looks like a snow-capped hill. Prayer in the holy place carries a special promise. Even for those who withdraw to the desert Jerusalem is still the elect city. Judgment will fall on unholy priests, but in the age of salvation the temple will be rebuilt in the new Jerusalem as Scripture enjoins.

*V. The New Jerusalem.* The daily prayer is that God will have mercy on Jerusalem and return to Zion. When the last attack of ungodly powers is repulsed, God will reconstruct the city and it will be the place of eschatological salvation. The new Jerusalem is either the city of David rebuilt with new glory or the preexistent city that is built by God in heaven and comes down with the dawn of a new world. Apocalyptic presents the latter view, but the rabbis favor the former view, whereby God or the Messiah will rebuild the city with great magnificence and greatly enlarge its borders so that it can accommodate the Jews and the many Gentiles who stream into it. The holy vessels and the ark will return to the holy place, the saints will dwell there, and all peoples will come there to worship. Paradise will return with the new Jerusalem.

### C. Zion and Jerusalem in the NT.

#### I. Occurrence and Usage.

1. There are seven instances of *Siôn* in the NT, five in OT quotations, the other two in Heb. 12:22 and Rev. 14:1.

2. Jerusalem is often mentioned in the Gospels and Acts, and sometimes in Paul, Hebrews, and Revelation, but never in the Catholic Epistles. Jerusalem is probably the city on the hill in Mt. 5:14, and it is the holy city in Mt. 4:5; 27:53; Rev. 11:2, the beloved city in Rev. 20:9, and the city of the great king in Mt. 5:35. In most instances the actual city is in view, but the inhabitants may be included, e.g., in Mt. 2:3. Both Greek forms occur. Revelation and Hebrews use only *Ierusalém*, Paul normally has this form, Luke prefers it, but the other Gospels mostly have *Hierosólyma*.

#### II. Sayings of Jesus about Jerusalem.

1. Except in references to the passion Jerusalem occurs only three times in Jesus' preaching. In Lk. 10:30 a man goes down from Jerusalem to Jericho. In Lk. 13:4 those on whom the tower falls are not more guilty than others who live in Jerusalem; the summons to all is to repent. In Mt. 5:35 to swear by Jerusalem is to take God's name in vain, for Jerusalem is the city of the great king.

2. The two sayings in Lk. 13:33 and Mt. 23:37ff. deal with martyrdom. It is a

common belief that prophets must suffer in Jerusalem, and Jesus expects his own prophetic passion there, for Jerusalem is the place of decision. The lament probably refers not so much to Jesus' own ministry in the city as to the repeated invitation of God or the divine wisdom. The forsaking of Jerusalem will last until the parousia, when the returning Jesus will be joyfully hailed as the Messiah.

3. Jesus is crucified before the gates of Jerusalem. He predicts his death there in Mk. 8:31; 9:31; 10:32ff. and parallels. Details accord with the apostolic kerygma, and Mt. 16:21 implies that the passion is by divine ordination. The name of Jerusalem does not actually occur in Mk. 9:31 and parallels.

### III. Jerusalem in the Four Gospels.

1. *Mark.* Jerusalem is seldom mentioned in Mark except in the passion predictions and passion story. Its inhabitants go out to listen to the Baptist (Mk. 1:5) and also to Jesus (3:8). Scribes from Jerusalem accuse Jesus of driving out demons with the help of Beelzebul (3:22). Scribes and Pharisees from the city attack him for breaking the law (7:1ff.). Jerusalem is the residence of his bitterest enemies (11:18; 14:1-2). When he dies, the ripping of the temple curtain initiates the divine judgment on the city (15:38).

2. *Matthew.* Jerusalem occurs in the infancy stories in Matthew. The Wise Men come there, and Herod and the city are startled by their coming (2:1ff.). Jerusalem is the holy city in 4:5. The Son of Man must go there to die (16:21). Jesus has his decisive debate with the scribes (v. 23) and teaches his disciples about the last things there (vv. 24-25). At his death graves open before the gates and dead saints appear to many in the holy city (27:51-52). Judgment will fall on the city for rejecting God's invitation (22:7), but on the last day it will greet the returning Lord with jubilation (23:39).

3. *Luke.* Giving more emphasis to Jerusalem, Luke begins and ends in the temple (1:5ff.; 24:53). Jesus and the new community fulfil the ancient promises. The intimation to Zechariah takes place in the temple (1:5ff.), where the parents of Jesus also present him (2:24), and Simeon and Anna await redemption (2:38). Jesus goes up to the temple at the age of 12 and is at home there (2:41ff.). He vanquishes the tempter on a pinnacle of the temple (4:9). He debates with scribes and Pharisees from Jerusalem (5:17), and people flock to him from many places, including Jerusalem (6:17). He sets his journey to Jerusalem under the sign of the passion (9:51ff.). His entry brings him to the temple, which he cleanses and uses as a place for teaching (19:45ff.). Jerusalem is destroyed because it does not know what belongs to its peace (19:42ff.). Hence its daughters should weep for themselves and their children (23:28). In and around Jerusalem the risen Lord appears to his disciples (24:13ff.) and commissions them to proclaim his saving death and resurrection. His disciples meet in the temple and praise God there (24:53).

4. *John.* In John Jerusalem alternates with Galilee as the center of Jesus' ministry. Meeting representatives of the unbelieving cosmos there, he makes it a place for the manifesting of his glory. Various sites receive specific mention, e.g., the pool of Bethesda in 5:2, and the pool of Siloam in 9:7. He teaches in the temple (7:14), and specifically in Solomon's portico (10:22-23). He stays in Bethany with Mary and Martha. At the end he teaches only the disciples, and John does not mention Jerusalem in the passion story. The time has come when the Father is worshipped in neither Gerizim nor Jerusalem (4:23).

### IV. Jerusalem and the Primitive Community.

1. *The Community in Jerusalem.* A group of disciples comes together in the holy city and there the Holy Spirit comes upon it. It inherits the promises of the old

covenant as the church of God. When Hellenistic Jews are expelled, they carry the gospel abroad. All believers honor the Jerusalem church under the leadership of Peter and then of James, the Lord's brother. From it messengers and prophets go to other churches (Acts 8:14; 11:22, 27; 15:32). Christians gather there to discuss matters of common concern (Gal. 2:1ff.; Acts 15:1ff.), and missionaries return there after fulfilling their tasks (11:2; 13:13; 19:21; 21:15).

2. *Jerusalem in Paul.* Paul recognizes that the gospel has come from Jerusalem (Rom. 15:19), and that the community there has a right to love and respect. But he has not received his apostleship from the apostles in Jerusalem (Gal. 1:1), nor does he need their confirmation (1:18ff.; 2:1-2). They agree that he should share in the church's mission and arrange the collection (Gal. 2:7ff.). The gifts he brings to Jerusalem are an offering of love, not a tax. Although he does not work in Jerusalem, he describes his ministry as extending from Jerusalem as far around as Illyricum (Rom. 15:19).

3. *Jerusalem in Acts.* The disciples stay in Jerusalem as the Lord commands (Lk. 24:49; Acts 1:4). After the Spirit descends, they preach Christ there (2:36). Many residents and resident aliens receive their message (2:43; 5:16). The rulers oppose them (4:5) but cannot stop the spread of the word (6:7). The community worships in the temple (2:46; 3:1ff.). When the church grows in Judea and Samaria it accepts the leadership of Jerusalem (Acts 8:14ff.; 11:2ff.). Saul persecutes the church in Jerusalem (9:13, 21); he is well known in the city for his exemplary life (26:4). Soon after conversion he comes back to Jerusalem, and Barnabas introduces him to the apostles (9:26ff.). In the temple he receives his commission to go to the Gentiles (22:17-18). He visits Jerusalem as an envoy of the church at Antioch (11:27ff.; 12:25; 15:2, 4). At Ephesus he resolves to go to Jerusalem for Pentecost as a pilgrim (19:21; 20:16, 22). The elders of the church receive him (21:17) but the Jews arrange his arrest (21:27ff.). Since his case cannot be decided in Jerusalem he finally goes to Rome (28:17) and is thus enabled to bear witness in both Jerusalem and Rome as the Lord declares (23:11).

4. *Zion and Jerusalem in Revelation.* In Rev. 14:1 the divine sees the Lamb on Mt. Zion, i.e., the place of eschatological preservation which shelters the 144,000. The city of ch. 11 is clearly Jerusalem. As the theater of Christ's suffering, which is now the seat of blasphemy and obduracy, it comes under God's judgment, although the temple, i.e., God's people, will be saved (11:1).

#### V. *The New Jerusalem.*

1. *Paul.* In Gal. 4:21ff. Paul equates the son of the slave with the Sinaitic covenant and present-day Jerusalem, but the son of the free woman with the promise and the Jerusalem above. He adds that the free Jerusalem is our mother. Since the present freedom of believers is at issue, the Jerusalem that is above represents an eschatological salvation that is not just future but has come already.

2. *Hebrews.* In Heb. 12:22 the heavenly mount and the heavenly city are the site of the gathering of angels and the community. The city here is not just the goal of pilgrimage. Believers have come to it already as the place of the new covenant from which they can journey on to the eternal city.

3. *Revelation.* In Rev. 3:12 those who bear the name of God belong to the heavenly Jerusalem which comes down from God to earth (21:10). Paradise will return with this city (22:1ff.). A wealth of images describes it, but it will have no temple (21:22).

#### D. Zion and Jerusalem in the Early Church.

1. The only two instances in the apostolic fathers are in Barn. 6.2 (quoting Is. 28:16) and 1 Clem. 41.2 (the example of divinely established order).

2. The apocryphal gospels often mention Jerusalem.

3. Theologians apply the allegorical interpretation of the name Jerusalem to the church or believers (cf. Origen). The soul oppressed by evil powers is Jebus (trodden down), but when transformed by divine teaching it is Jerusalem, the city of peace.

4. Clement of Alexandria employs the idea of the Jerusalem above to portray the ideal city in Platonic terms. Gnostic dualism also makes use of the contrast between the lower and upper Jerusalems. The latter belongs to the incorruptible world of light and is wisdom for the Valentinians. [E. LOHSE, VII, 319-38]

*skándalon* [cause of offense, stumbling block], *skandalízō* [to give offense, cause to stumble]

#### A. Derivation and Nonbiblical Usage.

1. The original stem has the sense of "springing forward and back," "slamming to," "closing on something," or "trapping," but later the meaning "offense," or "reason for punishment," occurs in the papyri.

2. There are no instances of the verb outside the biblical sphere but *skandalistés* presupposes *skandalízō* in the sense "to set traps."

#### B. The OT.

I. *Hebrew Terms*. The LXX uses the group for two sets of Hebrew terms with the different senses of striking or catching in a snare, and slipping or stumbling (with the transferred meaning "occasion of sin").

##### II. *The LXX*.

1. *skándalon*. In translation of the Hebrew *próskomma*, *skólon*, and *skándalon* are used, and by assimilation *skándalon* can mean both "trap" and "stumbling block" or "cause of ruin" either with idols in view or offenses against the law. As a ground of divine punishment *skándalon* can then denote an occasion of sinning or a temptation to sin.

2. *skandalízō*. This verb, which is rare in the LXX, carries the senses "to catch oneself," i.e., "to fall into sin," and in the active (Ps. Sol. 16:7) "to lead astray."

#### C. Later Translations of the OT.

1. *Aquila*. Following a rigid principle of translation, Aquila uses *skándalon* for "cause of ruin," *skandalismós* for "disaster," and *skandalízomai* for "to come to hurt."

2. *Symmachus*. Less rigidly Symmachus, too, uses *skándalon* for "cause of disaster" or "death" (Prov. 29:6; 13:14; 14:27).

3. *Theodotion*. There is nothing independent in this translation.

#### C. The NT.

1. *Dependence on the OT*. Formally and materially NT usage depends on that of the OT. The terms occur in sayings of Jesus, in Paul, and in John. Luke avoids some instances or uses other terms. In Lk. 2:34, although *prósis* occurs rather than *skándalon*, the NT concept comes to clear expression; the ministry of Jesus can result in death or life; for his person and work will either evoke faith or stir up opposition. Various LXX phrases may be found (cf. Rom. 14:13; 1 Cor. 1:23), and OT allusions

and quotations occur (Mt. 13:41; Rom. 11:9). In the NT, as in the OT, the issue in *skándalon* is one's relation to God. The *skándalon* is an obstacle to faith and hence a cause of falling and destruction.

## II. Sayings of Jesus.

1. *OT Prophecies.* In Mt. 13:41 and 24:10 Jesus quotes OT sayings with an eschatological slant (Zeph. 1:3; Dan. 11:41). Mt. 24:10 refers to the final *skandalismós*, and 13:41 to the uprooting of *skándala*. In 13:41 the *skándala* are probably persons who bring ruin by seducing into sin and whose end will come with that of the devil and his hosts. The gathering of the elect (cf. 24:31) is the counterpart of this uprooting.

### 2. Present skándala.

a. The eschatological apostasy has begun already, for the coming of Jesus has brought *skándala* that accompany the demand for faith. In Mt. 18:7 the coming of *skándala* is inevitable but woes are pronounced on those who participate passively or actively in their coming. They are extremely dangerous, for they involve eternal ruin. They apply to all people but, while unavoidable, they are integrated into God's plan, for history consists of decisions for and against God.

b. In Mt. 16:23 Peter, who has been given a role similar to that of Jesus himself, both foundation stone (1 Cor. 3:11) and rock of offense (Rom. 9:33), becomes a stone of stumbling to Jesus. Opposing human thoughts to the divine will, he acts as an instrument of Satan. Finding the way of Jesus to the cross a *skándalon*, he becomes a *skándalon*, i.e., a personified temptation to turn aside from the will of God.

### 3. Present skandalismós.

a. *Apostasy of the Unstable.* When the word of the kingdom is preached, afflictions arise that result in *skandalizesthai* or falling away (Mt. 13:20-21) as a prelude to eschatological *skandalismós*. In this instance people of unstable and superficial character receive the word but their easily kindled enthusiasm just as quickly cools. The apostasy means ruin, so that the *skándalon* which is an occasion of sin is also the cause of destruction.

b. *skandalismós at Jesus.* When reasons are given for *skandalizesthai*, the reference is to Jesus (Mt. 26:31; 33; 13:57). Offense at Jesus is the opposite of faith in him. The disciples take offense and fall at the passion (Mk. 14:27; Mt. 26:31). The sufferings of the Messiah bring panic to his followers and scatter them (cf. Zech. 13:7). Peter falls victim to this *skándalon* in spite of his professed readiness to accept suffering for himself (Mk. 14:29; Mt. 26:33). In the reply to the Baptist Jesus pronounces blessing on those who do not lose confidence in him (Mt. 11:6). The age of salvation is the age of decision. The presence of Jesus may result either in faith or in the missing of faith. A cause of unbelief attaches to his words, even though avoidance of *skandalismós* is the goal. The people of Nazareth, finding a contradiction between his origin and his work, take offense and refuse to believe (Mt. 13:53ff.). Indeed, their unbelief becomes mortal hatred (Lk. 4:28-29). The Pharisees, too, are not just hurt at the attacks of Jesus (Mt. 15:12); they reject his teaching and thereby show that they are not God's plant but blind leading the blind, i.e., unbelievers. The occasions of stumbling are irritation at the freedom of Jesus, annoyance at his distinction between law and tradition, and offense at his person even though, as in the case of the tax (Mt. 17:27), he forgoes his own freedom (cf. Rom. 14:13) so as not to arouse opposition.

c. *Not Causing Others to Stumble.* Avoiding *skandalismós* is the point in Mk. 9:42. Here the punishment, i.e., eternal perdition, fits the offense, i.e., causing loss of faith and therefore loss of salvation. A similar eschatological light falls on Mk. 9:43ff.; Mt. 5:29-30; 18:8-9. The meaning of *skandalizō* here is "to entice into sin" and therefore

to plunge into unbelief and perdition. No price is too high to avoid this; hence the relentless demand of Jesus.

### III. Paul.

1. *The skándalon of the Gospel.* Paul refers first to an unavoidable *skándalon* (Rom. 9:33). Jesus brings salvation but may also be a cause of perdition. 1 Pet. 2:6ff. contains the same thought and uses the same OT quotations. Unbelievers take offense at Jesus and hence he is for them a stone of stumbling. By divine appointment the word serves a twofold function depending on whether its hearers obey or disobey it. An essential mark of faith is that it overcomes the *skándalon* of God's saving work in Christ. As 1 Cor. 1:18ff. shows, the cross is religiously offensive to the Jews, as it is folly to the Greeks. Part of the *skándalon*, of course, is the liberation from the law that it effects (Gal. 5:11). To enforce circumcision is to weaken the *skándalon* by compromise. For the Jews, however, the *skándalon*, foretold in Ps. 69:22, means stumbling but not falling (v. 11). Nor are Christians immune from *skandalizesthai*. In 2 Cor. 11:29 Paul is ready to share the weakness of the weak but he is indignant if any are made to fall.

2. *The Danger of Falling.* Tensions in the churches are the occasion of *skándalon* (cf. the debates between the strong and the weak in Rom. 14–15 and 1 Cor. 8:1ff.; 10:23ff.). The freedom of those who have fully cast off the past causes offense to those who have not, but it also creates the danger that these will act against their consciences or with wavering faith. In this case the danger is the serious one of an ultimate eschatological fall (Rom. 14:15, 23). The strong with their freedom may destroy the weak and therefore overturn God's work in Christ. Paul, then, sides with the weak even though he shares the faith of the strong (Rom. 15:1).

3. *The skándalon of Heresy.* False teachers cause both divisions and *skándala*, which are probably temptations to abandon sound doctrine. A similar use of *skándalon* occurs in Rev. 2:14 (cf. also Mt. 13:41), where "to put a stumbling block" recalls Lev. 19:14 and carries the sense of seduction into apostasy and immorality (cf. vv. 15, 20).

IV. *John.* The noun is semfigurative in 1 Jn. 2:10 ("cause of aberration"). Blindness or darkness is here the presupposition. Where there is love there is light and therefore no reason to go astray and fall. In Jn. 6:61 a crisis of faith is apparent. Lack of understanding causes many disciples to leave Jesus. Only the power of the Spirit illumining the word can overcome the *skandalismós* (v. 63). Peter's confession confirms the truth of this (v. 68). The parting discourses have the aim of keeping the disciples from falling away (Jn. 16:1). Here again the Spirit and his witness will play the crucial role (15:26–27), for the Spirit will enable the disciples to understand the approaching passion, which Jesus himself both intimates and supports with a proof from Scripture (15:18ff.).

D. *Patristic Writings.* The word group occurs only rarely in the post-NT period. Where it is used, it undergoes psychological and moralistic trivializing.

[G. STÄHLIN, VII, 339–58]

## skeúios [vessel]

### A. Secular Greek.

1. *skeúios*, meaning "vessel" or "container," is used literally for household utensils, agricultural implements, baggage, military equipment, nautical gear, and cultic vessels.



2. In a transferred sense some people are the tools of others, the body is the vessel of the soul, and the *skeúos* is also the reproductive organ.

### B. The LXX.

1. Gk. *skeúos* covers much the same field as Heb. *k'li*, being used for it in some 270 of 320 instances and in such senses as vessels, yokes, weapons, baggage, ship's gear, and sacred vessels.

2. In the figurative use, a mark of the OT term is that the human instrument is fragile (Hos. 8:8), that God is radically superior to it (Is. 10:15), and that he shapes it as the potter does his vessel (Jer. 18:1ff.). The meaning in 1 Sam. 21:6 is either "body" or "reproductive organ."

### C. Later Judaism.

1. In later Judaism the literal use is similar to that of the OT.

2. In a transferred sense the law is a costly vessel, people are instruments of God or the devil, the body is a vessel for the person, the serpent is a tool of the devil, and the body is a vessel for the soul.

3.a. As regards the use of "vessel" for "woman" it may be noted that harlots are "vessels" in Egyptian Aramaic texts.

b. A similar sexual sense occurs in the rabbinic sphere in which "to use as a vessel" seems to be a euphemism for having sexual intercourse.

c. This may also be the meaning when a widow refuses marriage on the ground that a vessel that has been used for what is holy should not be used for what is profane.

d. The phrase "to make the formless mass of woman a ready or complete vessel" also seems to have marriage in view.

e. In sum, "vessel" means "woman" only in a formal sense but carries the suggestion of "using woman as a vessel" in a sexual sense.

### D. The NT.

1. In the NT *skeúos* denotes a vessel that can be carried in Mk. 11:16, a household utensil in Rev. 2:27; Jn. 19:29; Lk. 8:16; Acts 10:11, 16, nautical gear in Acts 27:17, and a liturgical vessel in Heb. 9:21.

2.a. Figuratively *skeúos* occurs in Rom. 9:19ff. The concern in context is with the relations between the old and new covenant peoples; vv. 22ff. bring out the teleological link between the two as God forges them for different ends. The "vessels" denoted here are obviously utensils but the sense of instruments is also to the fore. Although God has perhaps made some vessels for destruction and some for glory, mercy may be seen even in relation to the former, for they are not yet smashed, God's wrath against them brings out his mercy to the latter vessels, and this mercy will finally lead to a fullness of glory. The genitive in "vessels of wrath" is a qualitative one; on and through these vessels God works out his wrath. The line that runs from Esau by way of Pharaoh to disobedient Israel stands in antithesis to that which runs from Isaac by way of Moses to the church, but which includes both Gentiles from the world of Pharaoh and believers from Israel, so that there is no absolute antithesis. Implicit is the thought that even the vessel of wrath may be reshaped into a vessel of mercy.

b. In 2 Tim. 2:20-21 the vessels are evaluated according to both purpose and material. The passage is a summons to purification from error with a view to being a consecrated and useful vessel.

c. Paul himself is a "chosen vessel" in Acts 9:15 (cf. Gal. 1:15-16). He is elected to service and suffering (2 Cor. 11:23ff.). He and his colleagues have the treasure of

the gospel in "earthen vessels," i.e., not just their bodies but their whole persons with all their lowliness and frailty (2 Cor. 4:7).

3. The reference in 1 Th. 4:4 may be to the "body," as in Greek thought, or to the "wife," as in the Jewish euphemism. The verb may also mean either "to gain" or "to possess." If the wife is the *skeúios*, then we have an exhortation either to marry as a remedy against fornication or to hold one's wife in esteem. For Paul, who knows both Hebrew and Greek, the most likely meaning is that his readers should know how to live with their wives in sanctification and honor rather than in the lust of passion. Against the rendering of *skeúios* as "body," one may cite the context, the absence in Paul of any concept of the body as the container of the soul, and Paul's lack of interest in an ethics centered on the body. On the other hand, a call for sanctification in marriage is wholly in keeping with both the context and Paul's training (cf. also 1 Cor. 7:2). 1 Pet. 3:7 offers an apt commentary. Linking the marriage relationship to the ordination of both partners to their future inheritance, it gives this relationship its supreme justification and ultimate profundity.

**E. Apostolic Fathers.** The apostolic fathers use *skeúios* for utensils, for believers as vessels of the Spirit, and for Christ's body and also the land of Jacob as a vessel of the Spirit. 2 Clem. 8.2 summons to repentance in this life on the ground that the potter can refashion vessels only so long as he has not fired them.

[C. MAURER, VII, 358-67]

*skēnē* [tent], *skēnos* [tent, body], *skēnōma* [tent, temple], *skēnōō* [to live, dwell], *episkēnōō* [to take up residence], *kataskēnōō* [to cause to dwell], *skēnopegia* [pitching tents, Tabernacles], *skēnopoios* [tent-maker]

*skēnē*.

**A. Greek Usage.** Of uncertain etymology, *skēnē* consistently means "tent," although with such nuances as market booth, accommodation in a tent, portable shrine, stage of a theater (originally a framework of pillars with portable walls), cover of a wagon, and cabin on the deck of a ship. The idea of transitoriness is inherent in the term, although later it can have the more general sense of dwelling or lodging.

#### **B. The LXX.**

1. *skēnē* occurs some 435 times in the OT, mostly for Heb. 'hl. About two-thirds of the references are to the tent of meeting.

2. The use of tents is common in Israel; cf. Abraham (Gen. 12:8), Jethro (Ex. 18:7), Korah (Num. 16:26-27), and Achan (Josh. 7:21ff.). Nomads (Gen. 4:20), herdsmen (Judg. 6:5), and soldiers (2 Kgs. 7:7-8) live in tents. At Tabernacles living in tents recalls the wilderness period (Lev. 23:42-43).

3. The OT tells us little about the construction of tents. Cedar is mentioned in Cant. 1:5, and we read of pegs (Judg. 4:21) and hangings (Is. 54:2). Pointed tents and matted structures both seem to be in vogue (cf. 2 Sam. 11:11). The structures used at Tabernacles are the latter, i.e., booths or huts of thickly intertwined leaves.

4. The tent of meeting is always called a tent in the OT ('hl or *mškn*). Later it perhaps becomes a matted structure, but originally it is the place where one meets God rather than the place where he resides, and *skēnē* (or *skēnōma*) is chosen as the rendering, not because it bears the general sense of dwelling, but because it represents

the original sense of tent, and probably also because the three consonants *skn* also occur in Heb. *mškn*. Yet in time the tabernacle comes to be regarded as the place of God's dwelling and this tends to give to *skēnē* more of the sense of a dwelling in this context.

5. A few poetic statements refer to God's dwelling in heaven or on earth as in a *skēnē* (cf. Is. 40:22; Ps. 18:11; Job 36:29). In Ps. 27:5 (*skēnē*) the idea is that of protection. Ex. 26:30 presupposes a heavenly prototype for the tabernacle, but this does not imply that in heaven God lives in a *skēnē*.

6. The idea of living in tents plays no role in eschatology. Ps. 118:15 is not meant eschatologically, and in Hos. 12:9 the point is not the dwelling in tents but the parallel between the wilderness period and the end-time. There is no promise that God himself will tabernacle among his people nor is there any prophecy that the Messiah will dwell in a tent.

### C. Nonbiblical Judaism.

1. Philo uses *skēnē* in OT connections and in relation to Tabernacles. Allegorically wisdom is a tent in which the wise dwell, and the tent of meeting symbolizes virtue.

2. Josephus, too, uses *skēnē* for ordinary tents, in connection with Tabernacles, and as a specific term for the tent of meeting. This is the *prōtē skēnē* compared to Solomon's temple.

3. The pseudepigrapha give evidence of OT influence. Jub. 16:21 mentions Tabernacles, and 1:10 calls the tabernacle (or temple) God's tent. In the Qumran hymns there is reference to God's holy dwelling and the place of his tent, but this seems to be conventional usage.

### D. The NT.

1. *skēnē* occurs 20 times in the NT, ten of the instances being in Hebrews and eight in Heb. 8-9. In Acts 7:43 (quoting Am. 5:27ff. LXX) the *skēnē* is a cultic tent. In Acts 15:16 the rise of the church is the restoration of David's *skēnē* according to Am. 9:11-12. Jewish Christians fulfil the first part of the prophecy and Gentile Christians the second. In Acts 4:44 the *skēnē* is the tent of witness, carried into Canaan in v. 45. Rev. 15:5 refers to God's temple in heaven (11:19) as "the temple of the tent of witness in heaven."

2. Heb. 8:1-2 distinguishes between the true and heavenly tent and the earthly one. God has pitched the true tent, whereas he ordered but did not himself erect the earthly tent. The heavenly tent is a model for the earthly one, but it also serves its own purpose as a preexistent tent that is eternal in character. The earthly tent in 9:1ff. is twofold; there is an outer and an inner tent, and the way to the inner tent is not yet opened so long as the outer tent still stands (9:8). Similarly the heavenly tent seems to have both an outer and an inner sanctuary, though it is not suggested that God dwells in the heavenly holy of holies. It is through the outer tent that Christ by his blood gains access to the inner tent (9:11-12). What precisely the outer tent is, the author does not say. It is in the light of the exposition in chs. 8-9 that 13:10 refers to those who "serve the tent," i.e., the priests of the OT sanctuary. The fact that Abraham lives in tents (11:9) emphasizes his alien status; the city toward which he moves as a pilgrim is that which God builds.

3. In Rev. 13:6 the beast blasphemes the *skēnē* of God. The choice of the word here is probably based on the use of the verb in 7:15, to which corresponds 12:12 with its reference to those who dwell in heaven. These verses help to explain the

combination of temple and tent in 15:5, which catches up the *naós tou theou* of 11:19 (cf. also 21:3).

4. Lk. 16:9 speaks of eschatological *skēnaí* in the plural. Huts or tents seem to be in contradiction with the idea of permanence. The thought, however, is not that the last age corresponds to the wilderness period, but rather that these are eternal dwellings, with perhaps a suggestion of the indwelling of the divine glory. Peter's proposal to build three *skēnaí* at the transfiguration (Mk. 9:5) obviously has a lengthy stay in view, and since the *skēnaí* are for Jesus, Moses, and Elijah, a messianic or eschatological understanding seems to be present. There is no clear connection with the tent of meeting and only a slight suggestion of Moses' transfiguration on the Mount. Since the booths are not for the disciples, the idea is not that the people of the last time will dwell in tents as in the wilderness. Nor is the proposal related to the idea of God's eschatological tabernacling, nor to that of the Messiah. Moses is a type of the Messiah and Elijah the precursor, but what the proposal expresses seems to be the more general concept of the gracious and abiding presence of God.

5. God dwells in a tent according to Rev. 21:3. Zech. 2:14-15 and Ezek. 37:27 influence this statement, which is not suggesting that in the eschaton there will be a vast heavenly camp with God's tent in the middle, but simply offering a vivid metaphor for God's eternal presence. Emphasis lies on the close relationship between God and his people ("with men," "with them"). The *skēnē theou* is the new Jerusalem or the new heaven and earth (21:1-2). It denotes future eschatological salvation. This prospect is the climax of the history of *skēnē* in the NT.

E. The Apostolic Fathers. The term *skēnē* occurs three times in 1 Clem. 43 for the OT tent of meeting.

#### *skēnos*.

1. This word means "tent" but is normally used in a transferred sense for a live or dead "body," human or animal.

2. In the LXX it occurs only in Wis. 9:15 for "body."

3. It does not seem to occur in Philo or Josephus.

4. In the NT it occurs only in 2 Cor. 5:1, 4. If it has here the usual sense of "body" rather than "tent," the antithesis of *oikia* and *skēnos* is lessened. Yet if our present corporeality can be called an *oikia*, this term is neutral as regards durability. Only the eternal, heavenly *oikia* that God builds is a lasting one. Possibly, then, Paul chooses *skēnos* in order to bring out the corruptibility of the earthly mode of existence. A certain kinship with Gnosticism may perhaps be discerned in the use of *skēnos*, but if the term bears the normal sense of body this is less pronounced, for the Gnostics prefer *skēnē* in their equation of tent and body. The term has no apparent connection with Tabernacles in 2 Cor. 5, nor does it bear an ecclesiastical reference.

5. *skēnos* does not occur in the apostolic fathers.

#### *skēnōma*.

1. This word means "tent," "tentlike dwelling," "temple," and, rarely, "body."

2. It occurs some 80 times in the LXX as a synonym of *skēnē* and with no apparent reasons for the choice sometimes of the one and sometimes of the other. The tabernacle and temple are comparatively rarely called *skēnōma*.

3. Philo does not use *skēnōma*, but Josephus has it in *Antiquities* 11.187 (cf. *Esth.* 1:5).

4. The only NT instances are in Acts 7:46 and 2 Pet. 1:13-14. Acts 7:46-47 carries

a hint that Solomon errs by building a solid house for God as distinct from a *skēnōma*. 2 Pet. 1:13-14 uses the term in the sense of "body," as the verb in v. 14 shows. The expression reminds us of 2 Cor. 5:1, 4 but may simply reflect common usage, especially as 2 Peter, unlike 1 Peter, does not stress the idea of pilgrimage and corruptibility.

5. The only instance in the apostolic fathers is in Diog. 6.8, where "dwelling" or "body" is the sense and the thought of pilgrimage is present.

#### *skēnōō*.

1. This word (more commonly *skēnēō*) means "to live or camp in a tent" (or other dwelling), and, transitively, "to pitch or inhabit a tent."

2. The simple form is rare in the LXX compared to the compound *kataskēnōō*.

3. Philo does not have *skēnōō* but Josephus uses it in *On the Life of Moses* 244.

4. In the NT the verb occurs in Jn. 1:14 and several times in Revelation, but never in the literal sense. Rev. 7:15 refers to God's permanent dwelling among the redeemed (cf. 21:3) in abiding and gracious presence. In 13:6, since a tent obviously cannot dwell in a tent, the verb suggests the abiding of God's name and presence. The thought of permanence is also present in 12:12: The redeemed dwell forever in heaven. In Jn. 1:14 the term implies that the earthly stay of the incarnate Logos is an impermanent one between his preexistence and postexistence as the exalted Lord. Yet this is not where the emphasis rests, for the term more specifically shows that what we have here is the presence of the eternal Word in time.

5. *skēnōō* does not occur in the apostolic fathers or Apologists.

#### *episkēnōō*.

1. This rare word means "to enter or take up residence in a tent."

2. The only NT use is in 2 Cor. 12:9, where the idea is that the power of Christ enters into, rather than descends upon, the apostle, i.e., resides in him precisely in his human weakness. The combination of the thought of Christ's gracious presence with *epi* (cf. Rev. 7:15) perhaps suggests the rare word.

3. The term occurs neither in the apostolic fathers nor in the Apologists.

#### *kataskēnōō*.

1. This uncommon term means "to pitch or enter a tent," "to camp."

2. The word is surprisingly common in the LXX, possibly under the influence of the Hebrew, though the usage is not uniform. It is designed to stress the thought of a longer stay. Secure and lasting dwelling is at issue in, e.g., Num. 14:30; Dt. 33:12; Ps. 16:9; Prov. 1:12. The meaning "cause to dwell" occurs in Ps. 23:2. In Mic. 4:10 living in the country rather than the city is the point. The noun *kataskēnōōsis* occurs six times in the LXX. It refers to the sanctuary in Ezek. 37:27 and means the act of building in 1 Chr. 28:2.

3. Philo equates the tabernacle with wisdom in *Allegorical Interpretation of Laws* 3.46. Josephus uses the term in *Antiquities* 9.34 for Elijah's dwelling in a tent and in 3.202 and 8.106 for God's dwelling in the tent or temple.

4. OT influence fixes the usage in the NT. Acts 2:25ff. quotes Ps. 16:8ff. Hope is not here the place of dwelling but means "as may be hoped." Hence *kataskēnōō* has the absolute sense "to live on," as is fulfilled in the resurrection. In Mk. 4:32 (cf. Dan. 4:12, 21) the idea is that of the birds nesting in the branches rather than simply alighting temporarily on them. Whether there is an allegorical reference to the Gentiles is open to question, but the parable undoubtedly intimates a reign of security and peace.

5. In the apostolic fathers *kataskēnōō* means "to cause to dwell" in Did. 10.2 (God's name at baptism). 1 Clement quotes Prov. 1:33 in 57.7 and 58.1.

**skēnopēgia.**

1. This word denotes the pitching of a tent or nesting of birds. The verb *skanopagēomai* also occurs in a cultic context for the erection of tents or booths (cf. *skēnopēgēō*).

2. The noun occurs nine times in the LXX, always (except in 2 Maccabees) in connection with Tabernacles. 2 Macc. 1:9, 18 refers to the temple dedication in 164 B.C. and even here there is an analogy to Tabernacles. The LXX use probably derives from the nonbiblical, although this offers no instance of the noun in a cultic context.

3. Josephus plainly connects the noun with Tabernacles (e.g., *Antiquities* 8.123) and an inscription from Cyrenaica (13 B.C.) shows that this is a widespread use.

4. The only NT instance is in Jn. 7:2, where the term denotes the Feast of Tabernacles, as the use in apposition shows. On the middle day of the seven- or eight-day feast Jesus visits the temple (v. 14), and on the great day (the seventh), on which water is dispensed and which forms the true climax, he invites the people to come to him for living water. The account alludes only to the details of the festival. Tabernacles is not of intrinsic theological significance but forms the setting for this visit and the associated teaching of Jesus.

**skēnpoiós.**

1. This rare word, which combines *skēnē* and *poiēō*, generally refers to the pitching of a tent, but it also seems to mean "tent maker," and, since tents are often made of leather, it may mean "leather worker."

2. The only NT instance is in Acts 18:3, where Paul stays with Aquila and Priscilla in Corinth because he works at the same trade. If the trade is that of making tents of goats' hair, Paul is perhaps weaving fabric. But rabbinic scholars do not favor weaving, and it is thus more likely that Paul is a "leather worker," and that as such he is a "tent maker." At any rate, he supports himself so as not to have to depend on the churches (1 Cor. 9).  
[W. MICHAELIS, VII, 368-94]

*skiá* [shadow], *aposkiasma* [shadow cast by variation], *episkiázō* [to overshadow]

**skiá.****A. Greek Usage.**

1. This word means "shadow," "shade."
2. In the more common transferred sense it means "shadow" in contrast to "reality" and denotes the worthlessness of things. It is also used for the "shade" of a dead person.

**B. The OT.**

1. Heb. *šēl* usually means "shadow" in the literal sense (Is. 38:8; 32:2; 16:3; Gen. 19:8). Poetically we read of the sheltering shadow of God's wings (Ps. 17:8). The word may also denote human transitoriness (Ps. 102:11).

2. *šalmāwet* means "darkness" (Am. 5:8; Job 3:5). Figuratively it denotes distress (Is. 9:1), danger of death (Jer. 2:6), or the world of the dead (Job 10:21-22).

**C. The LXX and Later Judaism.**

1. *The LXX.* In the LXX *skiá* occurs some 30 times. It is mostly used for *šēl*. At times it means "shadow" in the literal sense (e.g., of the sundial or trees, or evening

shadows). But it has mainly a figurative sense, e.g., in the phrase "shadow of death" to which even the righteous are exposed (Job 3:5), into which God can bring us (Job 12:22), but out of which he leads the redeemed (Ps. 107:14). Another figurative use is for the shadow of God's wings (Ps. 57:2), or for the shadow of the Lord's anointed under which the people shall live (Lam. 4:20). *skiá* also bears a positive sense in Ezek. 17:23 and Is. 32:2, which may be messianic.

2. *Philo*. The term usually has a transferred sense in Philo, especially in his development of the concept of original and copy. The *lógos* is God's *skiá* and as such the archetype of other beings. God's works are *skiá* but move us toward the reality. As *skiá*, human work is empty. The world of *skiá* is finally related to that of *sóma* as semblance is to substance. The wording of a statement is *skiá* as distinct from the meaning, which is the reality.

3. *Josephus*. Archelaus in *Jewish War* 2.28, by grasping the reality of rule, makes the emperor the lord, not of things, but of names (*skiá*). In the besieged city in *Jewish War* 6.194 only the shadow of food seems to be available.

4. *Qumran*. In two figurative references oppressors are said to build a fence in the shade (i.e., cause severe distress) and a mythical tree gives shade to the nations.

5. *The Rabbis*. Apart from the literal use, we find human life compared to the shadow of a flying bird, and the advice is given that it is better to eat simply and sit in the shade than to eat dainties and be exposed to creditors.

#### D. The NT.

1. *Synoptic Gospels and Acts*. The literal use occurs in Mk. 4:32 (the birds nesting in the shade) and Acts 5:15 (the shadow of Peter). In a transferred sense Mt. 4:13ff. finds Is. 9:1 fulfilled in Jesus' work in Galilee. The land and shadow of death denote the Gentiles to whom the Messiah alone comes with the light of eschatological salvation. Lk. 1:79 uses the phrase "shadow of death" in a similar way. Here there dawns with the Baptist the light that will enlighten those who, alienated from God, live in darkness and are delivered up to death.

2. *Colossians*. In Col. 2:17 the law is the shadow of future things in contrast to Christ. Since there is no body without shadow, the shadow points to the body. The Hellenistic concept of appearance and reality receives here a typical Pauline development both eschatologically ("future things") and christologically (Christ as the body).

3. *Hebrews*. Heb. 8:1-10:18 uses the category of heavenly reality and earthly shadow to relativize the OT priesthood by the high-priestly ministry of Christ. Since the law contains only a shadow, it cannot achieve the necessary perfection.

*apokíasma*. This word, found only in post-Christian texts, occurs in the NT in Jms. 1:17 with reference to the darkness caused on earth by the movement of heavenly bodies.

#### *episkiázō*.

1. This word means "to shade," "to overshadow," "to cast a shadow," "to cover." The use is mostly negative; to overshadow is to obscure. In one instance, Darius' overshadowing of Asia and Europe, political power is at issue.

2. The term is rare in the LXX. In Prov. 18:11 and Ex. 40:34-35 what is suggested is the manifestation of power, and the idea of sheltering occurs in Ps. 91:4.

3. Philo often uses the term, mostly in a transferred sense. Thus the spirit overshadows the senses when awake, desire puts reason in the shade in irrational people, and humans cast a shadow over virtue and truth and the divine glory.

4. In the NT the literal sense occurs in Acts 5:15 (Peter's shadow) and Mk. 9:7 (the cloud at the transfiguration). In Lk. 1:35 the power of the Most High overshadows Mary, denoting divine generation but not describing the mode except in terms of the operation of the Spirit.

5. There are no instances in the apostolic fathers. [S. SCHULZ, VII, 394-400]

**skirtáō** [to leap]

**A. Greek Usage.** This word, which first refers to the galloping of young horses, comes to denote restless and undisciplined people, although when used for animals it bears a more favorable sense (cf. the leaping of dogs or gamboling of lambs).

**B. Hellenistic Judaism.**

1. In the LXX the term describes the restless movement of calves (Joel 1:17), the leaping of released calves (Mal. 4:2), the skipping of mountains like rams (Ps. 114:4), and the jostling of the twins in the womb (Gen. 25:22).

2. Philo uses the term in a parable for an animal that throws off the reins, and Josephus has it for leaping for joy at a successful military stratagem.

**C. The NT.** The term denotes joy in Lk. 6:23 and joyful movement in 1:41, 44. The movement in the womb is prefigured in Gen. 25:22 and eschatological joy in Mal. 4:2.

**D. The Post-NT Period.** In Diog. 11.6 the term is a metaphor for joy, but in Hermas *Similitudes* 6.1.6 and 2.3ff. those who give themselves to the world are like sheep leaping on lush pastures. [G. FITZER, VII, 400-402]

*sklērōkardía* → *kardía*; *sklērós*, *sklērótēs*, *sklērōtráchēlos*, *sklērýnō* → *pachýnō*

**skoliós** [crooked]

**A. Secular Greek.**

1. Used literally of rivers and roads, this term, meaning "winding," "twisted," relates also to the movements of snakes, and may refer, too, to a labyrinth or to ringlets or matted hair.

2. In a transferred sense the term denotes what is "crooked." Deceit spoils things, bondage leads to crooked action, and an ambiguous oracle is *skoliós*.

**B. The Greek OT.**

1. Of 28 instances of *skoliós* in the OT, 14 are in Proverbs, and three each in Job, Isaiah, and Wisdom of Solomon. The term is used for various Hebrew roots, especially *'qs* and *hpk*.

2. The literal use occurs in Is. 27:1, but the word is poetic in Ps. 125:5 and also in Is. 40:3ff., where the road is uneven rather than crooked (cf. 42:16; 57:14). The free rendering in Hos. 9:8 refers to the nets that are set on the prophet's path.

3. The transferred sense is common in Proverbs. Thus 2:15 warns against crooked paths, which people of little moral worth tread in 28:18. Crookedness is associated with dishonesty in 14:2 and with slander in 10:8. In the main the term in the Greek OT expresses the nature of those who do not walk in the straightness and uprightness that God commands but walk in a cramped and crooked way that merits punishment.



### C. The NT.

1. In Lk. 3:5, based on Is. 40:3ff.; saving from corruption is the decisive work of God or Christ for which the Baptist prepares by calling for repentance. Carrying an ethical nuance, the term *skoliós* denotes here the social misconduct that has its root in unbelief and that will be set right when the Messiah comes with salvation that all can see.

2. Acts 2:40 and Phil. 2:15 adopt the OT expression "crooked generation" with reference either to contemporary Judaism or to the whole human race. Based on Jesus' own teaching in Mk. 9:19; Mt. 17:17; Lk. 9:41, the phrase describes those among whom believers must live blameless lives and to whom they must bring the light.

3. In 1 Pet. 2:18 the term is perhaps a general ethical concept denoting the perverse master to whom slaves must still show respect. Yet there may also be a specific reference to pagan masters who are still enslaved in idolatry.

D. The Early Church. 1 Clem. 39 quotes Job 4:18, *Hermas Visions* 3.9.1 uses *skoliótēs* as a general term for sin, Barn. 20.1 uses the figure of the crooked way, and Justin *Dialogue* 50.3 quotes Is. 40:3ff. [G: BERTRAM, VII, 403-08]

### *skólops* [pointed stake, thorn]

1. This rare term denotes a "pointed stake," such as is used in pits or palisades. Being fastened to such a stake is a form of execution; the reference is to crucifixion on a T-shaped cross, or to impaling and exposure on a stake. Corpses are also impaled on stakes as a sign of disgrace.

2. Another meaning in the LXX is a "thorn" or "splinter" on the foot, finger, etc., which doctors remove by plasters or ointments. Spines of palms are used in magic, and demons supposedly put prickles on women's temples. In the OT God blocks the way of Israel with thickets in Hos. 2:8, and oppressors are splinters in the eyes of Israel in Num. 33:55 or thorns in Ezek. 28:24.

3. In 2 Cor. 12:7 Paul is speaking about bodily afflictions, and among these he mentions a *skólops* that God sends, that acts as a messenger of Satan, and that is obviously painful. The idea is not that of a stake to which the apostle is impaled, nor of a barb of depression, e.g., at his failure to win the Jews to Christ, or in reaction from ecstasy. Physical ill-treatment or a physical disability seems to be in view, but there can be no saying what it is. Although it hampers his work, God uses it to keep him from arrogance and to point him to his true strength.

4. Only rarely do Christians use the group with reference to Jesus' execution (cf. Origen *Against Celsus* 2.55.68-69). It lies outside the usage that soon develops in relation to the cross (cf. the paucity of *anastauroûn*). [G: DELLING, VII, 409-13]

→ *kolaphízō*

### *skopós* [overseer, mark], *skopéō* [to inspect], *kataskopéō* [to spy out, inspect], *katáskopos* [spy, inspector]

#### *skopós*.

1. This word has the two senses of "overseer" and "mark" at which one shoots. It is commonly used for a military "guard," "spy," or "scout."

2. It occurs in both the main senses in the LXX (Jer. 6:17; Job 16:12).
3. The only NT instance is in Phil. 3:14. The background is that of the contest in the arena, and the point is that Christians have a mark that is given by the word of the cross. They aim at a future goal, uniting their wills with God's will and in faith pursuing the goal that he sets.
4. The theme of the games is common in the apostolic fathers. We read of the goal of peace in 1 Clem. 19.2, and cf. 63.1. In 2 Clem. 19.1 *skopós* has the sense of "model."  
*skopéō*.

#### A. Outside the NT.

1. This word means "to look at (critically)," "to inspect." It may also mean "to hold up something as a model."
2. The only LXX instances are in Esth. 8:12 LXX and 2 Macc. 4:5.

#### B. The NT.

1. Apart from Lk. 11:35 *skopeín* is peculiar to Paul. In Phil. 3:17 it means "to inspect and hold up as a model." The meaning is less precise in Rom. 16:17: "to take note." In 2 Cor. 4:18 the thought is that of considering things transitory and things eternal with a view to making a critical decision between them. In Gal. 6:1, as we see the faults of others, we must examine ourselves, but in Phil. 2:4 we must have an eye to others as well as ourselves.

2. In Lk. 11:35 the scrutiny in the sphere of the whole person (the *sōma*) has to do with the will and its orientation. We must test whether we are free from stimuli that cloud the glance, for this conveys what the will intends.

#### C. The Apostolic Fathers. 1 Clem. 51.1 contains an interesting instance of *skopeín*. *kataskopéō*.

1. This word means "to look around critically" or "to spy out."
2. The LXX prefers *kataskopeúein*.
3. The one NT instance is in Gal. 2:4, where Paul refers to the legalistic believers who, having joined the church to put things right, are wrongly spying out what is to them an intolerable freedom. Since their aim is to reintroduce bondage, their attitude is incompatible with the eschatological gospel of joy.

#### *katáskopos*.

1. This word means "spy" or "inspector."
2. It occurs ten times in the LXX for "spy," mostly in Gen. 42:9ff.
3. The only NT instance is in Heb. 11:31 for the spies of Josh. 2:1ff.

[E. FUCHS, VII, 413-18]

*skorpízō* [to scatter, disperse], *diaskorpízō* [to scatter, disperse], *skorpismós* [scattering]

1. *skorpízō* means "to scatter," "to disperse," "to divide."
2. In the LXX it has much the same sense as *diaspeírein* (*diasporá*).
3. It is used in the OT for God's judgment on enemies (2 Sam. 22:15). The Egyptians are scattered according to Wis. 17:3. The judgment on Jerusalem in Ezek. 5:1ff. includes scattering as well as fire and sword. The sheep will be scattered when the shepherd is smitten in Zech. 13:7ff.
4. That Zech. 13:7ff. is understood messianically may be seen in Damasc. 19:7ff.;

the Damascus community equates itself with the scattered sheep. On the basis of Dt. 4:27-28; 28:64 later Judaism regards the dispersion as a divine judgment. Yet God's presence is with the scattered people. A constant prayer is that judgment will be lifted and the people regathered. Philo recalls that those who are dispersed may be bitten by the serpent of lust and passion; he associates the *eskorpisménoi* with the scorpion (Dt. 8:15). Josephus uses the term for the spreading of rumors, and the rabbis speak of dispersing money to the poor.

5. In Mt. 13:30; Lk. 11:23 Jesus says that those who do not gather with him scatter abroad, i.e., they hinder God's work. He is perhaps referring to undecided and procrastinating hearers. The antithesis of gathering and scattering occurs in rabbinic sayings, and Christ's work is that of gathering in Jn. 11:52. In Mk. 14:27; Mt. 26:31 Jesus relates to himself and his disciples the saying in Zech. 13:7 (cf. Jn. 16:32). Jesus dies, however, in order to gather into one God's dispersed children (Jn. 11:52). The Gentiles are in view here as well as Israel, for all who belong to God's family by faith, and who are now scattered among the nations, are to be gathered. In Jn. 10:1ff. the good shepherd gathers and protects the flock, but the wolf scatters it (cf. Acts 20:29). In Lk. 1:51 God scatters the proud (cf. Ps. 89:10), but in 2 Cor. 9:9 (Ps. 112:9) the righteous distribute generously to the poor. The juxtaposition in Mt. 25:24ff. suggests the scattering of seed, although the reference might be to winnowing. Lk. 15:13 carries the nuance of squandering (cf. 16:1), but the use in Acts 5:37 is military: The followers of Judas the Galilean are scattered.

6. Did. 9.4 refers to the bread scattered on the mountains and then gathered together and made one. Ignatius in *Romans* 5.3 speaks of the scattering of his bones. Far from being a sign of dereliction, this is a mark of fellowship with Christ.

[O. MICHEL, VII, 418-22]

*skótos* [darkness], *skotía* [darkness], *skotóō* [to be darkened], *skotízō* [to be darkened], *skoteinós* [dark]

#### A. Classical Greek.

1. *Usage.* The word *skótos* means "obscurity," "darkness." The feminine *skotía* is Hellenistic. The classical verb is *skotóō*, and the Hellenistic verb *skotízō*. Both forms occur in the NT but only in the passive.

2. *Meaning.* Used in both a literal and a transferred sense, *skótos* denotes darkness experienced as an enveloping sphere that has significance for existence, e.g., by hampering movement or foresight, or causing anxiety or danger. If light means potentiality, going into the dark means death. The realm of the dead is a dark realm. It projects already into the present life. Darkness can take the form of blindness. The transferred senses arise as follows. Subjectively, darkness is (1) secrecy or deception, (2) the obscurity of an object or speaker, or (3) lack of knowledge or insight.

3. *Philosophy.* Greek epistemology starts with the process of illumination, i.e., the movement from darkness to light. Darkness has no great conceptual significance; it serves only as a foil to light. There is no direct line from what is said about illumination to later dualism.

#### B. The OT.

1. *Background.* Brightness and darkness denote salvation and perdition. The natural basis of light is always clear. The sun shines by night in the Egyptian underworld.

Dark ages of crisis are followed by an age of salvation. Creation succeeds primal darkness. How far Iranian dualism, which does not expressly oppose light and darkness, influences Judaism is debatable.

2. *Usage.* The group *hšk* dominates the field in Hebrew, and *'pl* has the same sense. The *skot-* group is the consistent rendering of *hšk*. The group is most common in the Wisdom writings and some parts of the prophets. The three spheres of use are cosmological, eschatological, and anthropological.

3. *General Features.* Natural darkness, associated with the rhythm of day and night or with the movement of clouds, envelops us (Job 23:17). It describes the human situation (Jer. 13:16). It denotes the range of what is evil or harmful. Darkness of the eyes is sorrow (Lam. 5:17). Darkness expresses captivity (Ps. 107:10ff.) and wickedness (10:7-8). It marks the underworld and the ocean depths as spheres of nonbeing. The realm of the dead is one of darkness and supreme terror (cf. Ps. 88:6; Job 17:12-13).

4. *Specific Features.* God creates light and darkness, and is Lord of both (Is. 45:7). No darkness can hide from him (Job 34:22). He darkens the eyes but also makes darkness bright (Is. 42:16ff.). Darkness is not dark with him (Ps. 139:11-12). It sets forth his sovereignty by expressing his hiddenness (1 Kgs. 8:12), but it is only a penultimate reality.

5. *Cosmology.* Darkness is connected with chaos, and creation begins with light. The stress is not on an original darkness but on its overcoming by God's word of power. Darkness belongs to creation only with the creation of light. It is connected with destruction as creation is with salvation (cf. Is. 45:7).

6. *Eschatology.* Amos proclaims the day of the Lord as a day of darkness (5:20). He has the historical judgment of Israel in view, but the onset of chaos lies behind the metaphor. Yet even this is under God's control (8:9). Darkness describes the "day" in Joel 2:2.

7. *Anthropology.* God sends light to the mind, but darkness smites the wicked and their light is put out (Job 15:22ff.; 18:15ff.). Even in darkness the righteous may hope in God (Ps. 97:11). A broad spiritualized and transferred use develops in Wis. 17:19-20.

### C. Judaism.

1. *Usage.* Modifications of OT use include stronger legal thinking, more stress on God's transcendence, and a development of belief in the hereafter and apocalyptic expectation. Darkness is now damnation. A more spatial view of the cosmos finds less place for the rhythm of day and night. Much is said about eschatological darkness, but darkness will finally be destroyed. There are two ways of life, that of light and that of darkness.

2. *Qumran.* At Qumran light and darkness present a dualism of eschatological decision. Two spheres determine our being and destiny. We must decide between them. The sphere determines individual acts. Converts move into the sphere of light, although they then see that the movement is God's work. In this sphere their movement is away from the children of darkness. The present battle is a foretaste of the eschatological conflict which will see the destruction of darkness. The wicked will experience eternal perdition in the fire of dark places. In the Testaments of the Twelve Patriarchs, which belongs to the same milieu, Beliar represents the darkness that God will finally repel. But Wisdom influence may be seen in the Testaments, e.g., in the stronger psychologizing and the closer interweaving of ethical concepts.

3. *Rabbinic Writings.* The word "darkness" is less prominent in these works. The

opposite of light is its absence, and the equation of darkness and wickedness occurs mostly in exegesis.

#### D. Hellenism and Gnosticism.

1. *General Data.* Light symbolism now becomes a metaphysics of light. Light is a transcendent sphere and illumination is rapture and divinization. Darkness is not a counterforce but what one leaves behind. The *skótos* group is thus less prominent. It becomes important again only when Gnostics distinguish cosmic light (which is *skoteinón*) from transcendent light.

2. *Philo.* Philo is of the illumination school. He finds an antithesis, not between light and darkness, but between heavenly and earthly light. He continues the usual transferred use but forges a new product by fusing the OT and Plato.

3. *The Hermetic Works.* As compared with light, darkness is rare in these writings. Light and darkness are spheres, but light surrounds darkness. Earthly light, however, is not true light. Since darkness is related to the body, salvation means bringing into light by ascent from the body.

4. *Odes of Solomon.* Humanity is in darkness—both a place and a situation—and its dispelling by light is not a natural but a transcendent possibility.

5. *The Mandaean.* In a bewildering medley of ideas the main point is that the soul is lost and only revelation by heavenly envoys can lead it to the world of light. The world is an evil sphere and earthly light stands in the service of this sphere. The world lives by the elements of light within it. Darkness is a force and substance binding us to the dark house of the body. Its children are doomed to destruction and all its works are bad. It does not understand light and fights against it. Only by a call from above is there redemption from it.

6. *The Manichees.* Here again we find two opposing forces or spheres. Darkness develops by a revolt from below. It finds expression in the sphere of nature. Yet light is superior in quality, as its cosmic bearers show. This superiority finds expression in the work of the envoys of light. The cosmic process, revealed through Mani, is not just a doctrine but a task.

7. *Christian Gnosticism.* Light depicts transcendent salvation, but darkness is less prominent as its opposite. Where darkness occurs, it is the sphere of lostness represented by its own forces. Redemption is deliverance from the bands of darkness.

E. The NT. *skótos* (in the neuter) is most common, but John prefers *skotía*. *skotízomai* (five times) and *skotoómai* (three) are always passive. The group is used both literally and figuratively but has theological significance only in John.

#### 1. *The Synoptics, Acts, and Revelation.*

##### 1. *Literal Use.*

a. An eclipse darkens the sun at the crucifixion (Mk. 15:33). This displays the cosmic significance of the event. It also brings out its depth (cf. the dereliction, which, as a fulfilment of prophecy, is in accordance with the divine will).

b. The underworld is a place of darkness (Mt. 8:12). Its power rules in the passion (Lk. 22:3).

c. Cosmic darkness ushers in the last time (Mk. 13:24); it is a preceding sign in the final period of wickedness. A quotation from Joel 2:28ff. reinforces the picture of the last time in Acts 2:17ff., but the time is now one of epiphany. Darkness also plays a role in Revelation. Thus the stars lose some of their radiance in 8:12, smoke obscures the sun in 9:2, and the kingdom of the beast is darkened in 16:10, leading to a last desperate revolt.

2. *Figurative Use.* Mt. 4:15-16 and Lk. 1:79 adopt the metaphor of Is. 8:23; 9:1-2. By using the Hebrew perfect, not the LXX future, Matthew stresses the fulfilment.

3. *Transferred Use.* What is dark is hidden in Mt. 10:27 (Lk. 12:3-4). The time of Jesus' earthly work is that of concealment, the time of the church that of proclamation. The expression in Mt. 6:22-23 (cf. Lk. 11:34ff.) is paradoxical. The contrast is one of health and sickness, but Matthew also has the evil eye in view, as the context shows. Luke makes the saying an exhortation and changes the final warning into a promise.

### II. *The Pauline Corpus.*

1. *Paul.* The group has no special significance for Paul. Conversion is illumination in analogy to creation (2 Cor. 4:6). Darkness characterizes paganism (Rom. 13:12). We are to set aside its works. Darkness denotes what is hidden and will finally be disclosed (1 Cor. 4:5). Darkness of the heart is a punishment for the perversion of knowledge of God (Rom. 1:21). A dualism of decision occurs in 2 Cor. 6:14.

2. *Colossians and Ephesians.* Darkness has its sphere of power (Col. 1:13). Conversion is again illumination (Eph. 5:8ff.; cf. 1 Pet. 2:9). Believers war with the rulers of this present darkness (Eph. 6:12).

III. *John.* John presents a theological duality of light and darkness. The greatness of light and its manifestation are the starting point. The world is in darkness (Jn. 8:12), which is a sphere but not a substance. But darkness can neither understand nor resist light. It incurs guilt by trying to fight it. The manifestation of light, not the nature of the world, sets up the situation of decision (3:19). Wickedness actualizes itself in a decision against light. The decision is definitive (cf. 12:46). To walk in darkness is to go astray (12:35). The thrust in 1 Jn. 1:5-6 is ethical. In a practical application of the ontological thesis, there is attack on an enthusiasm that preaches habitual sinlessness. We walk in the light but do not claim sinlessness. A similar ethical concern appears in 2:8ff. If in 1:6 walking in darkness is a reason for breach of fellowship with God, here it is a result. The horizon is not the world but the church in the world. Darkness is disappearing; one can look ahead to the victory of light.

F. *The Apostolic Fathers.* Ignatius does not use the group, 1 Clem. 36.2 has it for the darkening of the *diánoia*, and Barnabas uses it in characterizing the two ways (5.4; 18.1). [H. CONZELMANN, VII, 423-45]

### *skýbalon* [refuse, dung]

A. *The Greek World.* Of uncertain etymology, *skýbalon* means literally "dung," "scraps," "refuse." It finds transferred use as "dregs," "filth" to denote what is worthless. The term *skybálisma* is used for "crumbs," *skýbalismós* denotes "contempt," *skybaleúein* means "to treat contemptuously," *skýbalikós* means "scorned" or "filthy," and *skýbalódēs* means "waste."

B. *Hellenistic Judaism.* In the LXX the term occurs only in Sir. 27:4. Philo and Josephus have it only in the literal sense.

C. *The NT.* The only NT instance is in Phil. 3:8, where Paul evaluates as "refuse" or "dung" all that he has previously regarded as important. The perfect tense in v. 7 relates to his conversion, and the present tenses in v. 8 show that this is his present view. The vulgar term stresses the force of the renunciation he has made for Christ's sake. He does not disown the divine privileges of Israel but unmask the striving for

self-righteousness as a carnal enterprise that stands in antithesis to faith, serves the flesh, and is just as worthless as the *sárx*. [F. LANG, VII, 445-47]

### *Skýthēs* [Scythian]

1. *The Scythians*. The Scythians are Iranian nomads who invade Asia Minor about 700 B.C. and thence terrorize the Near East but without establishing any lasting kingdom. Their alliance with Babylon enables the latter to overthrow Assyria.

2. *The Scythians in the OT*. The OT depicts the Scythian threat in Jer. 4:6; 6:22-23; 5:15; Zeph. 1:2ff., although the equation is not certain. In Gen. 10:3 Ashkenaz (perhaps Ashkuz) may represent the Scythians (cf. Jer. 51:27).

3. *The Scythians in the Graeco-Roman World*. By colonizing the north shore of the Black Sea the Greeks make contact with the Scythians, whom they regard as a simple and strong people, but also crude, cruel, and uncultured. Later the Scythians represent a slave-type located around the Black Sea. Cicero views them as a good example of barbarians.

4. *The Scythians in Later Judaism*. The Greek name of Beth-Shan, *Skythópolis*, derives from a Scythian invasion. The Jews, too, abhor the cruelty of the Scythians. Philo, grouping them with the Parthians, says they are no less wild than the Germans. The Egyptians and Scythians represent two different barbarian peoples.

5. *The Scythians in the NT*. Col. 3:10-11 perhaps contains phrases from a baptismal liturgy which in praise and thanksgiving celebrates the new humanity and its elimination of all distinctions. In the linking of barbarian and Scythian the author is perhaps following traditional usage, or he may have the situation at Colossae in mind. Whether barbarians and Scythians are distinguished or the Scythians are an outstanding example of barbarians is debatable. In any case, baptism overcomes the offense that even Scythians give to natural sensibility.

6. *The Scythians in the Apologists*. Justin in *Dialogue with Trypho* 28 shows that the new Christian order, which rests on knowledge of God and Christ, enables even rude and immoral peoples like the Scythians and Parthians to be friends of God.

[O. MICHEL, VII, 447-50]

### *skythrōpós* [sad-looking]

#### A. Outside the NT.

1. *skythrōpós* means "serious- or sad-looking" with various nuances, e.g., gloominess, solemnity, embitterment, depression, sorrow, or melancholy.

2. In the OT we find it in Gen. 40:7; Dan. 1:10 ☉, and verb forms occur in Ps. 35:15; Prov. 15:13.

3. Forms of the stem occur in Josephus *Antiquities* 2.19; 11.54; 11.164.

B. *In the NT*. In Mt. 6:16 the *skythrōpoí* are those who want to appear sad when they fast. Jesus calls them hypocrites because their serious mien makes them seem other than they are, and because they do not turn to the Judge who sees what is hidden. Jesus demands cheerful repentance of his disciples because they find in the Judge a forgiving Father. The two who go to Emmaüs are *skythrōpoí* because Jesus seems not to have fulfilled their hopes of deliverance (Lk. 24:17ff.).

[W. BIEDER, VII, 450-51]

*skōlēx* [worm], *skōlēkóbrōtos* [worm-eaten]

*skōlēx.*

A. **The Greek World.** This word means literally "worm," and is also used for the larvae of insects. In a transferred sense it means "thread," "wave," a "cake" shaped like a worm, and a "heap" of threshed grain.

B. **The OT and Later Judaism.**

1. *The OT.*

a. **Use.** The word occurs 18 times in the LXX, nine times in writings only in Greek. The usual Hebrew equivalent can also signify "crimson," since the crushed eggs and bodies of shield-lice constitute a crimson dye (cf. Is. 1:18; Lam. 4:5).

b. **Meaning.** The *skōlēx* is sometimes the "worm" in the literal sense (cf. Dt. 28:39; Jon. 4:7). Figuratively the term suggests what is weak or insignificant (Job 25:6; Ps. 22:6).

c. **The Worm a Sign of Damnation.** This thought is present in Is. 66:24. In the Vale of Hinnom the corpses of apostate Israelites are subject to corruption and burning. That the worm does not die denotes either total destruction or the experience of unending bodily corruption by the soul (cf. Is. 50:11).

2. *The Rabbis.* The rabbis continue OT usage. Wood with worms in it must not come on the altar. Worms are the human lot in the tomb. Whereas ordinary sinners suffer annihilation of body and soul, very bad ones undergo eternal punishment according to Is. 66:24.

3. *Philo and Josephus.* The word does not occur in Philo, and Josephus has it only in the literal sense (*Antiquities* 3.30).

4. *Qumran.* In the Qumran writings the worm denotes human vanity and corruptibility. With dust, it signifies death and the grave. There is no express reference to the worm in connection with eternal damnation.

C. **The NT.** The only NT instance is in Mk. 9:44ff. (quoting Is. 66:24). With *gēenna* the term denotes eschatological perdition. As in Is. 66:24 the reference may be either to definitive destruction or to unremitting corruption; the latter is more likely. Worm and fire go together; the former does not suggest the gnawing of conscience, nor the latter physical pain.

D. **The Apostolic Fathers.** The worm symbolizes human pettiness in 1 Clem. 16.15 and eternal perdition in 2 Clem. 7.6. The reference to the worm that emerges from the decaying flesh of the phoenix is a new feature in 1 Clem. 25.3.

*skōlēkóbrōtos.*

1. *Outside the NT.* This word means "consumed by worms," "worm-eaten." It has not been found as a medical term but we do find references to people being eaten by worms. Josephus tells how Herod the Great in his last illness suffers from sores in the entrails.

2. *In the NT.* The one NT instance is in Acts 12:23 with reference to the death of Herod Agrippa, who because of his arrogance is smitten by an angel and "eaten by worms." Josephus in *Antiquities* 19.346ff. speaks of the severe pains that lead to his speedy death.

[F. LANG, VII, 452-57]



**smýrna** [myrrh], **smyrnízō** [to treat with myrrh]

**smýrna.**

1. This word means "myrrh," which the Egyptians, Greeks, and Romans use as perfume, medicine, and incense. *mýrra* is an alternative but rare form.

2. In the OT myrrh plays an important role in Ex. 40:23; Ps. 45:8; Cant. 3:6; 4:14; 5:5.

3. In the NT *smýrna* occurs in Mt. 2:11 as one of the gifts brought by the Wise Men, possibly incense. Another instance is in Jn. 19:39, where it is one of the substances in which the body of Jesus is wrapped to prevent rapid decomposition. Those who carry out the burial rites do not expect a speedy resurrection.

**smyrnízō.** This verb occurs in Mk. 15:23, where the soldiers offer Jesus spiced wine prior to the crucifixion (v. 24). Although Jewish ladies offer wine mixed with frankincense to condemned persons to blunt their self-awareness, it is not clear that the drink of Mk. 15:23 is meant in the same sense (cf. Mt. 27:34).

[W. MICHAELIS, VII, 457-59]

**Solomōn** [Solomon]

**A. King Solomon in Tradition and Legend.** The stories in 1 Kgs. 2-11 refer to the wealth and wisdom of Solomon but also to his foreign marriages, idolatry, and punishment—aspects which are played down in 2 Chr. 1-9. Later accounts magnify his inspiration as poet and author, the magnificence of his court, the range of his knowledge, and his magical powers.

1. **Inspiration.** 1 Kgs. 4:32 refers to the proverbs and songs of Solomon, and Proverbs, Ecclesiastes, and Canticles are mainly ascribed to him. Later he is accepted as the author of the Psalms of Solomon, and he speaks pseudepigraphically in the Wisdom of Solomon (cf. also the Odes and Testament of Solomon). Josephus in *Antiquities* 8.44-45 refers to the vast range of Solomon's knowledge; he ascribes to him 1,005 books, odes, and songs as well as 3,000 parables and proverbs.

2. **Magnificence.** Jewish tradition offers staggering numbers for the workers and materials used in building the temple and for its costly furnishings. The same applies to the lavishness of his court. Yet the rabbis blame him for his foreign marriages and for letting his wives engage in idolatry.

3. **Wisdom.** Legend portrays Solomon as the wisest of rulers. He answers all the riddles of Hiram and the questions of the Queen of Sheba. He controls demons and can cure illnesses. Those who see him in a dream can hope to be wise. His wisdom derives from study of the law. Only Moses surpasses him in knowledge and exposition of the law (cf. Dt. 34:10).

4. **Magical Powers.** As Solomon has knowledge of the plant and animal kingdoms (1 Kgs. 4:32ff.), he supposedly has astrological learning too, and has demons at his command. In non-Jewish circles, therefore, his name passes into magical use, and his magical skills are widely known and extolled.

**B. King Solomon in the NT.**

1. **Solomon's Temple.** There are few references to this in the NT. Stephen says that Solomon was allowed to build God's house (Acts 7:47), and we read of the portico

of Solomon—supposedly a part of the original structure—in Jn. 10:23; Acts 3:11; 5:12. Although believers assemble here, we gather from Stephen's speech that they attach no significance to it as a place of true worship; only stiff-necked people tie God down to houses made with hands.

2. *Solomon as the Ancestor of Jesus.* In the genealogy of Matthew Solomon is a link in the chain that leads from Abraham to Jesus. Precisely through the offense of David which produces Solomon, God pushes forward his people's history.

3. *Solomon's Glory and Wisdom.* Jesus refers to the splendor of Solomon in the saying in Mt. 6:29 (cf. Lk. 12:27). Believers need not be anxious, for God clothes even passing flowers in more glorious attire than that of Solomon. The wisdom of Solomon also comes up for comparison in Mt. 12:42 (cf. Lk. 11:31). The Queen of Sheba comes from afar to hear Solomon's wisdom but this impenitent generation will not heed the greater than Solomon who is present, and will have no answer to the Queen's indictment. David's eschatological Son is incomparably superior to his historical son. [E. LOHSE, VII, 459-65]

*sophía* [wisdom], *sophós* [wise], *sophízō* [to make wise]

*sophía, sophós.*

#### A. The Early Greek Period to Later Philosophical Usage.

1. *The Early Period to Socrates.* The noun *sophía* derives from the adjective *sophós* and hence always denotes a quality rather than an activity. At first it covers any skill, then suffers restriction to intellectual knowledge, and finally unites the practical and theoretical aspects. Mastery of a skill is the primary meaning in Homer and for some time later. *sophía* is not just the skill itself, but mastery of it, and hence *sophía* is an attribute of the gods and their gift to humanity. The Muses mediate it to poets, who are precursors of the philosophers. The first sages are wise in conduct as well as learning, and their learning embraces practical wisdom, e.g., in political judgment. Under Ionic leadership, however, a new type of sage develops who is devoted to theoretical inquiry. The Sophists contest the knowability of being and reduce wisdom to a power of speech which may be taught, but they go down under the devastating criticism of Socrates, Plato, and Aristotle.

2. *Socrates, Plato, and Aristotle.* Socrates' wisdom consists of the critical knowledge that autonomous wisdom is no wisdom at all. True wisdom knows being, but humans are not granted this knowledge. For Plato wisdom is acceptance of being. Ignorance brings us under the power of *érōs*. As the idea is divine, wisdom is proper only to God, but philosophy is possible in the power of *érōs*, and through it one may attain to the four virtues, wisdom being the greatest of virtues. Aristotle equates wisdom and philosophy. Wisdom is attainable as the first and most complete form of knowledge, i.e., the knowledge of first causes. Wisdom is a theoretical virtue, not a practical one as in Plato. It contemplates the truth of first causes, not just what results from them.

3. *Hellenistic Schools.* As individuals become detached from the city-states, a new ideal of the sage develops. Philosophers are often tutors to the sons of the wealthy, preparing them for life in the broadest sense. Stoicism finds wisdom in the harmony of thought and the cosmic order. It is a basic attitude with an ethical connotation. As actualized knowledge, it combines theory and practice. The sage alone has knowledge, is divine by nature, does all things well, possesses all virtues, and is the only truly

happy person. The heads of the Stoic school, however, are hesitant to claim that they themselves are sages in this ideal sense.

4. *Later Antiquity.* Various ideas overlap in later antiquity. In Middle Platonism wisdom is the fulfilment of philosophical approximation to the divine. For Plotinus *sophía* is a vision of the spirit, and it perfects the natural virtues. In a later description *sophía* is knowledge that leads us into light; it takes the form of illumination.

[U. WILCKENS, VII, 465-476]

## B. The OT.

1. *Terminology.* The LXX mostly uses *sophía/sophós* for the Hebrew stem *hkm*, of which the verb form occurs 26 times, the adjectival noun form 135 times, and the noun form 147 times, mostly in the Wisdom books, but fairly often in the historical books too, where technical skill or knowledge is usually at issue. In the prophets the terms denote human ability, including the wisdom and magic of surrounding nations. The translation "wise" or "wisdom" is inexact; it catches neither the range nor the precise meaning of the originals, which suggest experienced and competent mastery of life and its various problems. The most common parallels have to do with perception, understanding, or skill, although parallels with uprightness and honesty are also common. The parallels show that action rather than thought is the point. In contrast, folly is a disorder that also finds expression in behavior.

### II. *Wisdom in the Ancient Near East and the OT.*

1. *Mesopotamia.* While wisdom undergoes special development in the OT, its content may be defined in part by the surrounding world of thought. In Mesopotamia we find no word corresponding to the Hebrew, but an extensive wisdom literature exists. Thus collections of proverbs seek to understand and master life, and other texts deal with ethical questions, impart practical advice, and tackle the problems resulting from an attempt to bring life into accord with a general order. Traditional fables, disputes, and debates are also found. In addition, there is the wisdom that is skill in the fields of cultus and magic.

2. *Egypt.* Egypt displays an impulse toward a norm of conduct that is defined as truth, rightness, or order, and that obtains in both the heavenly and the earthly spheres. The goal of wisdom is to open the way to this order by the transmission of knowledge. The order itself is unchangeable, and subjection to it is the wisdom which produces mastery and self-control, and brings success in life. On the other hand, offense against it is transgression against God and brings loss. Since cosmic and human order coincide, Egyptian wisdom literature embraces both serial knowledge and instruction for life.

3. *Other Nations.* Israel knows the wisdom of other nations such as the Canaanites (Ezek. 28:3) and Edomites (Jer. 49:7), but little of this has survived. Prov. 30:1ff. and 31:1ff. both derive from tribes outside Israel.

### 4. *Israel.*

a. Since at all cultural stages an attempt is made to order and control life, popular proverbs soon develop which embody and transmit experience (cf. 1 Sam. 24:14; Prov. 11:2; 16:18). Often a second line is added to such proverbs to bring out their practical application (cf. Prov. 25:23; 26:20).

b. In Solomon's reign a school of wisdom develops under the king's leadership (1 Kgs. 4:32-33). This embraces both serial knowledge relating to the plant and animal kingdoms and practical wisdom covering moral and religious conduct. Riddles and fables find a place, too. The prophets are critical of this school, which seems to play

an important role in the days of Hezekiah (Prov. 25:1). Thus far wisdom has been mostly a preserve of the establishment, but its base broadens in the time of Jeremiah (cf. 50:35) as wisdom teachers transmit it. The underlying ideal is that of the culture of the whole person who can not merely handle the world but who achieves self-mastery.

c. After the exile the concept is worked out more theologically. Wisdom is a divine principle that issues a summons to the race. Hence all theology is in a sense wisdom thinking.

d. Wisdom is not nationalized and integrated into the people's life. It covers the general human situation and transcends social frontiers. Yet in subordination to Israel's faith it acquires a stronger ethical emphasis and presupposes faith. In keeping with the meaning of the stem, however, it still has a broad practical range.

### III. Human Wisdom.

1. *Magic and Manticism.* In some instances wise men may be magicians, soothsayers, etc. (cf. Gen. 41:8; Is. 44:25; cf. also the astrologers of Esth. 6:13). The wise men of Babylon are a college of such persons (Dan. 2:27; 4:3).

2. *Skill and Ability.* Wisdom is skill or mastery, even though it be of wickedness (Jer. 4:22). Thus women know laments (Jer. 9:16) and priests the law (8:8-9). Artisans have wisdom in this sense (Ex. 36:8; 1 Chr. 22:15, etc.). The term also covers the art of government (Eccl. 4:13) and judicial ability (1 Kgs. 3:28).

3. *Cleverness and Cunning.* Animals are adept in self-preservation (Prov. 30:24ff.). The woman who sends Joab to David shows cleverness (2 Sam. 14:2). Political cunning may work adversely for Israel (Ex. 1:10) or for rivals (1 Kgs. 2:6, 9). Wisdom in a bad sense means cunning in the sense of crafty machinations (cf. Dt. 32:5; Job 32:13).

4. *Practical Wisdom.* Related to prudence, wisdom is practical mastery of life and its situations (cf. Prov. 1:5), whether in wealth or poverty, joy or pain. It knows how to deal with others and how to enjoy life. It recognizes God's rule, knows good and evil, and is aware of the ways of the world.

5. *Culture.* Wisdom embraces a more general knowledge that covers organic and inorganic nature (1 Kgs. 4:29ff.) as well as the nations and various human types (cf. Gen. 10; Job 24:5ff.). The final goal is finding a secret that will give control as well as knowledge of the world (Job 28). The OT, however, allows little place for cultural wisdom in this wider sense.

6. *Rules of Conduct.* The concept of wisdom in the OT often has rules of conduct in view (cf. Job 33:33; Prov. 2:2). Possessing knowledge, the wise impart it (Prov. 14:24; 15:2, 7). Fools betray themselves when they try to offer counsel. Instructive words from the heart are like a springing well (16:21ff.; 18:4). Wise people listen to such words (15:12) and may go on to nourish others with their instruction (6:23; 10:17; 13:14; 15:24).

7. *Ethical Conduct.* Right conduct presupposes understanding, which only reverent seeking can attain. To achieve understanding one must shun such corrupting influences as strong drink, bad company, strange women, unlawful gain, and violent speech (cf. Prov. 23:20-21; 2:12ff., 16ff.; Eccl. 7:7; Job 15:2). The divine law is the source of ethical conduct; it involves uprightness, liberality to the poor, and a right attitude to others in a life governed by wise rules.

8. *Piety.* Wisdom in the OT may also denote piety, for the wise know God, understand his words and ways, and humbly perceive their sin and the divine lordship. Fear of God is the starting point of true wisdom (Prov. 9:10; Ps. 111:10). It is not itself

wisdom but leads to it as a reverence that comes to expression, not in the cultus, but in conduct. Expressing the fear of God in daily life offers valuable insight into life itself. Its correlative is not doing evil (Job 1:1), i.e., its careful avoidance. Wisdom sees that God tests the heart (Prov. 16:2), that he takes pleasure in good and not in evil (11:1), and that he controls human potentialities (16:9, 19; 19:21). It thus comes to put its trust in God (22:19).

9. *Academic Wisdom.* A well-rounded body of wisdom develops with teachers to transmit it. Thus Job 8:8 and Ecclesiastes presuppose a more closed body of teaching (Eccl. 2:12ff.; 8:17). The Preacher has learned from this (1:13, 16) but is also critical of it.

10. *Eschatological Blessing and Apocalyptic Endowment.* In Is. 33:6 wisdom is an eschatological blessing associated with righteousness (v. 5). In Is. 11:2 God's Spirit will fall on the messianic ruler as the Spirit of wisdom etc., imparting strength and understanding beyond the normal human measure. Daniel (2:30; 5:11) has a divinely given wisdom that surpasses ordinary understanding and enables him to know the secrets of the future.

#### IV. God's Wisdom.

1. *God Has Wisdom.* Only rarely does the OT ascribe wisdom to God. Yet wisdom comes from God (e.g., as a gift to Solomon), and Isaiah in 31:1-2 appeals to the divine wisdom. Later God's wisdom is found in his works (Is. 40:13-14; Job 26:12; 37:16) and acts (Job 11:6). Since God has all knowledge and might, no human understanding can stand against him (Prov. 21:30; Is. 19:11ff.).

2. *God Attains and Creates Wisdom.* a. In Job 28 God alone has found wisdom and used it in creation in the sense of practical mastery. Wisdom here is a quasi-independent entity to which God has access. It has its own reality, although it lies beyond the scope of human inquiry. The idea is similar to the Babylonian or Egyptian concept of an eternal divine wisdom that is proper to the gods.

b. In Prov. 1-9 wisdom plays the part of a teacher or revealer who seeks a dwelling within the race. It precedes creation (8:22ff.) but is created by God as a kind of personal entity. It offers instruction as Preacher (1:20), bride (4:6ff.), companion (6:22), and hostess (9:1). As the figurative depictions show, wisdom here is not just neutral teaching but carries with it a summons. Like a prophet, it authoritatively invites, threatens, and forces to decision. It reveals God's will, and hence we must track it down (2:4), find it (3:13), woo it (4:7), and accept its invitation (4:6ff.). This concept, which incorporates the prophetic element, in no way weakens the basic faith in God himself.

#### V. The Origin and Source of Wisdom and Knowledge.

1. *Tradition.* In contrast to the situation in Egypt, tradition is only one source of wisdom and knowledge in the OT (cf. Is. 19:11). The friends of Job appeal to tradition. Thus Bildad argues that past generations are superior to one individual or one generation (Job 8:8ff.), and Eliphaz claims that he has received the teaching of the fathers in unperverted form (15:18-19).

2. *Personal Experience.* Experience also gives knowledge, hence respect for older people (Job 12:12). Eliphaz appeals to experience (8:4), and so, too, does Job (21:6). Experience plays a big role in Ecclesiastes (1:13; 16-17, etc.).

3. *Means.* It is by instruction and correction that wisdom is imparted or learned (Prov. 19:20; 21:11). Converse with the wise brings knowledge, but since learning is hard, chastisement may also be necessary (Prov. 8:33).

#### 4. *The Gift of God.*

a. God endows special people with wisdom in an extraordinary way, e.g., Joseph, Solomon, and Daniel. In this regard one may refer to prophetic inspiration (Jer. 9:11), artistic ability (Ex. 28:3), and nocturnal revelation (Job 4:12ff.). God may give wisdom or hold far from it (Job 11:6; 17:4).

b. According to the concept of the primal man (cf. Ezek. 28:1ff.) the idea of access to the heavenly counsel arises; Eliphaz denies that Job has this kind of wisdom (Job 15:7-8).

c. Elihu claims a knowledge that comes from God by the spirit as the portion that God has given him (Job 32ff.). This resembles the knowledge imparted to the prophets but has a more general application, opening up wisdom to all people irrespective of tradition or experience.

#### VI. *Value, Result, and Criticism.*

1. *Value and Result.* Instruction is valuable (Prov. 18:4) and a teacher profitable (25:12), for wisdom is a supreme treasure (21:20). It offers protection (2:8) and brings success and honor (3:35), for when applied it is strength (21:22). Being directed to a particular result, it might seem to be utilitarian, but the worth and result of good conduct coincide, and the result testifies to God's retributive justice in upholding the order of the world and life. Wisdom stands or falls with the correspondence of act and state, although the innocent may undergo educative suffering and the wicked may seem to prosper for the moment (cf. Job 5:17; 15:20ff.).

2. *Criticism.* Early criticism focuses on soothsaying and then on clever politics. Ecclesiastes, however, attacks academic wisdom (1:16-17; 2:15). This is helpless when faced by death (2:15). God determines destiny, not pious conduct (8:17). True wisdom is thus to accept life. Job, too, questions the doctrine of retribution. Real understanding comes only from personal encounter with God, and right conduct is resting in God, whose acts are inscrutable but purposeful. Fellowship with God outweighs all else (cf. Job 40:4-5; 42:2-3; Ps. 73:25ff.).

[G. FOHRER, VII, 476-96]

#### C. *Judaism.*

1. *The LXX.* The LXX regularly translates the Hebrew terms by *sophía* and *sophós*, or, in the case of the verb, *sophós éinai* or *gígnesthai*. The Hebrew and Greek traditions overlap, however, only in respect to technical ability. Elsewhere the Hebrew terms are alien to the Greek spirit, e.g., in the juxtaposition of wisdom and the fear of the Lord. In places the translators tend to change the text according to their own intellectual tradition (cf. Prov. 10:14).

#### 2. *Wisdom in Hellenistic Judaism.*

a. Sirach in general stands within the Hebrew tradition. That which contributes to a devout and happy life constitutes wisdom. New features are the clearer personification of wisdom and the enhancing of its heavenly nature. It is the grace of special revelation to find it.

b. In the Wisdom of Solomon wisdom lives with God. To know wisdom is to attain to it, to be of like nature with it. Wisdom has insight into the secrets of creation, in which it had a hand. Union with wisdom repeats mystically the union of wisdom with God. The knowledge that it mediates is direct revelation, and it brings salvation. Hence one must pray for wisdom.

c. Philo's teaching is similar. Various strands intertwine in him. Wisdom frees us from earthly desire. It is the sphere of the royal way to the sacred *lógos*, i.e., to God. It is itself the way or guide, mediating revelation. It is the divine consort by which

one may achieve direct proximity to God. Union with it corresponds to God's union with it. The wise, then, enter into union with God and enjoy the vision of God.

d. In other writings one finds the same idea of preexistent wisdom leading to knowledge of the truth, although wisdom may also be intellectual superiority or a respectable life.

e. For Josephus wisdom is the content of the law, so that only the scribes are wise. This wisdom is the basis of all human wisdom. Those who know and keep the law achieve comprehensive culture and virtue.

3. *Jewish Apocalyptic*. Apocalyptic contains many wisdom passages. The divine relationship involves keeping the law. The law is equated with wisdom, and its observance is wisdom. Since wisdom is righteousness, the first and basic redemptive gift to the righteous is wisdom. God creates in wisdom, gives the law in wisdom, and grants apocalyptists a glimpse of the mysteries of his wisdom. Wisdom manifests the Son of Man as the just and holy one with whom are wells of wisdom.

4. *Qumran*. In the Scrolls all things are set in order by the wisdom of the divine knowledge. God's wisdom planned all events from the first. In the wisdom of his glory he has prepared antithetical spirits. He will give the wisdom of heavenly sons to the elect of the good spirit. In the mystery of wisdom he corrects them; they alone are wise and righteous. Wisdom as a special knowledge of God's plan corresponds to the wisdom of keeping the law.

5. *Rabbinic Judaism*. Among the rabbis wisdom coincides with the law, and wisdom comes through its study, so that the scribes are the wise, and rabbinic teaching is wisdom. Preexistent wisdom is the law. The good things that wisdom confers are fruits of teaching the law. Compared to earthly wisdom, the treasure of the law is inestimable, but even in earthly wisdom the rabbis are sometimes said to surpass the wise of this world.

6. *A Wisdom Myth*. The idea of wisdom as a heavenly person is often explained only generally as a hypostatizing. In the surrounding world we find similar wisdom deities, but a specific religious influence may be seen in the Jewish sphere. What really happens, then, is perhaps an adaptation of alien myths to the structure of Israel's faith. A common wisdom myth is most apparent in Eth. En. 42, which refers to the descent and reascent of wisdom. Hints of the same idea may be found in Prov. 1:20ff., Sir. 24, and Bar. 3:9ff., although in these texts wisdom, as the law, finds a dwelling in Israel. Essentially alien to Israel's faith, the myth can be adjusted to it only with difficulty. It finds more fruitful soil in Gnosticism.

#### D. Gnosticism.

1. *Odes of Solomon*. Throughout Gnosticism *Sophía* plays an essential role and the *Sophia* myth is one of the few common structural elements in the movement. *Sophía* is of divine nature, has fallen from its high estate, has to be redeemed out of the world, and prototypically plays the role of a redeemer for Gnostics. Goodness has this role in the Odes of Solomon. It comes down, issues its summons, and leads those who heed it from destruction to the ways of truth.

2. *Simon*. Here *énnoia* is originally in union with the supreme power (Simon), plunges into the depths, and is liberated by the supreme power, thus offering a type of the Gnostics who receive redeeming *gnōsis* from Simon.

3. *Barbeliognosis and the Gnostics in Irenaeus*. Here, too, we read of the fall and reascent of *Sophía*. *Sophía* leaves portions of light captive in the world but works for their redemption, ultimately by sending Christ.

4. *The Gnostics in Plotinus.* In the system censured by Plotinus we have a fall of the soul and of wisdom with it, and again *Sophía* is redeemed and engages in redemptive activity.

5. *Coptic Gnostic Texts.* In these texts we read of redemption by Christ in union with the wisdom also redeemed by him. The redeemer is the union of the male *sōtiér* and the female *sophía*. In one variant Christ in his saving descent puts on the Father's wisdom and thus descends and reascends unrecognized by the demonic powers.

6. *The Valentinians.* The Valentinian system has a similar account of the fall and redemption of *Sophía*, which initiate the creation of the world and the redemption of Gnostics from it. The completion of redemption is the full union of redeeming *Sophía* with the redeemed. The marriage of *Sophía* with the Father is hymned in Acts of Thomas 6-7; this marriage symbolizes perfected *gnósis*.

7. *Manicheism.* Manichean texts equate Jesus with wisdom, but wisdom is also a term for Mani's doctrine of revelation which as the true wisdom instructs souls and as the wisdom of the living Spirit builds the new heaven. In general, Gnostic wisdom is a heavenly being which loses its heavenly estate, involves humanity in its fall, finds redemption, and redeems the Gnostics by imparting knowledge of human destiny in identity with it. This myth is not only akin to the Jewish wisdom myth but seems to be directly connected with it; its understanding of redemption has roots in the Jewish doctrine of revelation.

#### E. The NT.

1. *Traditional Usage.* When Lk. 2:40 says that Jesus grows in wisdom, this reflects OT usage (cf. 1 Sam. 2:26); the reference is to knowledge of the law and a pious mode of life. The same applies to Stephen in Acts 6:3, 10 except that wisdom here finds manifestation in his speech (cf. Lk. 21:15 and Acts 7:10). In Mk. 6:2 Jesus' wisdom causes astonishment. In view is his teaching in the synagogue with charismatic power (cf. Mt. 7:29).

2. *The Logia.* The two threats in Mt. 23:34ff. and 23:37ff. reflect eschatological wisdom sayings in Jewish apocalyptic. Jesus himself is wisdom here. He has come down preaching and seeking a home; his rejection means destruction. The point is much the same in Mt. 11:16ff. John and Jesus are messengers of wisdom, which will be justified even though the generation treats it capriciously. In Mt. 12:42, too, the Queen of Sheba, who hears Solomon's wisdom, will testify against those who will not hear the wisdom of God in Jesus. The invitation of wisdom perhaps underlies the sayings in Mt. 11:25ff. as well, since knowledge comes by special revelation to babes, and the gift of rest that Jesus offers to the weary is commonly a gift of wisdom. Remarkably, the Revealer is himself the content of revelation, and he calls his own to himself. A distinctive feature is the concealment of revelation from the wise and understanding.

#### 3. Paul.

a. Paul uses traditional language when he calls himself a wise (i.e., skilled) master builder (1 Cor. 3:10), and again when he asks (perhaps with an ironic undertone) whether there is none wise enough to settle disputes in the church (6:5).

b. In Rom. 11:33ff. Paul extols the divine plan of salvation in wisdom terms and with wisdom ideas. The difference is that the divine wisdom must now be related, not to the law, but to Christ, since faith in Christ is the only way of salvation (Rom. 10:4, 9-10).

c. Yet Paul does not make of the gospel a simple word of wisdom as the Corinthians



seem to do (cf. 1 Cor. 1:17; 2:1, 4). It is the word of the cross (1:18ff.). At the same time, adopting the language of his critics, Paul describes this word as true wisdom. For the Corinthians, wisdom is apparently not of this aeon but is a blessing of salvation, previously concealed, but now revealed for our eschatological glorification. A form of the wisdom myth lies behind this understanding. Knowing in the descended and exalted Lord the wisdom of God, those who have received revelation have become spiritual and wise, know all things present and future, and are on the far side of judgment in the perfection of the new aeon. Paul deflates this madness, which bypasses the cross, by calling it a worldly wisdom. God has revealed himself only in the folly of the cross which is "wiser" than men (1:25). Christ lives only by the power of God, and similarly believers have no wisdom of their own, but are wise only as they become fools and look to Christ alone for their power and wisdom. God calls fools to himself, and in so doing he confounds the wise. He has chosen things that are not so as to negate things that are. God has made Jesus himself our wisdom, and hence boasting is excluded. The cross makes foolish the wisdom of both Hellenes and scribes. If God invests the world with his wisdom, so that all may know God, the world does not know God through its wisdom (1:21). It is through the foolishness of preaching that God saves believers, the very form of proclamation corresponding to the message (2:1). On this basis, Paul can affirm what the Corinthians say about Christ as the wisdom of God, but only on the basis of the divine initiative at the cross and with firm adherence to the temporal distance of believers relative to the eschaton. Many expositors, of course, refer the wisdom of the world to Greek philosophy, and hence conclude that Paul is here opposing the philosophical and rhetorical presentation of the gospel that would appeal to educated circles in Corinth, not a specific form of Gnosticism and the associated charismatic utterance.

4. *Colossians and Ephesians.* In Col. 1:9 and Eph. 1:8 growth in Christian knowledge, which includes knowledge of God's will and worthy conduct, is called *sophía*. This wisdom comes by grace (Eph. 1:7). It embraces knowledge of eschatological blessings in Christ (1:17-18). It is understanding of the mystery of Christ, in whom all the treasures of wisdom are hid (Col. 1:26-27). It contrasts with the false *sophía* of Gnostic teachers (cf. 2:8), which is human teaching. In Eph. 3:10 the context demands that the manifold wisdom of God be the divine plan of salvation that is fulfilled with the common entry of Jews and Gentiles into Christ. But perhaps the idea of a hidden and later reascending wisdom shapes the formulation.

5. *Revelation.* In Rev. 5:12 the slain Lamb is worthy to receive wisdom as one of the eschatological gifts (cf. 7:12). In 13:18 and 17:9 wisdom is esoteric knowledge. Special understanding is needed to reckon the number of the beast and to interpret the vision of 17:1ff. Only confessors can see the meaning and ramification of what is taking place in their day.

6. *James.* In James wisdom is a morally upright walk (cf. 3:13, 17-18). This wisdom does not lead to strife and disorder but to peace. In this regard, it stands in antithesis to the wisdom sought or taught by opponents. It is not speculative but manifests itself in practical moral results.

7. *2 Peter.* 2 Pet. 3:15 says that Paul wrote "according to the wisdom given him"; it thus equates wisdom with apostolic teaching.

#### F. Apostolic Fathers and Apologists.

1. *Sophia Christology.* The early church does not develop Sophia Christology, but 1 Clem. 57.3ff. quotes Prov. 1:23ff., Justin *Dialogue* 61.1ff. adduces Prov. 8:21ff. in

favor of the preexistence of the Son, and Athenagoras *Supplication* 24.1 has the christological triad of *noús*, *lógos*, and *sophía*.

2. *Common Christian Usage.* *sophía* normally denotes blameless conduct or the knowledge of faith. In Barn. 21.5 wisdom is knowing God's statutes, and in 1 Clem. 38.2 it is knowing the divine secrets. True wisdom is only by faith (Justin *Dialogue* 102.4; 1 Clem. 32.4). Tatian *Address to the Greeks* 13.3 finds in Christians, not the Greeks, the proponents of true philosophical wisdom. The word of wisdom shines into the depths of the heart and the understanding (Justin *Dialogue* 121.2).

### *sophízō.*

1. In the active this word means "to make wise," in the middle "to understand."

2. Wisdom dominates the use of the term in the LXX. It can have a negative emphasis, e.g., in Eccl. 7:16. In Ps. 19:7 it is the law that makes wise (cf. 119:98).

3. The use in 2 Tim. 3:14-15 is similar to that in Pss. 19:7 and 119:98. Christian instruction in OT Scripture confers the wisdom that means salvation through faith in Christ and that issues in blameless conduct (vv. 16-17). In the passive in 2 Pet. 1:16 the term is used to characterize errors as cunningly devised myths as distinct from the realities of salvation. Christianity has nothing whatever to do with the insubstantial pseudo-wisdom of heresies. [U. WILCKENS, VII, 496-528]

### *speirō* → *spérma*

### *spéndomai* [to be offered up]

#### 1. *spéndō* in the Graeco-Roman World.

a. The verb *spéndō* is a cultic term for the offering of libations to the gods. Libations are important in the Greek world either alone or with other offerings. They first occur on special occasions, supported by prayer, but later are offered on all occasions. Official public libations are common. To some chthonic deities water or milk is poured out rather than wine. Unmixed wine is offered at the solemn swearing of oaths.

b. From libations at oaths comes the use of the middle for "to conclude a treaty."

c. In a few instances *spéndō* denotes the pouring out of blood in sacrifice.

d. In a transferred sense *spéndō* may be used for the pouring out of tears and lamentations for the dead, or for the shedding of the blood of tyrants, or for the pouring out of melodious sounds on the poet.

e. The Latin word is *libare*, and Roman libations are similar to those of the Greeks.

#### 2. *spéndō* in the OT.

a. The LXX uses the term for the pouring out of drink offerings, with *spondé* as the related noun. Israel follows the common practice of offering libations (cf. Jacob at Bethel in Gen. 35:14). In the offerings of Lev. 23:37 and Num. 29:36ff. the libation seems to be independent, but elsewhere it is an appendix to the main offering (Ex. 29:38ff.). Ps. 16:4 refers to libations of blood in connection with some alien cult.

b. A special use is for the expiatory shedding of the blood of animals in sacrificial rites (Ex. 29:12; Lev. 4:7ff.). Related is the shedding of human blood in murder (Gen. 9:6). Violent death may be compared to the offering of a sacrifice (Jer. 11:19). In Is. 53:12 the Servant of the Lord "poured out his soul to death." Denoted here is the vicarious sacrifice which is offered with the voluntary surrender of his life.

### 3. *spéndō* in Later Palestinian Judaism.

a. In later Judaism *spéndō* is normatively controlled by the understanding of the cultus. Various accounts either describe or presuppose libations. A spiritualizing trend develops, e.g., in references to the sprinkling of spiritual baptism or the expiatory force of praise or chastisement.

b. Sprinkling of blood plays a great role in the temple rites, at the Passover, and on the Day of Atonement. The pouring out of water is part of the ritual of Tabernacles. A rabbinic saying (probably Zealot) describes the shedding of the blood of the wicked as a sacrifice.

### 4. *Josephus and Philo*.

a. Josephus refers to the drink offering and describes the shedding of human blood as a cultic transgression when it takes place in interruption of sacrifices (cf. Lk. 13:1).

b. Philo spiritualizes the sprinkling of blood around the altar; it denotes readiness for total service of God. Hannah's pouring out of her heart signifies the dedication of the mind to God. Since the priest offers the blood of the life-force to God as a drink offering, his ministry typifies the soul in its love for God.

5. *spéndomai* in the NT. The NT twice uses *spéndō* in the passive, in both instances with reference to Paul's martyrdom (Phil. 2:17; 2 Tim. 4:6). In Phil. 2:17 a cultic act will conclude the apostle's life and work. Enemies may seem to triumph, but the apostle gives his death a sacral meaning. His primary sacrifice is the offering of the Gentiles as believers to God (Rom. 1:9; 15:16). The life of believers is also a cultic ministry (12:1). Paul fulfils his priestly ministry, however, when he is poured out as a libation, possibly, although not necessarily, as a secondary offering alongside the main one (Phil. 2:17). The same thought occurs in the solemn parting words of 2 Tim. 4:6ff., where Paul expresses his readiness to shed his blood as the drink offering is poured out at the foot of the altar. A vivid passion vocabulary thus develops which stresses the dignity and significance of Christian death in cultic terms.

[O. MICHEL, VII, 528-36]

*spérma* [seed], *speírō* [to sow, scatter], *sporá* [sowing, procreation], *spóros* [sowing, seed], *spórimos* [sown]

## A. The Word Group in the Greek World.

1. *spérma*. From the time of Homer this word means "seed," whether of plants or animals. In a transferred sense it then means "core" or "basis." In connection with human seed, it comes into poetic use for "scion," "child," "offspring," and along the same lines for "tribe" or "race."

2. *speírō*. This word means "to sow." In addition to the literal use for sowing seed or fields, we find a figurative use for sowing ideas. Other meanings are "to disseminate," "to disperse," and "to generate," "to beget."

3. *sporá*. This word first means "sowing," then "seed," also "generation," "progeny," and "child."

4. *spóros*. This word means "sowing" and poetically "scion" or "child."

5. *spórimos*. This adjective means "sown," "to be sown," or "adapted to be sown." The noun *tá spórima* occurs for "fields of grain." [S. SCHULZ, VII, 536-38]

## B. The OT.

### 1. LXX Data.

a. *spérma* for "seed," "sowing," or "yield" occurs 217 times in the OT, often in a physical or economic sense. Figuratively the term denotes the organic and purposeful

structure of the national body as the "seed" of Abraham. A negative use is for the vitality of corruption, as in Is. 57:3-4. A strong dynamic engenders the wider sense as in Gen. 3:15, and cf. the seed of tears in Ps. 126:5, which presents human destiny in a simple figure of speech. The use of *spérma* for "posterity" in Gen. 7:3; 9:9, etc. is to the same effect.

b. *spóros* is far less common than *spérma*.

c. Even rarer are *sporá* and *spórimos*.

d. The verbs *speírō* and *diaspeírein* occur frequently for the people's dispersion.

2. *Masoretic Data*. In the original text the root *zr'* dominates the picture in the various nuances found for *spérma*. (For details see *TDNT*, VII, 539-40.)

3. *The Seed and Related Motifs in Sayings about God's Work*. In its spiritual use the group communicates the vital force of phenomena by associating them with the biological seed as the basis of organic development. The seed conveys the actuality and seminal force of cultural and sociological entities. While the thrust may be negative (cf. Jer. 4:3), in general the seed motif expresses blessing. Organic force is divine force. As Is. 28:23ff. shows, agricultural work itself depends on God's help (cf. Gen. 8:22). As God has planted trees etc. (Is. 41:19-20; Ps. 104:16), so he has planted his people as a vine (Ps. 80:8ff.; cf. Jer. 2:21; 11:17; Am. 9:15). In general, however, seed sayings simply express the sequence of generations. Only Mal. 2:15 refers to "God's seed," the issue here, of course, being that of a holy seed unadulterated by mixed marriages. Cf. Ezr. 9:2, which perhaps underlies the LXX text of Is. 1:9, the verse which Paul quotes in Rom. 9:29. [G. QUELL, VII, 538-42]

### C. Judaism.

#### 1. *spérma*.

a. Philo. Philo favors the term *spérma* in both the literal and the transferred sense. Vegetable, animal, or human seed is meant when the reference is literal. Figuratively souls arise from divine seed, and we read of the seed of virtue or vice, of thought, of peace, or of hope. Such expressions are related to the Stoic idea of the spermatic *lógos*; the idea of divine seed may also owe something to contacts with Hellenistic mystery wisdom.

b. Qumran. The idea of seed is rare at Qumran. We find references to "sowing," "fruit," and "progeny."

c. The Rabbis. Here again the chief meanings are "seed," "plant," or "offspring."

#### 2. *speírō*.

a. Philo is fond of this word, which he uses for sowing in both the literal and the transferred sense, e.g., sowing seed or sowing virtue, understanding, noble deeds, etc.

b. In the rabbis the term has such senses as "to sow," "to scatter seed," "to void seed" (the male), and "to fructify."

3. *sporá*. In Philo this word means "sowing," "seed," "generation," or, transferred, the "seed" of virtue or teaching.

4. *spóros*. In Philo this word means "seed" or "semen" (also "seed" of virtue).

5. *spórimos*. This word does not occur in Philo.

### D. The NT.

#### 1. *spérma*.

a. The Synoptists. In the literal sense *spérma* occurs in certain parables and their interpretation for the "seed" of plants (Mt. 13:24, 27, 37-38, 32). The meaning is "offspring" in Mk. 12:19ff. In Lk. 1:55 God has kept his promises to Abraham and his descendants (cf. Acts 3:25; 7:5-6; 13:23).

b. The Johannine Tradition. Christ is David's descendant in Jn. 7:42. The Jews are Abraham's seed in 8:37 (cf. Rev. 12:17 with reference to Christian martyrs). God's seed, i.e., the Spirit, is in believers in 1 Jn. 3:9.

c. Paul. In Paul we read of the seed of plants in 1 Cor. 15:38 and of seed in the sower's hand in 2 Cor. 9:10. Elsewhere the reference is to the seed of Abraham (Rom. 4:13ff.; 9:7), i.e., the Jews, Christ (Gal. 3:16), or the church (Rom. 9:8). Paul also speaks of David's seed in Rom. 1:3 and Isaac's seed in Rom. 9:7.

d. The Pastorals. 2 Tim. 2:8 refers to the descendants of David.

e. Hebrews. Heb. 2:16 refers to Abraham's seed, 11:18 to Isaac's, and 11:11 to human seed in general (unusual in the NT).

2. *speirō*. This word means "to sow" in Mt. 13:3-4, 18-19, 24, 31. It is also literal in Jn. 4:36-37. A transferred sense occurs in Mk. 4:13 (the word) and Mt. 13:19. Paul, too, uses *speirō* in a transferred sense, especially in 1 Cor. 15, where the term is theologically important because it shows how there may be ongoing somatic life through death and resurrection. In 2 Cor. 9:6 *speirō* refers to Christian liberality, and in Gal. 6:7-8 sowing and reaping relate to decision face to face with the gospel; different sowings bring different eschatological harvests. Jms. 3:18 speaks similarly of sowing a harvest of righteousness.

3. *sporá*. This word occurs in the NT only in 1 Pet. 1:23, where it denotes the living and abiding word by which believers are born again.

4. *spóros*. This word, which is not common in the NT, denotes "seed" in Mk. 4:26-27 and 2 Cor. 9:10. It is equated with the word in Lk. 8:11 and with the seed of liberality (for which Paul is appealing) in 2 Cor. 9:10.

5. *spórimos*. The neuter plural occurs for "fields of grain" in Mk. 2:23 and parallels.

#### E. Apostolic Fathers.

1. *spérma*. The sense "seed" occurs in 1 Clem. 24.5 and "progeny" in 10.4ff. (cf. also "family" in Hermas *Visions* 2.2.2). The angel promises eternal "offspring" to the righteous in Hermas *Similitudes* 9.24.4.

2. *speirō*. This word occurs in the literal sense in 1 Clem. 24.5 and in a transferred sense (sowing bad teaching) in Ignatius *Ephesians* 9.1.

3. *spóros*. This word occurs in the literal sense for sowing seed in 1 Clem. 24.4.

[S. SCHULZ, VII, 543-47]

*splánchnon* [compassion], *splanchnízomai* [to have compassion],  
*eúsplanchnos* [tender-hearted], *polýsplanchnos* [compassionate],  
*ásplanchnos* [merciless]

#### A. Greek Usage.

1. *The Noun*. Used mainly in the plural, the noun denotes the "inward parts" of a sacrifice, then the "sacrifice" itself, then the "inward parts" of the body, and finally the "womb" or "loins" (also in a derived sense "children"). In transferred usage the term denotes "impulsive passions" (anger, desire, etc.), then the "seat of feelings or sensibilities." There is, however, no developed transferred use, and in pre-Christian Greek the term does not denote pity or compassion.

2. *The Verb*. The verb means a. "to eat the inner parts" (of an offering) and b. "to use entrails in divination."

3. *The Compounds*. *ásplanchnos* occurs in the sense of "cowardly" ("with no guts")

and *eusplanchnía* in the sense of "boldness." Cf. also *thrasýsplanchnos* for "fearless" and *kakósplanchnos* for "spiritless."

### B. Later Jewish Writings.

1. *The LXX.* The noun and verb are rare in the LXX and seldom have Hebrew equivalents. The verb is used in the sacrificial sense in 2 Macc. 6:8. The noun (plural) means "seat of feelings" in 2 Macc. 9:5-6 (cf. Prov. 26:22; Sir. 30:7). The LXX uses the middle of the verb for "to be merciful" in Prov. 17:5, while the noun denotes natural feelings in 4 Macc. 14:13.

#### 2. Testaments of the Twelve Patriarchs.

a. *splánchna* occurs in these writings for "the center of feelings" or for "noble feelings" (cf. *splánchna eléous* for "loving mercy" in Test. Zeb. 7.3).

b. Once the verb denotes mere emotion but usually it refers to the inner disposition that leads to mercy.

c. *eúsplanchnos* and *eusplanchnía* occur for the human virtue and disposition of "pity" in Test. Sim. 4.4; Benj. 4.1.

d. The originally rather crude term *splanchnía* can thus be applied to God himself (cf. Test. Zeb. 8.2). It characterizes the divine nature relative to God's eschatological acts (Zeb. 9.7). In the Testaments of the Twelve *splánchna*, *splanchnízomai*, and *eúsplanchnos* replace the LXX *oiktirmoí*, *oiktirō*, and *oiktirmōn* and offer new renderings for Heb. *rahām* etc.

3. *Philo and Josephus.* Philo mostly uses *splánchna* in a physiological sense, and the same is true of Josephus, in whom the references are often rather bloodthirsty.

### C. The NT.

#### 1. *splanchnízomai* in the Synoptics.

a. The verb occurs in the NT only in the Synoptics. In three parables it denotes human attitudes. Thus in Mt. 18:27 the lord has pity on the servant, in Lk. 15:20 the father has compassion on the prodigal, and in Lk. 10:33 the Samaritan has compassion on the man who has fallen among thieves. In all these instances the term reflects the totality of the divine mercy to which human compassion is a proper response.

b. Elsewhere in the Synoptics the verb has messianic significance, for it is only Jesus who shows compassion, as in Mk. 1:42; 6:34; 8:2; 9:22; Mt. 14:14; 20:34. In each case what we have is not so much the description of a human emotion as a messianic characterization. Cf. also Lk. 7:13.

2. *splánchna* in Paul. Only the noun occurs in Paul, and he uses it not merely to express natural emotions but as a very forceful term to signify an expression of the total personality at the deepest level. Introduced in very personal passages, it is parallel to *kardia* in 2 Cor. 6:11-12, and to *pneúma* in 2 Cor. 7:13ff. (Titus' deep love for the Corinthians). Twice in Philemon (vv. 7, 20) Paul refers to the refreshing of the *splánchna*, and in v. 12 he says that in Onesimus he is as it were coming in person with a claim for Philemon's love. In Phil. 2:1 *splánchna kaí oiktirmoí* seems to be summing up the three preceding phrases. In context, then, *splánchna* denotes Christian affection and *oiktirmoí* Christian sympathy. Both are essential elements in all Christian dealings. A unique phrase occurs in Phil. 1:8; the reference is to the love or affection which, gripping and moving the whole personality, is possible only in Christ; the genitive "of Christ" denotes the author.

3. *The Rest of the NT.* Apart from Acts 1:18 ("entrails"), NT usage develops under the influence of Paul or later Judaism. Col. 3:12 refers to a Christian virtue, Lk. 1:78 has God's eschatological mercy in view, and Jms. 5:11 also stands in an eschatological

context. In 1 Jn. 3:17 believers are not to close their hearts (the center of compassionate action) to the needy, and cf. the hortatory use of *eúsplanchnos* in Eph. 4:32; 1 Pet. 3:8.

#### D. The Apostolic Fathers and Early Christian Writings.

1. Only Ignatius *Philadelphians* 10.1 plainly reflects Pauline usage. In 1 Clem. 2.1 *splánchna* denotes the seat of religious conviction. God's mercy in eschatological salvation is the point in 2 Clem. 1.7, and the divine compassion in 1 Clem. 23.1.

2. The eschatological element in Testaments of the Twelve is adopted in Hermas; cf. especially the connection with the summons to repentance (*Similitudes* 8.11.1; 9.14.3).

3. *splánchna* and *eusplanchnia* are divine predicates in Acts of Thomas and Acts of John. The messianic use recurs, but in the latter the apostle has pity in the same way as Jesus in a usage that differs markedly from that of the NT.

[H. KÖSTER, VII, 548-59]

→ *éleos, oiktirō*

*spoudázō* [to make haste, be zealous], *spoudē* [haste, zeal], *spoudaios* [speedy, zealous]

#### A. Classical and Hellenistic Greek.

1. From *spoudē* ("haste"), *spoudázō* means "to make haste" or transitively "to hurry something on," then "to treat seriously or respectfully."

2. *spoudaios* means "speedy," "diligent," "proficient," "important," "alert," and in a moral sense "noble," "worthy," "good," "upright."

3. *spoudē*, from the original sense of "haste," takes on such meanings as "work," "effort," "zeal," "seriousness," "readiness," "dedication."

#### B. The LXX and Later Judaism.

1. *The LXX and Hexapla.* The LXX uses *spoudázō* mostly for forms of *bhl* in the sense "to hasten," sometimes (cf. also *spoudē*) with the sense of terrified flight. The same constriction of meaning may be seen in the other renderings.

2. *Josephus.*

a. *spoudázō* in Josephus denotes assiduous interest or engagement.

b. Josephus uses *spoudaios* for "zealous" or "conscientious."

c. *spoudē* has for Josephus the meaning "concern," "piety," "attentiveness," "liking," also "zeal," "effort," "involvement," "dedication," "seriousness," "desire," as well as "haste."

3. *Philo.* Philo uses *spoudaios* for what is morally "good" or "upright." *spoudē* has in the main an ethical thrust, and the phrase *spoudēs axios* denotes what is "worthwhile," "essential," or "important."

#### C. The NT.

1. *spoudázō* means "to make haste" in 2 Tim. 4:9, 21; Tit. 3:12. It then denotes zealous effort in Gal. 2:10 or 1 Th. 2:17. In Eph. 4:3 Christians must exert themselves to maintain the unity that Christ has achieved for them. In 2 Tim. 2:15 they should do all they can to present themselves as approved. In Heb. 4:11 they must act in such a way as not to be shut out from the rest that God has prepared for them. In 2 Pet. 1:10 they are to secure their calling by their conduct, and in 3:14 they must be zealous

to be found without spot or blemish. At issue in all these references is an actualizing of salvation, a fulfilling of what has been opened up by grace.

2. The adjective *spoudaios* bears no philosophical coloring. 2 Cor. 8:17 (cf. v. 22) testifies to Titus' God-given zeal in the matter of the collection. The adverb denotes intensive asking in Lk. 7:4 and seeking in 2 Tim. 1:17 (cf. also Tit. 3:13), and Paul uses it in the phrase "as quickly as possible" in Phil. 2:28.

3. In the NT *spoudé* first means "haste" (cf. Mk. 6:25; Lk. 1:39). It then means "zeal" or "commitment" in Rom. 8:12; 12:11. It takes on the sense of "zealous concern" in 2 Cor. 7:11; Paul has written sharply in order to provoke this. The Corinthians excel not only in faith, but also in earnestness, i.e., a zeal to perform (2 Cor. 8:7). Zeal (cf. that of Titus in 8:16) is a gift of God. In Heb. 6:11 the readers must show ongoing earnestness in realizing the full assurance of hope. This is part of being a Christian, for believers know who they are and where they are going, and will not lose what they have been given. The use is similar, but with a bigger moral stress, in 2 Pet. 1:5. The zeal here relates to the whole Christian ethos unfolded in vv. 6-10. It relates to the basic orientation of those whose mind is set on the good.

#### D. The Early Church.

1. *spoudázō* means "to make haste" in, e.g., Ignatius *Ephesians* 1.2; Mart. Pol. 13.2, and "to strive" in Barn. 1.5. But it mostly denotes striving after true Christian conduct (2 Clem. 10.2; Ignatius *Ephesians* 10.2), with the Lord as example, and in Ignatius an ecclesiastical emphasis (*Ephesians* 5.3).

2. *spoudaios* takes on the sense of concern about knowledge or right conduct in, e.g., Hermas *Visions* 3.1.2 or Ignatius *Polycarp* 3.2.

3. *spoudé* is used only adverbially ("in haste" or "with zeal") or with the accusative and infinitive to express attention to something (Mart. Pol. 7.2).

[G. HARDER, VII, 559-68]

**stásis** [standing, taking a stand]

#### A. Outside the Bible.

1.a. This word first means "standing," "standing firm or still," "firmness," also "standing" as distinct from sitting.

b. It then means "position," "situation," or "state."

2. Another sense is "taking a stand," especially "rebellious." Along these lines it denotes civil strife, dissension, political unrest, inner strife in the soul, disagreement between groups, or domestic strife.

**B. The LXX.** In the LXX *stásis* denotes "what is set up," i.e., a boundary stone, statute, or treaty. It also occurs for the "standing still" of the sun in Josh. 10:13, for "place of rest" in Dt. 28:65, and for "location" in 1 Chr. 28:2. The only instance of *stásis* as (personal) "discord" is in Prov. 17:14.

#### C. The NT.

1. In Heb. 9:8 the term denotes the continued existence of the old *skēnē*.

2. In Mk. 15:7 the meaning is "insurrection" (cf. Lk. 23:19, 25). Acts 19:40 refers to a "commotion" which threatens political security. "Dissension" in the church is the point in Acts 15:2 and a theological "clash" is the issue in 23:7. The reference in



24:5, however, is to more than religious squabbling; Paul is accused of causing "unrest" that threatens the peace between Jews and Romans.

**D. The Apostolic Fathers.** Only 1 Clement has *stásis*, which he construes as "revolt" as well as "discord." He takes the term from the political sphere. Christianity seeks peace for itself and for all people. The restoration of peace in Corinth is the goal of the epistle. [G. DELLING, VII, 568-71]

→ *akatastasia, máchē*

*staurós* [cross], *stauróō* [to crucify], *anastauróō* [to crucify]

*staurós.*

### A. The Cross and Crucifixion in the NT World.

#### I. The Meaning of the Word.

1. *staurós* is an upright "stake" such as is used in fences or palisades.
2. The *staurós* is an instrument of torture for serious offenses. It may be a vertical pointed stake, an upright with a cross-beam above it, or a post with an intersecting beam of equal length.

#### II. The Penalty of Crucifixion.

1. The Persians seem to have invented this form of execution. Alexander the Great and his successors use it, and then the Romans, although not officially for citizens. Josephus mentions mass crucifixions of rebels in Judea.

2. The condemned person carries the cross-beam to the place of execution, is fastened to it with ropes or nails, and is then hoisted on the stake, which is already erected. About the middle of the post a wooden block supports the suspended body. The height of the cross varies. A tablet hung around the victim states the cause of execution, and this is then affixed to the cross. Scourging often precedes crucifixion and the victim is exposed to mockery. Crucifixion takes place publicly, and the body may be left to rot on the cross. The death is extremely slow and agonizing. Constantine ends this form of punishment.

3. Jewish law does not impose crucifixion. Persons stoned are hanged on trees to show that they die accursed by God. Judaism applies this principle to those who are crucified.

### B. *staurós* in the NT.

I. *The Cross of Jesus.* The Synoptics and John tell the story of the crucifixion in narratives that have a kerygmatic and cultic quality. In the background is the thought that Jesus dies as the sacrificial lamb of the new covenant. The events follow current custom. Jewish touches are the stupefying drink in Mk. 15:23 and the taking down of the body of Jesus on the eve of the sabbath (Jn. 19:31). The cross is a post with cross-beam, and Jesus is nailed to it. John ascribes theological significance to the lifting up of Jesus on the cross (3:14; 8:28).

#### II. The Theology of the Cross.

1. Paul shows the saving significance of the cross. In it, as the lowest stage of humiliation, Jesus completes his obedience and thus does the work of redemption (Phil. 2:8). Human wisdom, which cannot grasp this, robs the cross of its essential content (1 Cor. 1:17). The word of the cross is folly to the lost but the power of God to believers. As the revelation of God's wisdom, it is true wisdom to the perfect

(2:6-7). Christians who spurn the cross by their manner of life are its enemies (Phil. 3:18). Judaizers are trying to avoid persecution for the cross by advocating circumcision (Gal. 6:12). Paul's own sufferings relate to his preaching of the cross, for enforced circumcision and the cross are mutually exclusive. The cross is decisive in salvation history. Abolishing all self-glorying, it is Paul's own glory (Gal. 6:14).

2. The cross is the means of atonement in Col. 1:20 and Eph. 2:16. It is the ground of cosmic reconciliation (Col. 1:20). The blood of Jesus has all-embracing expiatory power. As a sign of his pardoning grace, God has affixed the writ of accusation to the cross (Col. 2:14). By the cross God has brought Jews and Gentiles together in a new humanity and reconciled them to God (Eph. 2:16).

3. Hebrews uses *staurós* only in 12:2, which says that Jesus chose the cross either "instead of" heavenly bliss or "for the sake of" it. The former is perhaps the more natural sense; Jesus renounced the joy that was set before him in order to tread the way of obedience and suffering.

### III. The Figurative Use.

1. Jesus demands that his disciples take up their cross and follow him. The saying occurs five times in different contexts (Mk. 8:34 [par. Mt. 16:24; Lk. 9:23]; Mt. 10:38; Lk. 14:27).

2. There is no parallel for the saying among the rabbis. It may be a popular expression arising among the Zealots. Or perhaps Jesus sees in his death a pattern for his followers, who must be ready to suffer and even die for his sake. The saying about the yoke in Mt. 11:29 is possibly connected with the saying about the cross. Carrying the cross to the place of execution suggests an ongoing process. The mark of the cross serves as a confession of Jesus and a seal of belonging to him. In any case, the connection with the denial of self shows that the reference is to a life of dedication which might involve suffering and finally the surrender of life itself.

### IV. The Later Use.

1. In Ignatius the cross lifts up believers as living stones in the building of God's temple (*Ephesians* 9.1). It is a trunk which with living force puts forth branches (*Trallians* 11.2). Christians are nailed to it (*Smyrneans* 1.1). Barnabas proves that the crucifixion is necessary from Gen. 14:14; Num. 19:6; Ps. 1:3 (cf. 8.1; 9.8; 11.1). In *Polycarp* the cross testifies to the true corporeality of Christ (7.1). A double cross occurs in Gnostic speculations about the cross, the cross of Golgotha, and a cross of light.

2. In the papyri we find little distinctively Christian use. Once *staurós* means "hardship." In Byzantine times the cross is common in letters. Three crosses serve as marks for the illiterate. The cross also figures as a sign of prayer.

### *stauróō*.

#### A. Outside the NT.

1. The meaning of *stauróō* is "to put up posts," "to protect by a stockade." The sense "to crucify" is rare.

2. The LXX uses *stauróō* for "to hang on the gallows" (Esth. 7:9). Josephus uses the term in, e.g., *Antiquities* 2.77; 17.295.

#### B. The NT.

1. In Mt. 20:19 Jesus says that the Son of Man will be crucified, and in Mt. 23:34 he says that God sends prophets, wise men, and scribes, some of whom the Pharisees

crucify. Peter in Acts 2:36 and 4:10 reproaches the people and the Sanhedrin for crucifying Jesus. In 1 Cor. 2:8 Paul says that in shortsighted wisdom the rulers of this world have brought Jesus to the cross, whereby their own power is broken. 2 Cor. 13:4 claims that, whereas Jesus is crucified in weakness, he lives by the power of God. Rev. 11:8 refers to the Lord's crucifixion in the great city which is allegorically called Sodom and Egypt.

2. Theologically significant is the statement in 1 Cor. 1:23 that Paul preaches the crucified Christ, in whom God's power and wisdom are revealed. In form and content his message will proclaim only Christ crucified (2:2). There is no room for factions, for Christ alone was crucified for believers (1:13).

3. In Gal. 3:1 Paul refers to the public portrayal of Christ as the crucified. His focus is on Christ himself, not just the cross. Because of his crucifixion with Christ, he is dead to the law (2:19). By the cross he is crucified to the world and the world to him (6:14). The cross negates the world. It means a renunciation of sin, whose seat is the *sárx* (5:24). Snatched from sin's dominion by God's act, believers say a radical No to sin and walk in newness of life (cf. Rom. 6:4).

**C. The Early Church.** In early Christian writings *staurōō* is common in the sense "to crucify." Ignatius *Romans* 7.2 echoes Paul. *Trallians* 9.1 affirms the reality of the crucifixion. Justin uses the term in *Dialogue* 85.2; *Apology* 61.13. It also occurs in the famous "Quo vadis?" passage in the Martyrdom of Peter 6.

**enastaurōō.** This verb means "to fence around," "to enclose," but then also "to impale," "to crucify." It occurs in the NT only in Heb. 6:6. Apostates personally align themselves with those who crucify Jesus, and thus crucify him afresh.

[J. SCHNEIDER, VII, 572-84]

**stégō** [to cover]

**A. Linguistic Aspects.** This verb comes from a stem meaning "to cover," "to conceal." It is a rare term but persists in both prose and common speech. Its basic meaning is "to keep covered," but this gives it such senses as "to protect," "to ward off," "to hold back," "to resist," "to support." It can also mean "to keep secret," "to keep silent," "to keep a confidence."

**B. The Use in Paul.** In the NT only Paul uses *stégō*. In 1 Th. 3:1, 5, with no object, it means "to endure." He can no longer bear to leave the Thessalonians alone, and so, unable to come himself, he sends Timothy. In 1 Cor. 9:12 the point is that Paul will put up with anything (i.e., not claiming his rights) rather than obstruct the gospel. Various renderings are suggested for 1 Cor. 13:7. In view of the earlier "bear" the sense "to endure" raises problems, since it seems to be repetitive. "To excuse" is hardly possible, and the middle would be required for the sense "restrains itself." The meaning, then, is perhaps that love "covers" all things. In full self-giving to others, the love that is rooted in God's love keeps silent about unfavorable matters.

[W. KASCH, VII, 585-87]

**stéllō** [to send, avoid], **diastéllō** [to differentiate, order], **diastolē** [distinction], **epistéllō** [to send a message], **epistolē** [letter], **katastéllō** [to restore order], **katastolē** [ordered conduct], **systéllō** [to shorten], **hypostéllō** [to draw back], **hypostolē** [reserve]

#### **stéllō.**

1. This word means "to put," "to leave," "to place," "to draw up," and then "to send," "to prepare," "to set out," "to travel." In Plato it usually means "to get ready." In general, it is fairly uncommon.

2. The LXX uses only the middle form, and the term causes difficulties in such texts as Mal. 2:5 and Prov. 31:25.

3. Josephus uses the word mainly for "to send," but the sense of moving is also present, e.g., the moving away of a storm in *Antiquities* 9.213 and the allaying of distress in 5.280.

4. The two NT instances both have the middle. In 2 Th. 3:6 Paul admonishes the church in Christ's name to "hold aloof" from those who live in idleness. Formal excommunication does not seem to be at issue. In 2 Cor. 8:20 Paul explains why he is arranging for others to share responsibility with him for the collection; he is either seeking to "avoid" having any blame attach to him, or, more likely, "taking steps" to see that this does not happen.

#### **diastéllō.**

1. This word means "to divide," "to differentiate," "to dissect," "to subdivide," "to define," "to give precise instructions," "to order."

2. The LXX uses the term some 50 times for no less than 22 roots. When the middle occurs, mostly with God as subject, the reference is to definitive directions.

3.a. In the NT five of eight instances are in Mark. Jesus is the subject in these cases, and the term expresses the categorical nature of his prohibitions in 5:43; 7:36 (twice); 9:9, and of his warning in 8:15. The term points to the hidden majesty and power of Jesus in the light of its future manifestation. Matthew has the word only in 16:20, where it is significant in view of the preceding confession of Peter in 16:16.

b. In Acts 15:24 the point is that those who have unsettled the churches by rigorous demands have received no precise instructions from the church's leaders in Jerusalem.

c. In Heb. 12:20 (passive) the reference is to God's strict order at Sinai.

#### **diastolē.**

1. This uncommon noun takes its meaning from the verb and has such senses as "separation," "division," "incision" (in medicine), "precise exposition," "order," and "punctuation mark" (in grammar).

2. There is no one specific sense in the LXX.

3. In the NT Rom. 3:22 and 10:12 are closely related. The divine event in Christ has ended the "distinction" between Jew and Gentile established by Israel's election. The Jew is equally sinful (3:22), and the Gentile is called to the same faith (10:12). God has set up his all-embracing rule in Christ. In the only other instance in 1 Cor. 14:7 the term has no theological significance; it simply denotes the distinction between musical notes.

#### **epistéllō, epistolē.**

1. The verb *epistéllō* means "to transmit a message," and the noun *epistolē* denotes "what is transmitted," usually a "letter."

2. In the NT the few instances of the verb (Acts 15:20; 21:25; Heb. 13:22) suggest the authoritative and almost official nature of the early Christian epistle. The NT epistles bear this character. They speak a definitive word about individuals, humanity, and the Christ event as God's eschatological act. They show that the world cannot escape this word. They thus correspond to prophecy in the OT. 2 Cor. 3:1ff. seems to reflect Paul's conviction that all his epistles are ultimately Christ's. The use in this passage is, of course, figurative. Paul does not need human authorization in the form of letters of recommendation, for the church itself is an epistle that Christ has written through him. The Spirit has written this epistle on the heart. The use of the metaphor shows plainly that with Christ the true apostle has a necessary place in God's work of revelation and reconciliation.

*katastellō, katastolē.*

1. This verb means "to put in its right place," "to arrange," "to restore order," "to pacify," while the noun means "propriety," "ordered conduct," "action with a view to such conduct," and then "clothing" (as a visible expression of decorum).

2. In the NT the verb occurs only in Acts 19:35-36, where the clerk calms the excited mob at Ephesus. The authority expressed by *katastellō* differs from that expressed by the use of *katéseisen* when Paul as a witness to Christ brings the crowd to order at Jerusalem in Acts 21:27ff. The noun occurs in the advice to women believers in 1 Tim. 2:9, where Timothy is told to exhort them to adopt either a seemly demeanor or seemly apparel. The context of worship perhaps supports the former rendering, but the use of *stolē* for "garment" in the Apologists favors the latter.

*systellō.*

1. This word means "to draw together," "to shorten," and figuratively "to humble."

2. The LXX uses the word for "to abase," "to confound," "to overwhelm" (militarily), and "to press closely" (geographically).

3.a. In the NT Paul says in 1 Cor. 7:29 that the time remaining for us is short. The point may be that by Christ's coming God has shortened the time of apocalyptic expectation, or perhaps Paul is simply adapting a popular saying to the imminent expectation of his generation.

b. In Acts 5:6 the young men either "wrap up" the dead Ananias or "catch him up" and "remove" him. The probability is that they wrap him up in his clothes unless they first cover him with a shroud.

*hypostellō.*

1. This word means "to draw aside or back," "to retreat," "to withdraw," "to hold back," "to keep away from," "to keep silence," "to conceal."

2. In the LXX the term means "to hide" in Job 13:18, "to shrink from" in Dt. 1:17, and "to hold back" in Hag. 1:10. The sense "to subordinate" occurs in Philo.

3.a. In the NT Paul says in Gal. 2:11-12 that when certain people come from James to Antioch, Peter, who has been eating with the Gentiles, "draws back," or even perhaps "hides."

b. In Acts 20:18ff. Paul stresses to the Ephesians elders (vv. 20, 27) that he has not shrunk or held back from declaring all God's truth to them.

c. Heb. 10:37-38 has the verb in a christological quotation of Hab. 2:4. Believers are committed to confession; there can thus be no confidence or reward if they are guilty of shrinking back or concealment.

*hypostolē*. This rare word has such senses as "abstinence," "reserve," or "secrecy." The only NT instance is in Heb. 10:39 (cf. v. 37), where, in tension with *pístis*, it denotes "lack of steadfastness" or "unreliability" (cf. 2:1).

[K. H. RENGSTORF, VII, 588-99]

*stenázō* [to groan, sigh], *stenagmós* [groaning, sighing], *systemázō* [to sigh or groan together]

#### A. The Group outside the NT.

1. *stenázō* means "to sigh," "to groan," *stenagmós* means "sigh" or "sighing," and *systemázō*, which is very rare, means "to sigh or groan with."

2. The group finds no fixed original in the LXX. It is used for sighing or groaning in childbirth (Jer. 4:31) or mortal conflict (Ezek. 26:15), for the dead (Jdt. 14:16), for suffering (Job), at judgment (Ezekiel), at eschatological events (Is. 24:7), and as a sigh of penitence (Is. 30:15). God hears it (Ex. 2:24).

3. Philo often uses *stenázō* with *dakrýō* and *klaíō*. He explains that the sighing of the Israelites in bondage (Ex. 2:23) is that of the soul. Conscience causes the soul to sigh at its former misdeeds.

4. Josephus uses the term relative to the fall of Jerusalem (*Jewish War* 6.272).

5. In magic, sighing occurs in, e.g., the conjuring up of dreams.

6. *stenagmós* may be used for the sighs of love.

#### B. The Group in the NT.

1. In the NT sighing takes place by reason of a state of oppression which causes suffering and from which there is the desire to be free. Thus in 2 Cor. 5:2 existence in the body is a burden, for it is a sign that redemption is not yet complete. Only when we put on the heavenly dwelling will our sighing or groaning cease.

2. In Rom. 8:22ff. there is a triple sighing of creation, Christians, and the Spirit. Through the fall, creation is subject to bondage and hence it sighs or groans until God's children are manifested. Christians also groan as they await the transformation of the earthly body. The Spirit sighs in his intercession for us, which cannot be expressed or grasped in human words, but which God understands. The reference here is not to the Spirit's work in us, e.g., in prayer or tongues, but to intercession on our behalf in the divine sphere where human words are totally inadequate (cf. 2 Cor. 12:4).

3. Elsewhere Heb. 13:17 points out that pastoral work is of value when it is done with joy and not with sighs, Jms. 5:9 tells believers so to act that there will be no reason for sighing at one another, and Mk. 7:34 refers to the prayer-sigh of Jesus when he opens the ears of the deaf man (cf. Jn. 11:41-42). This sigh of Jesus is not part of a magical technique but is a preparatory prayer; the healing itself is by the word. Acts 7:33-34 quotes Ex. 3:7-8 LXX.

C. The Apostolic Fathers. The terms are rare in these works. Hermas *Visions* 3.9.6 warns the rich so to act that those who suffer want do not sigh. Mart. Pol. 2.2 says that the martyrs do not sigh or groan in their suffering. 1 Clem. 15.6 quotes Ps. 12:5. Later burial inscriptions express the wish that the dead may be far from sighing (cf. Rev. 21:4; Is. 35:10).

[J. SCHNEIDER, VII, 600-603]

*stenós* [narrow], *stenochōría* [narrow place, affliction], *stenochōréō* [to confine]

A. **Secular Usage.** The word *stenós* means "narrow," "thin," "poor," the noun *stenochōría* denotes a "narrow place," and the verb *stenochōréō* means "to confine," "to compress." The ideas of a narrow door and a little trodden way occur in philosophy, e.g., in the difficult ascent to true culture.

B. **The Greek OT.**

1. The group is none too common in the LXX but we find it in references to a narrow pass or passage, a narrow entry, etc. The Hebrew reference to scanty nourishment in Is. 30:20 is given a figurative sense, i.e., it becomes the bread of affliction. In Jer. 30:7 the LXX construes the Hebrew "time of anxiety" as a *chrónos stenós*, i.e., a time of oppression.

2. The noun, which is rare and has no fixed original, occurs with reference to threats of punishment.

3. The verb, which occurs five times, relates to external straits or oppression. In Is. 28:20 the LXX drops the Hebrew idea of the narrow couch and uses *stenochōróumenoi* in a transferred sense.

C. **The NT.**

1. In the NT the word *stenós* occurs in Mt. 7:13-14 and Lk. 13:24 in the figure of the narrow gate or door. In Luke the saying answers the question about the small number of the saved, and it thus has a special urgency; one must strive to enter by the narrow door. In Matthew we find the contrast of a narrow gate and way and a broad gate and way. Many people ignore the warning because they will not accept the authority of Jesus and pass through the narrow gate and tread the narrow way. How narrow the gate is may be seen from the saying in Mk. 10:25. There is no mention of special hazards on the narrow way but the term *stenós*, with its OT associations, suggests that it is also a hard way as distinct from the broad and easy way that so many prefer.

2. In Paul the noun *stenochōría* occurs four times and the verb *stenochōréō* three times. In Rom. 2:8-9 the noun denotes God's judgment as in the OT; the reference is to severe affliction both in this world and the next. In Rom. 8:35 believers are not exempt from afflictions, but these cannot separate them from God. In 2 Cor. 4:8 and 6:4, in a passion piety oriented to Christ, Paul makes the point that he is afflicted but not crushed. In 6:3ff. endurance is the master concept. In the three series of three expressions that follow, *stenochōría* comes in the first. In 2 Cor. 12:10, after a reference to his revelations and then to the thorn in the flesh, *stenochōría* is again at the heart of Paul's passion piety as he speaks of the insults, hardships, persecutions, and calamities that he suffers gladly for Christ's sake. In 2 Cor. 6:12 Paul rejects the charge of narrowness that the Corinthians bring against him. His mouth is open to them and his heart is wide. He thus hopes to overcome their own narrowness of heart, so that they will be equally open to him.

[G. BERTRAM, VII, 604-08]

*stereós* [firm], *stereóō* [to make firm], *steréōma* [firmament]

A. **Greek Usage.** The word *stereós* means "stiff," "tight," "rigid," "hard," "firm," "true," "obstinate." The verb *stereóō* means "to make stiff, firm, strong, or hard." The noun *steréōma* means "what is made firm," "solid body," "basis," "foundation."

**B. LXX Use.** The word *steréōma* is chosen for the firmament in the creation story; it denotes the solid vault of heaven (cf. Gen. 1; Ezek. 1; 10:1; Ps. 19:2). The verb can then be used for God's establishing of this solid vault (Ps. 33:6). The idea of a celestial refuge occurs in Ps. 18:1. The adjective does not share this cosmological development but remains within the framework of ordinary usage. God visits his people with hard chastisement in Jer. 30:14. Himself firm or constant, he confirms the righteous. He is the rock who summons the people to correction (Hab. 1:12).

**C. The Jewish Gnostic View of the World.** Later Judaism postulates several firmaments where the prince of this world dwells, through which the Redeemer passes on descending and ascending, whose powers fall down before him, and by way of which disciples or Gnostics also ascend in his train.

**D. NT Usage.**

1. *stereós*. In Heb. 5:12, 14 we have the metaphor of "solid" food. Revelation is the food of all believers, but in addition to the first principles (6:1) there is the solid food of a knowledge of Christ's cross and exaltation (12:2). Over against Gnostics who change the hope of the resurrection by spiritualizing, 2 Tim. 2:19 refers to the "firm" foundation of faith. This foundation lies in God, who is *stereós* in himself, who is constant and who makes constant, who gives faithfulness to the community and its members, who holds them fast to their crucified and risen Lord. In 1 Pet. 5:9 believers are to be steadfast in their faith, resisting the devil. The stress here is on faith; the word *stereós* strengthens the exhortation to resist. The term is always positive in the NT.

2. *stereóō*. In Acts 3:7, 16 the fact that the feet of the lame man become firm hints at a new creation by the author of life (v. 15). Acts 16:5 refers to the inner and outer growth of the churches (cf. 2:41).

3. *steréōma*. Paul in Col. 2:5 shows concern for the order and firmness of the faith of the Colossians. As the term *táxis* suggests a military division drawn up in ranks, so *steréōma* hints perhaps at a castle or bulwark (cf. 1:23; 2:7). Again faith gives the terms their content. Believers are under assault, but they can stand fast in the stronghold of their faith. Grounded in Christ, they are enabled by faith to stand firm in their conflict with the world.

[G. BERTRAM, VII, 609-14]

<i>stéphanos</i> [crown], <i>stephanóō</i> [to crown]
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**A. The Crown (Wreath) in the Ancient World.**

1. *Meaning*. Connected with *stéphō*, "to encircle," *stéphanos* means "crown" and *stephanóō* "to crown." The crown, as a wreath placed around the head, is a sign of life and fertility, and perhaps also a symbol of light. It has a place in the cultus and supposedly wards off evil. The closed crown is used in magic. The crown expresses joy and honor, but also sorrow. It acknowledges excellence.

2. *Nature*. The simplest crown consists of a bent twig or of two twigs tied together. Wreaths of grass, leaves, or flowers also occur. The Dionysus cult uses ivy, oak, and acanthus, Neptune and Pan wear wreaths of fig leaves, and Zeus of laurel. Soldiers wear crowns at triumphs, and victors wear laurel or olive wreaths. The myrtle signifies love. Roman magistrates wear gold crowns, and Etruscan crowns, also used at Rome, are of precious stones and golden oak leaves.



### III. Use.

1. *The Cultus.* In cultic acts priests wear various forms of crowns. Aeneas crowns his brow with twigs when he first treads Roman soil and prays. Crowns are placed on sacrifices and altars, and are even offered in sacrifice. Images are crowned when dedicated to cultic use and on the feasts of the gods. The crown expresses reverence; Empedocles takes it as a mark of veneration when crowned.

2. *Oracles.* Crowns evoke true dreams. The person who delivers the oracle wears a crown. When Creon comes back crowned after consulting the oracle he is hailed as a messenger of joy. Roman frescoes depict crowned prophetesses.

3. *Processions and Feasts.* Crowning takes place in relation to prayer-processions. On the New Year feast at Rome houses are adorned with crowns or wreaths. Animals are also crowned or garlanded at various feasts.

4. *A Sign of Salvation and Protection.* Various examples show that crowns are viewed as signs of protection. Thus Tiberius wears a laurel wreath during thunderstorms. Wreaths are put at the entrances to houses. Crowns also serve as a means of power and protection in the invocation of gods or demons in magic.

5. *The Mysteries.* Mystagogues bear myrtle branches in the Eleusinian mysteries, and neophytes in the Isis mysteries. A crown is handed to the mystagogue in the dedication ceremonies of Mithras.

6. *Political Life.* Cultic and political life are closely related, hence it is natural that those who hold national office should be crowned. When politicians give orations in Athens they wear wreaths as a sign of immunity. The Roman emperor, his family, the priests, and state officials all wear crowns in processions.

7. *The Games.* Held in honor of the gods, sporting festivals culminate when the victors, who struggle hard to win, are crowned with wreaths of laurel, olive, or ivy. The herald calls their names, and the names of their fathers and towns, and then hands over the wreaths. The ceremony ends in their homes, which also bear wreaths. In the final rites they offer their wreaths to the deity.

8. *The Army.* The Spartans put on crowns before doing battle, perhaps in connection with sacrifice and as a sign of protection. In the Roman army the general wears a crown to purify the troops before battle. The goddess of victory is depicted with a crown, and there are crowns for the victors, whether of grass, oak leaves, or laurel. An ancient Roman custom is to offer prisoners for sale with crowns on; this possibly derives from a Germanic practice of sacrificing prisoners.

#### 9. *Private Life.*

a. *A Sign of Joy and Respect.* Various examples illustrate the use of the crown or wreath as a mark of joy or respect.

b. *Weddings.* It is natural that there should be crownings at weddings. Thus we have depictions of brides with crowns, and the guests at the wedding feast also wear crowns.

c. *Symposia.* Wreaths adorn the participants at banquets and the ensuing symposia, which are held in honor of various gods. The wreaths express festal joy but also serve to cool the head during drinking. Wreaths are also placed on the bowls and vessels and on the walls of the rooms where the feasts are held.

10. *The Cult of the Dead.* A common custom is to put wreaths on the dead, on the bier, and on the grave. Permanent wreaths are carved on gravestones and funds are set up for regular adornment with wreaths. The wreaths honor the dead but also protect them against demons. Plato hands down an idea that in Hades there will be a symposium for the righteous at which they will be adorned with crowns. The mysteries

promise initiates that in the hereafter they will be adorned with crowns and will enjoy the company of the blessed.

### B. The OT.

1. *Occurrence.* In the LXX *stéphanos* and *stephanóō* are used for the Hebrew verb 'tr, which has the basic sense "to surround," and its derivative (cf. Ps. 5:12; 1 Sam. 23:26). The use, however, is slight compared to what we find outside the OT, for Israel stands under the prohibition of images and therefore of their emblems as well. The silence of the OT confirms the cultic-magical origin of the use of crowns and is a mark of Israel's distinctiveness.

2. *Use.* In 2 Sam. 12:30 David takes the golden *stéphanos* from the king of Rabbah and puts it on his own head. Esth. 8:15 refers to the crown and mantle that are given to Mordecai. God gives the king a crown in Ps. 21:3 but threatens the proud crown of Ephraim in Is. 23:1, 3. God's servant receives a royal crown in Is. 22:18, 21, and Zech. 6:11 directs that a crown be prepared for Joshua. Various references to crowns may be found in the apocryphal books (cf. 1 Macc. 10:20; 13:37; Sir. 40:4; 45:12). For a reference to the wedding crown, see Cant. 3:11.

3. *Figurative Use.* God crowns the year with goodness in Ps. 65:11, crowns man with glory and honor in Ps. 8:5, and crowns with protective care in Ps. 103:4. He is himself his people's crown in Is. 28:5, and Israel is his crown in Is. 62:3. The parallelism of Job 19:9 equates crown and glory (cf. Lam. 5:16; Ezek. 21:26-27). A virtuous woman is her husband's crown in Prov. 12:4, gray hair is a crown in 16:31, and grandchildren are a crown in 17:6. Children bear discipline as a crown in 1:9, and wisdom delivers a crown of glory in 4:9. In Wis. 5:16 the righteous receive from God the royal crown of glory and diadem of beauty.

### C. Judaism.

1. *Use of the Crown.* Josephus mentions the victor's crown, and Herod at his death is adorned with a diadem and golden crown. In the Year of Jubilee slaves in Israel are said to wear crowns on their heads as a mark of joy.

2. *Figurative Use.* The fear of God hands a crown to the Maccabean martyrs, and God is said to give the crown of righteousness to those who act justly and hate evil. The crown of glory is a halo around the head. When Levi is clothed as high priest, a crown is set on his head along with the diadem of priesthood.

3. *Apocalyptic.* In the Ascension of Isaiah the righteous receive crowns with the appearance of the Messiah (9:9ff.). Crowns are reserved for believers (9:24ff.). Qumran also expects the sons of truth to be led to crowns of glory and robes of splendor. In the rabbis, too, crowns, usually connected with light or glory, serve as eschatological rewards or honors for the righteous.

4. *Rabbinic Theology.* Rabbinic theology speaks of the three crowns of the law, the priesthood, and the monarchy. The first may be won by all who study the law. One saying rates the crown of a good name above all three. A crown of glory awaits the righteous who endure.

5. *Philo.* Philo is critical of the games but applies the metaphor of competitors to those who seek and achieve knowledge and are therefore crowned. The victor's crown is the vision of God as insight into the cosmic order. It comes with the victory of the mind over sensual desires.

### D. The NT.

1. *The Figurative Use in Paul.* Like Philo, Paul adopts the metaphor of the games (1 Cor. 9:24ff.; Gal. 2:2; 5:7; Phil. 2:16; 3:12ff.). God grants an imperishable crown

as an eschatological gift to those who train hard and are thus victorious. In 2 Tim. 4:8 the reference is to Paul's own life. As he finishes the course, the Lord, the righteous Judge, will finally give him the crown of righteousness that is laid up for him. All who base their lives on the Lord's appearing will similarly receive crowns. Like athletes, they must follow the rules (2:5), conforming their lives to that of Christ (v. 8). In another sense, the church is Paul's crown with which he comes before the Lord (Phil. 4:1; 1 Th. 2:19-20). All believers are saved by Christ, but their work is assessed and judged. Enduring work comes to expression in the church, which is thus Paul's crown and joy and hope and glory. With this crown, he receives praise and glory from God, and it is thus a crown of rejoicing.

2. *The Crown of Victory and Life.* In Rev. 2:10 the suffering church of Smyrna has the promise of a crown of life (cf. Jms. 1:12; 2 Tim. 4:8). As the crown of victory, this crown has life as its content. It is close to, and perhaps made from, the tree of life in Rev. 2:7. Christ gives it to those who love him and are faithful to him (cf. 3:11). In 1 Pet. 5:4 the crown is an imperishable crown of life and light represented as a halo; the author promises it to pastors who serve in exemplary fashion.

3. *The Crown a Symbol of Divine Honor.* In Rev. 4:4ff. the elders bear golden crowns which they cast down before God's throne. In 12:1 the woman bears a crown of 12 stars; the dragon with seven diadems seeks to destroy her. The locusts of 9:7 carry what look like crowns, and the beast of 13:1 bears ten diadems as a sign of his power. But the Son of Man wears a golden crown in 14:14 and many diadems in 19:12; he is King of kings and Lord of lords (19:16).

4. *The Crown of Thorns.* The diadems of Rev. 19:12 are the counterpart of the crown of thorns in Mk. 15:17; Mt. 27:29; Jn. 19:2, 5. This crown, made of a prickly weed, is a mocking imitation of the crown worn by Roman vassals and is designed to throw scorn on Jesus as well as to cause pain by scratching. It bears no relation to any specific Roman festival but is connected with the condemnation of Jesus for his messianic claim. For John the one who is crowned with thorns in apparent defeat is the true victor (16:33; 19:30; 20:28). As Heb. 2:9 puts it, he is now crowned with glory and honor because of the suffering of death.

### E. The Early Church.

1. *The Martyr's Crown.* The martyr especially bears the crown of victory in the early church (cf. Mart. Pol. 17.1). The word *coronari* can even mean "to become a martyr." As Hermas *Similitudes* 8.3.6 says, those who fought with the devil and defeated him are crowned, having suffered for God's law.

2. *The Crown in Gnosticism.* In Gnostic symbolism, Jesus crowns disciples in the threefold baptism. The Lord is called a crown, and there is reference also to the crown of truth; the two concepts are plainly related. Sacrificial crowning is spiritualized; the crown of sacrifice plucked from the tree of life is worn at the sacrificial banquet.

3. *Early Christian Art.* In early Christian art two women crown the apostles Peter and Paul, Christ hands Vitalis a golden crown, the martyrs carry crowns in their hands and offer them to Christ, and Christ wears a halo, or a halo with a cross.

4. *The Crown of Thorns in Early Christian Art.* Art depicts the crowning of Jesus by a soldier, but the crown is the imperial laurel wreath and symbolizes his triumph. The theme of the passion as a victory is a common one. The crucified Lord is the glorified Lord who is the believer's crown. Crowns mark the building from which he comes bearing his cross.

5. *The Wedding Crown.* The wedding crown comes into the church after Constantine and is taken as a sign of victory over lusts.

6. *Rejection of the Non-Christian Use of Crowns.* Tertullian especially contests the use of crowns in his work *De corona*. In his view it is unnatural to wear flowers on the head. The custom is pagan and has no warrant in the Bible. Only God may crown us, the crown being an eschatological gift to believers. Cyprian takes a similar view, and Clement of Alexandria, while comparing the Christian life to a contest, argues against the use of crowns from reason and the repudiation of idolatry.

7. *Later Use of Crowns.* Constantine helps to make the crown more important by combining the cross, the monogram of Christ, and the disc. Crosses with crowns around them are set on imperial vessels. We find depictions of a crowned Lamb, a cross of glory, and Christ receiving crowns. [W. GRUNDMANN, VII, 615-36]

**stékō** [to stand (firm)], **hístēmi** [to stand]

**stékō.** This verb is a Hellenistic construct from the perfect of *hístēmi* and forms a substitute for it. It is rare in the LXX but occurs for "to stand still" in Ex. 14:13 and "to stand" in Judg. 16:26 and 1 Kgs. 8:11. In the NT we find it in Mk. 3:31 (Jesus' relatives standing outside), Jn. 1:26 (John's witness to one standing among them), Rev. 12:4 (the dragon standing before the woman), and Mk. 11:25 (standing before God in prayer). But the main use is in Paul, mostly in the imperative. Believers are to stand firm in 1 Cor. 16:13; they do so in faith on the basis of God's promises. Standing in faith is standing in the Lord (Phil. 4:1), for faith looks to the Lord, and he enables it to stand. If believers stand fast, this brings comfort to the apostle (1 Th. 3:7-8). The conditional clause here carries a concealed exhortation. Standing in the Lord gives sustaining power and creates fellowship, i.e., standing in one spirit (Phil. 1:27). Since the Lord grants freedom from sin and legalism, those who trust in him must stand fast in their freedom (Gal. 5:1). 2 Th. 2:15 links these various ideas with its summons to stand firm and hold fast to the traditions that Paul has taught. Finally, of course, believers stand or fall to their own master, i.e., to Christ (Rom. 14:4). For Paul *stékō* suggests that in faith we achieve a standing that is grounded in God, not in the world, and that confers fellowship and freedom. Outside the NT the term does not occur in the apostolic fathers but we find it in apocryphal Acts.

### *hístēmi.*

#### A. Greek and Hellenistic Usage.

1. In its use for "to stand" this verb forms the opposite of sitting, reclining, or falling, also of moving.

2. The present *hístēmi* means "to stop," "to set up," "to appoint or institute," "to stir up or lift up," and "to place on a scale," "to weigh."

3. The middle means "to stand still," "to remain standing," "to come before," "to stand up," "to arise," and "to begin."

4. The perfect and pluperfect forms mean "to stand" and "to be."

5. The late future and aorist passive share the general meaning.

#### B. Theological Aspects in the OT.

1. *Usage.* The LXX usage corresponds to the Greek. *hístēmi* transitive means "to stop," "to appoint," or "to weigh" (Gen. 43:9; 1 Sam. 10:19; 1 Kgs. 21:39). *hístamai*

intransitive means "to stand still or erect," "to get up," "to endure" (Gen. 29:35; 1 Sam. 13:34). The perfect and pluperfect mean "to stand" (Gen. 24:13). The passive occurs in, e.g., Job 18:15.

2. With reference to the covenant or word or command of God, the term carries the sense that God has ordained it or established it or given it validity. God establishes the covenant with Noah for all generations (Gen. 9:11-12). He makes a similar covenant with Abraham (17:19) and reminds Moses of this covenant (Ex. 6:4), on which the covenant with Israel rests (Lev. 26:9). The people respond by establishing the covenant themselves as they let it shape their lives (2 Kgs. 23:3). The fact that God confirms the covenant by an oath indicates his self-commitment to it (Gen. 26:3; Jer. 11:5). The words of the covenant are thus inviolable (Dt. 28:69). God will establish his word (1 Kgs. 2:4). This is the psalmist's prayer (Ps. 119:38). God's people establish God's word and statutes by keeping them (2 Kgs. 23:24). God's work, whether in creation or covenant, is grounded in his counsel, which always stands (Is. 46:10), and in fulfillment of which God does not stand still.

3.a. The covenant is the place where God is with his people (cf. Ex. 17:6; 24:10; Ezek. 3:23; Ps. 82:1).

b. Believers also stand before God in the covenant (Gen. 18:22; Dt. 5:5; 1 Kgs. 19:11; Job 37:14). All worship is a coming before God (1 Chr. 23:30; 2 Chr. 29:11). Those who do evil cannot rightly come before God (Jer. 7:10) but sinners may be set before God for judgment (Num. 5:16).

c. The whole congregation comes before God in the sanctuary, and the heavenly hosts stand before him (2 Chr. 18:18).

4. God gives people their standing in deliverance and freedom (2 Sam. 22:34; Pss. 16:12; 30:7). Their wisdom remains (Eccl. 2:9).

### C. Judaism.

1. OT concepts continue, e.g., in Sir. 44:20-21. The question of abiding values may be seen in the admonitions of Sir. 37:13; 40:12.

2.a. Taking up the question of what abides, Philo perceives the relativity of movement and standing still; thus the senses deceive us when it seems that the sun or moon stands still, and people may be shaken in convictions in which they think they are stable.

b. God alone stands, and God establishes goodness and gives standing to the righteous.

3. Qumran deals with the same question and argues that those who measure up to God's demands will stand forever, and those who cling to God will stand firm against the scorn of enemies. Yet this is possible only as God's Spirit grants it. Standing takes place as God raises and sets up. The place of standing is before God as God grants mercy and forgives sins. The covenant makes possible a standing that is already present in this life but endures to eternity. The righteous overcome slipping and falling, receive an eternal standing, and may also win standing for others by helping them when they stumble. Standing is by entry into the community in which the covenant with Israel is renewed. Whereas Philo seeks standing through knowledge, Qumran receives it as a gift of grace that rests on the abiding counsel of God.

### D. The NT.

#### 1. General Usage.

1. Statistically there are 152 instances of *hístēmi* (with *hístánō*), of which 26 are in Luke, 35 in Acts, 16 in Paul, 21 in Matthew, 9 in Mark, 18 in John, and 21 in Revelation. In the general sense of "to set up" or "cause to come," we find *hístēmi*

with persons (Mt. 4:5; Acts 5:27; Jn. 8:3; Acts 6:13; Mk. 9:36) and also with objects (Rom. 3:31; Mt. 26:15; Acts 7:60, where the idea might be that of weighing, but more likely is that of charging or holding against).

2. In the general sense of "to stand," "to stand still," or "to approach," we find *hĭstamai* with persons (Mt. 20:32; Lk. 6:17; 17:12; 7:38; Acts 10:30; 26:16; Rev. 11:11; 18:17; Jms. 3:2) and also with objects (Lk. 8:44; Acts 8:38).

3. For "stand" we find *hĕstĕka*, *hĕstĕkein* in Jn. 7:37; Lk. 23:10; Mt. 27:47; Acts 5:25. The place of standing may be expressed adverbially (Mt. 12:46-47; Lk. 13:25; 18:13; Rev. 18:10) or prepositionally (Lk. 1:11; Mt. 20:3; Rev. 7:9; Acts 5:23; 7:33; Mt. 13:2; Lk. 5:1; Jn. 20:11).

4. *Passive Forms.* The star is halted in Mt. 2:9, Jesus is set before the governor in Mt. 27:11 (cf. Mk. 13:9), the two on the way to Emmaus stand still (Lk. 24:17), the Pharisee stands self-confidently (Lk. 18:11), and words are confirmed (Mt. 18:17).

## II. Theological Aspects of NT Usage.

1. To be able to place someone or something expresses power. God presents his people without blemish (Jude 24). He fixes the time of judgment (Acts 17:31). He has appointed Christ as Judge (Acts 17:31). He places in judgment (Mt. 25:33). He can also cause to stand (Rom. 14:4). Even though people fall, or others judge them, their master can make them stand. They should strive to do so (Lk. 21:36). Standing is oriented to God's act in Christ. Jesus is set on a pinnacle of the temple but he withstands temptation (Mt. 4:5, 11). The church has the authority to put forward an apostolic candidate (Acts 1:23) and to appoint the Seven (6:6)!

2. Paul speaks of the establishing of the law (Rom. 3:31). Seeking faith, the gospel validates the law in its function of convicting of sin and hence of opening the door to forgiveness. As regards the sacrificial cultus, the coming of Jesus invalidates the former covenant but brings into force the new covenant (Heb. 10:9) whereby we may live before God on the ground of Christ's sacrifice.

3. Jesus comes before his disciples as the risen Lord (Jn. 20:19). He stands at the door and waits for it to be opened (Rev. 3:20). Stephen sees him standing at God's right hand (Acts 7:55). This might simply denote his being there, but it might also denote either standing in reverence before the Father, standing to intercede for Stephen, standing to judge his opponents, or standing to welcome Stephen. In the light of 6:15 the last suggestion commends itself.

4. In 2 Tim. 2:19 the divine foundation, on which the church rests, stands firm. In contrast a divided city, house, or kingdom cannot last (Mt. 12:25-26). The church is the pillar and ground of truth (1 Tim. 3:15). Gentile Christians stand fast only through faith (Rom. 11:20). In matters of marriage the main thing is to be firmly established in the heart (1 Cor. 7:36ff.), which is possible through standing in faith; then all decisions are free and secure. Standing firm in faith results in joy (2 Cor. 1:24). It is a standing in the gospel (1 Cor. 15:1). Christ has given us access to the grace in which we stand (Rom. 5:2). We are to stand fast in it (1 Pet. 5:12). We must be on guard against falling (1 Cor. 10:12). Prayer helps us to stand (Col. 4:12). So does all of God's armor (Eph. 6:11). When we withstand, we may stand in the evil day (v. 13). In Acts 26 Paul stands on trial for the hope of the resurrection (v. 6). He once withstood the fulfilment of this hope (v. 9), but Christ appeared and caused him to stand on his feet (v. 16). He thus stands there as a witness to God's fulfilment in Christ of all that the prophets and Moses said would come to pass (v. 22).

[W. GRUNDMANN, VII, 636-53]

*stērizō* [to support, establish], *epistērizō* [to support, rest on],  
*stērigmós* [steadfastness], *astēriktos* [unstable, weak]

#### A. The Group in Greek.

1. The main sense of the verb *stērizō* is "to support." In figurative use it means "to confirm," politically "to pacify," linguistically "to speak out loud," cosmologically "to fix or secure," anatomically "to gain hold" (an illness), and medically "to strengthen" (of medicines).

2. *epistērizō* means "to support" and in the middle "to rest on."

3. *stērigmós* means "steadfastness," "firmness," "standing still," "sustaining."

4. *astēriktos* means "unsupported," "weak," but also "agile," "lively," "tossing" (a ship).

#### B. The Group in the OT.

1. *stērizō* finds varied use in the LXX for "to support," "to fix the eyes on," "to plan," and "to strengthen." *epistērizō* means "to rest on," "to be grounded in," or "to be directed to." *stērigmós* does not occur.

2. There is no set Hebrew original for the group, but *smk* is a common equivalent.

**C. Judaism.** The Hebrew term becomes a technical one for ordination in later Judaism, and at Qumran it plays a role of some importance for confirming or inward strengthening, especially by God's power.

#### D. The Group in the NT.

1. *stērizō* means "to fix," "to establish" in Lk. 16:26, and in Lk. 9:51 it denotes the steadfast resolve of Jesus as he sets his face toward Jerusalem. The transferred use is common (cf. Rom. 16:25; 1 Th. 3:13; Lk. 22:32; Rom. 1:11). The strengthening is by God, the Lord, the truth, or others. It may be accomplished, besought, or commanded. It presupposes an assault that threatens faith or zeal. Its aim is impregnability of faith in spite of afflictions. God strengthens the Thessalonians so that they may be blameless at the parousia (1 Th. 3:13). Moral confirmation is the point in 2 Th. 3:3, and preservation from spiritual death in Rev. 3:2. The imparting of a spiritual gift is the means in Rom. 1:11.

2. The compound *epistērizō* in Acts 14:22 and 15:32, 41 adds nothing new.

3. *stērigmós* occurs only in 2 Pet. 3:17, where it denotes perseverance or steadfastness in the truth or in sound teaching (cf. 1:12).

4. *astēriktos* in 2 Pet. 2:14; 3:16 means "unstable." False teachers entice unstable souls, and those who are unstable in their views twist the difficult passages in Paul's epistles.

**E. The Apostolic Fathers.** The word *stērizō* occurs in these works for the establishing of heaven (1 Clem. 33.3), the confirming of what is falling (2 Clem. 2.6), and the strengthening of Christians (1 Clem. 13.3). The Lord's commandment (1 Clem. 13.3) and the Spirit of Christ (Ignatius *Philadelphians*, Preface) are the means of strengthening, as is God's almighty will (1 Clem. 8.5). Obedience is the effect (1 Clem. 13.3). [G. HARDER, VII, 653-57]

<i>stigma</i> [mark, brand]
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From *stízō*, "to prick," *stigma* means "prick," "point," "mark."

#### A. The Graeco-Roman World.

1. Owners' marks are branded on cattle. *stigmata* are usually letters burned on the right thigh.

2. People who are branded, e.g., criminals, prisoners of war, slaves, or deserters, are usually regarded as dishonored and are a butt of scorn in comedy. Caligula even has some citizens branded and sent to prison camps. Various devices are tried to remove the brands but without much success. Tattooed signs are placed on army recruits, usually on the hand.

#### B. The Near East.

1. Cattle are branded in Babylon as a mark of ownership, and rebellious concubines or sons may also be marked as slaves in Babylon.

2. A mark may also denote membership in a tribe or allegiance to a cultic deity. The signs are placed on the knee, wrist, or neck and take various forms. Those bearing the marks of a god are dedicated to service but can also claim protection.

#### C. The OT.

1. The marking of slaves occurs in Ex. 21:6 with the voluntary acceptance of service.

2. Sacral marking occurs in Is. 44:5. In 49:16 God has a model of the city graven on his hands. The feasts serve as signs and marks (Ex. 13:9ff.). The headplate of the high priest represents a kind of mark (cf. Ex. 28:36), but Lev. 19:28 forbids the marking of the flesh (disobeyed at times; cf. Jer. 16:6).

3. The mark of Cain seems to be a tattooed sign. It does not brand Cain as a murderer but sets him under divine protection (cf. the mark of Ezek. 9:4).

#### D. Later Judaism.

1. Ps. Sol. 2:6 refers to Pompey's branding of Jewish prisoners. Slaves still bear marks but also carry labels.

2. In 3 Macc. 2:29-30 Ptolemy IV Philopator tries to force pagan brands on Alexandrian Jews. Philo complains that some apostate Jews accept brands; he views the mark of Cain as a symbol of the lasting evil of folly. The rabbis reject tattooing (in contrast to signs that can be erased); they relate it to idolatry. Circumcision is the mark of the covenant people as distinct from pagan *stigmata*.

3. Later Judaism often refers to Ezek. 9:4. Unlike the mark of destruction, it is a sign of protection in affliction, especially that of the end-time. The signs of the cross on some tombs of the NT period probably reflect the influence of Ezek. 9:4. The rabbis do not construe the mark of Cain as a tattooed sign.

E. The NT. In the NT *stigma* occurs only in Gal. 6:17. Paul perhaps views the marks of Jesus here as protective—a new eschatological sign, which denotes the freedom of grace, as compared to circumcision, which denotes bondage under the law. The marks can hardly be tattooed signs but are almost certainly the scars he has acquired in Christian service (cf. 2 Cor. 4:10; Col. 1:24; Phil. 3:21). These are palpable proof that he suffers with the Lord (Rom. 8:17). Rev. 7:2-3 offers an eschatological exposition of Ezek. 9:4. In 3:12; 14:1; 22:4 the name of God or Christ is the protective sign, but this is not humanly inscribed (unlike the mark of the beast, 13:16-17), for it comes from heaven.



### F. Church History.

1. Gnosticism refers to the saving name of the Redeemer as a sign. Normally the use is figurative but some groups seal initiates with a hot iron on the lobe of the right ear—the baptism with fire.

2. The fathers often refer to the marks of slaves to bring out the meaning of Christian appropriation to the Lord in baptism.

3. Later some Christians have the cross or Christ's name tattooed on their wrists or arms, and we also read of the letters IHS being incised on the breast.

4. From the Middle Ages on, various people distinguished for piety and weakened by sickness or abstinence (cf. St. Francis of Assisi) have visibly borne the marks of the nails or spear or the marks of the crown of thorns, the scourging, and the cross-bearing. [O. BETZ, VII, 657-64]

### *stílbō* [to shine, glisten]

1. *The Greek Sphere.* The original use of *stílbō* in Homer has to do with the "shining" or "gleaming" of oil. It then relates generally to the glitter of gold, the shining of light or water, or the shining of human beauty.

2. *OT Use.* In the OT the LXX uses the term for the gleaming reflections of various metals (cf. Dan. 10:6; Ezek. 21:15, 20). A common use is for the lightning of the forked sword (Ezek. 21:33). A transferred use occurs in Ps. 7:12.

3. *The NT.* The only NT use is in Mk. 9:3 for the "glistening" of the clothes of Jesus at the transfiguration. The addition "intensely white" clarifies the term (cf. Mt. 17:2). White is the color of light, life, heaven, priesthood, and victory.

4. *The Apostolic Fathers.* Hermas *Similitudes* 9.2.2 uses the word to express supernatural radiance. [G. FITZER, VII, 665-66]

### *stoichéō* [to be in a series, be in step with], *systoichéō* [to be in a series, correspond], *stoicheion* [elements, elemental substances]

#### *stoichéō.*

1. *Outside the NT.* This verb means "to belong to a series," "to be in rank," or, transferred, "to be in agreement," "to come to an agreement," "to remain in agreement."

2. *The NT.* In the NT the word is often taken to have the sense "to walk" (perhaps on the basis of "to be in step with"), but in all the instances it can have the usual sense. Thus in Acts 21:24 the point is to be in the ranks of those who keep the law, in Phil. 3:16 Paul wants his readers to remain in the same thing, in Gal. 6:16 agreement with the rule is at issue, in Rom. 4:12 keeping step is in view, and in Gal. 5:25 the Christian life is one of harmony with the Spirit.

3. *The Early Church.* The saying in Mart. Pol. 22.1 stresses the importance of harmony with the word of Christ, and Clement of Alexandria *Stromateis* 3.66.1 echoes Gal. 6:16.

*systoichéō.* Giving emphasis to the simple form, this compound means "to be in a series with," "to be in the same ranks." Gal. 4:25 presupposes two antithetical series of concepts: two women, two covenants, Mt. Sinai, and the two Jerusalems. Having equated Hagar with Mt. Sinai, Paul then says that she is in the same series with (i. e., corresponds to) the earthly Jerusalem.

*stoicheion.***A. Outside the NT.**

1. A first meaning of *stoicheion* is the "length of a shadow" in calculating time.
2. Another use is for a syllable, i.e., a sound as part of a word, then a basic word. Vowels have special importance, and letters understood as sounds play a special role in some circles.
3. Cosmologically the *stoicheia* are the four elements, Plato's original constituents of the world, the four elements of Stoicism in distinction from the eternal and imperishable *archai*, the elements which form a basis of brotherhood in Alexandrian Judaism. The use of religious terms tends to divinize the elements, so that in early Christian works (cf. Aristides or Clement of Alexandria) their autonomy is resisted and stress is laid on their creation and their subservience to the *lógos*.
4. Other uses of the word are for the notes of music, for the number one in mathematics, for what is primary, e.g., in education, for first principles, e.g., in geometry or logic, and for the factors which are basic phenomena in dreams.
5. In philosophy, Gnostic speculation, and astrology the stars take on importance as *stoicheia*, whether as visible gods, as creatures that influence earthly events, as features on the heavenly journey, or as bodies that declare the will of the gods.
6. The use of *stoicheion* alongside *daimōn* and *pneuma* shows that the idea of "stellar spirits" is present.

**B. The NT.**

1. In Gal. 4:3; Col. 2:8, 20 we find the phrase *stoicheia tou kosmou* (and cf. Gal. 4:9). Outside the NT the term would denote the four elements or the basic materials of the world of which the whole cosmos, and humanity within it, is composed. Only the context can yield any other sense.
2. Gal. 4:3ff., however, seems to number the law among the *stoicheia*, and 4:8-9 seems to include false gods. These references rule out such senses as the cosmic elements, the stars, stellar spirits, or simply spiritual forces. Building on thoughts of his age, Paul is using the term in a new way, describing the *stoicheia* as weak and beggarly. In a transferred sense, the *stoicheia* are the things on which pre-Christian existence rests, especially in pre-Christian religion. These things are impotent; they bring bondage instead of freedom.
3. In Col. 2:6ff. the *stoicheia tou kosmou* are parallel to the *paradosis ton anthrōpōn* (v. 8). Religious ordinances (2:20) are inadequate as a basis of human existence. It is a delusion for Christians to think that such things can sustain them. By dying and rising again with Christ they are freed from this delusion and the bondage it entails.
4. In 2 Pet. 3:10, 12 the reference has to be to the elements (or just possibly the stars). The use of terms and the idea of a final conflagration strongly support "elements" as the true rendering. As v. 12 points out, both the higher and lower elements will be destroyed, including the earth and all its works.
5. The meaning in Heb. 5:12 is obviously "rudiments" or "first principles," with a slightly derogatory nuance in context. [G. DELLING, VII, 666-87]

<i>stolē</i> [robe]
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1. *The Greek World.* This word first means "equipping," then "fitting out," and then specifically "dress," either male or female. The *stolē* becomes the long and

flowing upper garment, and sometimes the special robe of priests and hierophants. Rarely *stolē* can mean the act of dressing. Paul's concept of vesting with Christ or the new humanity probably reflects the religious use of robes and religious ceremonies of robing.

2. *The LXX.* *stolē* occurs 98 times in the LXX, mostly for "clothing." All kinds of clothing may be denoted, especially the upper garment, but clothing can also have a particular significance (cf. Gen. 41:14, 42). Donning royal garments symbolizes kingship (2 Chr. 18:9). Clothing, then, shows what a person or a person's position is. Wisdom offers a robe of glory (Sir. 6:29, 31) that expresses the heavenly life. God will finally clothe the elect with good things (En. 62:15-16). The priestly robe is a holy one (Ex. 28:2) which goes along with the priesthood (40:13; Num. 20:26). Sprinkling with the blood of the altar sanctifies the priests and their robes (Ex. 29:21). Here again the idea is present that clothing expresses a given status.

3. *The NT.* In the NT *stolē* denotes only the upper garment. The robe that the father puts on the returning prodigal marks his restored status as one who was dead and is alive again (Lk. 15:22). Jesus in Mk. 12:38 warns against scribes who go about in long, flowing robes, thus claiming special status and expecting special honor. The white robe of Mk. 16:5 denotes the heavenly being of the messenger and the eschatological revelation contained in the message. The robes of Rev. 6:11 and 7:9 also have an eschatological color. The washing has a passive sense. The wearers have not washed them themselves by martyrdom but they have been washed by Christ (cf. the receiving of the robe of glory in 3:4-5). Entry into the new aeon is a robing with new garments (cf. also 1 Cor. 15:53-54; 2 Cor. 5:3). The garment expresses being, and investing with it expresses the gift of new being. [U. WILCKENS, VII, 687-91]

### *stóma* [mouth]

**A. Secular Greek.** This word has such varied meanings as the human mouth or face, the animal maw or jaws, the speaker, the speech or word, the opening, entry, or front.

**B. Data from Religious History.** In Egypt and the Near East the mouth of deity emits the word or breath of life. Phrases like "the word of thy mouth" or "as goes forth from thy mouth" are common. The divine word effects what it says. The gods come forth from the mouth of the primal god, either by utterance or by generation in which the mouth is the organ. The idea of the efficacious word of deity may be extended to the human mouth in expression of the intent of the heart. The mouth of demons goes forth from those who are demonized, and wicked mouths bring harm to people. Charms from the mouth, however, can also pacify the angry person. Cleansing the mouths of newly dedicated idols or of priests and penitents bears witness to the power of the mouth. The mouth of the priest, when used by the deity, has the same force as that of the deity, which it now becomes.

### **C. The OT.**

1. The Hebrew term has much the same sense as *stóma* but is used more clearly and consistently for "word," "command," etc. Various expressions may be noted, e.g., "with one voice" or a "loud voice." Several descriptions also occur, e.g., flattering in Prov. 26:28. Figurative use may be discerned in Ps. 22:21 and Job 36:16,

and also when God says he will take from Bel's mouth what he has swallowed in Jer. 51:44. The simple meaning "entry" occurs in Gen. 4:11.

2. When the reference is to God's mouth, the mouth as the organ of speech is always in view except in Ps. 18:8 and Job 37:2. Poetic style and parallelism determine this use at times, but elsewhere the purpose is perhaps to avoid direct reference to God. Only in Ps. 33:6 does the creative word proceed from God's mouth. Miracles and judgments are uttered in Ps. 105:5 (cf. 1 Chr. 16:12).

3. A common use is for a word or command of God which may be transgressed or resisted (cf. Num. 14:41; 20:24). Fulfilment as well as word is denoted in Is. 11:4.

4. God may also use the human mouth as his own, especially in the case of the prophets (Jer. 15:19). He cleanses or sanctifies the mouth thus used (Is. 6:7; Jer. 1:9). His word is in this mouth and goes forth from it (1 Kgs. 17:24). It is also in the mouth of succeeding generations (Is. 59:21). The law from the priest's mouth is God's word (Mal. 2:7). Even Necho's mouth may be God's (2 Chr. 35:22).

5. Through the mouth the relation to God is effected and proved (Dt. 32:1). The righteous pray that God's word should not depart from their mouth (Ps. 119:43). God's praise is in the mouth of his people (Ps. 8:2). The mouth should speak as the heart thinks (Is. 29:13). The wicked set their mouths against heaven (Ps. 73:9), but the devout seek the ritual cleanness of their mouths (Ezek. 4:14), and ask God to keep guard over them (Ps. 141:3).

#### D. Judaism.

1. *The LXX.* The literal *stóma* occurs in the LXX for the Hebrew term, but we also find *rhéma* when the sense is word or command.

2. *The Targums.* The Targums disregard the different meanings of the Hebrew and always take it in the sense of saying or word.

3. *Rabbinic Texts.* The rabbis see no need to interpret the expression "mouth of God." A negative significance attaches to the mouths of idols.

4. *Philo.* For Philo the mouth of God is a symbol of his word.

5. *Qumran.* The Qumran literature follows OT usage.

E. *The NT.* The term *stóma* is none too common in the NT. It denotes the human mouth or animal maw, the give-and-take of dialogue (2 Jn. 12), the mouth as the organ of speech, and in a transferred sense word or speech.

1. Jesus adopts the OT reference to God's mouth in quoting Dt. 8:3. In the Hebrew the point is that the word from God's mouth grants manna, but in the LXX, which uses *rhéma*, the stress is on the word that confers eternal life.

2. The only mention of the mouth of Jesus in the ordinary sense is in Jn. 19:29. The phrase of Luke in 4:22; 11:54; 22:71 evokes the idea of the majesty of his mouth and of the truth of what it utters (cf. Mt. 5:2). 1 Pet. 2:22 refers Is. 59:3 to Jesus' mouth, and Mt. 13:34-35 refers Ps. 78:2 to it. In Acts 22:14 Paul receives from the mouth of the Just One his election as an apostle. This is the mouth of the risen Lord (cf. Rev. 1:16; 2:16; 19:15, 21). The sword that goes forth from his mouth reminds us of Is. 11:4 (cf. 2 Th. 2:8; Rev. 3:16). Judgment also proceeds from the mouths of the witnesses in Rev. 11:5 and the jaws of the horses in 9:17ff. The dragon sends out water from the mouth to drown the woman (12:15), the beast has a mouth that utters blasphemy (13:5), and foul spirits like frogs hop out of the mouths of the dragon, the beasts, and the false prophets (16:13).

3. God, or the Holy Spirit, speaks through the mouths of the prophets in Lk. 1:70; Acts 1:14; 4:25; the reference is to OT Scripture. God also speaks through the mouths

of NT prophets (Rev. 10:8ff.) and apostles (Acts 15:7). The attack of enemies is directed at the apostle's mouth in Acts 23:2.

4. In the mouths of believers the confession of faith in Christ is a saving one (Rom. 10:8ff. quoting Dt. 30:14). The church is to glorify God with one mouth (Rom. 15:6). Every mouth will finally confess Christ (Phil. 2:11).

5. The mouth is to be kept pure (Eph. 4:29). It is unnatural that the same mouth should praise God and curse others (Jms. 3:10ff.). No lie is in the mouths of the perfected in heaven (Rev. 14:5). Inner purity comes to expression in what the mouth speaks (Col. 3:9ff.). Not what enters the mouth, but what issues from the heart causes defilement. The mouths of the wicked are full of curses and bitterness (Rom. 3:14). Those who honor God with their lips when their hearts are far from him are condemned (Mk. 7:6; cf. 1 Jn. 3:18). [K. WEISS, VII, 692-701]

→ *prósōpon*

*strateúomai* [to serve in the army], *strateía* [military service], *stratiá* [army], *strateúma* [army division], *stratiôtēs* [soldier], *systratiôtēs* [fellow soldier], *stratēgós* [military leader], *stratópedon* [camp], *stratologéō* [to enlist for military service]

#### A. The Group in Greek.

1. From the basic *stratós*, denoting a camp or army, the first derivative is *strateúō*, "to undertake a campaign," "to serve in the army."

2. We then find *strateía*, meaning "campaign" or "military service."

3. Also found is *stratiá* for "army" or superterrestrial "host."

4. *strateúma* is mostly used for an "army division."

5. The individual on military service is a *strateuómenos*, but *stratiôtēs* also comes into use. This word can take on adverse connotations when it comes to denote first the professional and then the mercenary, especially among those who favor a citizen army. At the same time professionals prove their worth, and the term is often used in a good sense, as is *systratiôtēs* for "comrade-in-arms."

6. The *stratēgós* is the "military leader," who may also have high political importance in antiquity. The noun *stratēgía* means "leading the army," "tactics," "the office of general," and "generalship."

7. The *stratópedon* is the site of the *stratós*, i.e., the "camp" or "campsite."

8. The term *stratologéō* means "to enlist for military service."

#### B. The Group in the OT.

1. The simple *strateúō* occurs in the OT only three times for a Hebrew term (Is. 29:7; Judg. 19:8; 2 Sam. 15:28). It is used in a transferred sense for martyrdom in 4 Macc. 9:24.

2. *stratiá* or *strateía* occurs 22 times for a Hebrew term that denotes cultic as well as military service, so that it carries some sense of the holy war in which the army represents the totality of the people as the people of the one God.

3. *stratópedon* occurs in Jer. 34:1 for military might and in 2-4 Maccabees for camp or army.

4. *stratēgós* is the most common word of the group in the LXX but often means "governor" rather than "general." The prefix *archi-* is sometimes added to yield *archistratēgos* (cf. Gen. 21:22).

5. The important noun *stratiôtēs* occurs only once in translation (2 Sam. 23:8) as a variant for the more original *traumatías*. The warrior of ancient Israel is *machētēs* or *polemistēs*, but 2–4 Maccabees use *stratiôtēs* more freely, with a reference to Jewish soldiers in 4 Macc. 3:7, 12. In general, the LXX appreciates the distinction between the group and Hebrew ideas and thus makes sparing use of it except where there is no Hebrew control (as in 2–4 Maccabees).

### C. The Group in Judaism.

1. *Josephus*. Having no objections, Josephus uses all the terms that occur in the NT.
2. *Philo*. Philo, too, uses terms from the group but avoids *stratiôtēs*, which suggests the Roman legionary. In a military sense he uses the terms more commonly in a transferred sense in theological or psychological statements (e.g., God as leader of the invincible host, the war against desires, or the host of the stars).
3. *Qumran*. How far the military organization of Qumran is determined by the Greek ethos is hard to say; one might equally think of a use or a shunning of the group in Greek translations of the Scrolls.

### D. The Group in the NT.

1. *The Apocalyptic Reference*. In the *stratopedon* of Titus at the siege of Jerusalem (Lk. 21:20) believers see a fulfilment of Jesus' prediction of wars and rumors of wars prior to the end (Mk. 13:7). They must be ready to suffer but need not participate. The demonic *strateúmata* will destroy a third of the race in Rev. 9:15, but the divine also sees the heavenly *strateuma* in 19:19 (cf. vv. 14ff.). No earthly *strateuma* need help this victorious host. What is demanded of believers, as the witnesses of Heb. 11:33ff. testify, is faith, not warlike achievement.

2. *The Ordinary Reference*. Believers come into contact with Roman soldiers, but do not see in them potential enemies at the human level. Pagan thinking clearly dominates military practice, but all people resist God and not just soldiers (Rev. 13:16-17). Indeed, Christians can learn from the brave and unconditional obedience of soldiers even though their allegiance is an evil one (Mt. 8:5ff.). At the passion soldiers carry out the execution of Jesus but a centurion also confesses him (Mk. 15:39), and if the soldiers divide the clothes and thrust in the spear, their guilt is not thereby stressed. The military watch at the tomb is ready to take a bribe in Mt. 28:12.

3. *Lucan Narrative*. Only Luke uses *stratēgós*, *stratopedon*, and *stratiá*, which in Lk. 2:13 is the superterrestrial host in a positive sense, in Acts 7:42 in a negative sense. The *strateúomenoi* who seek the Baptist's advice may be either Jewish or Roman, the *stratiôtai* of Acts 27:31-32, 42 at first favor Paul and then want to kill him, their centurion overrules Paul and then protects him, the *stratiôtai* in Acts 12:4, 6, 18; 21:32, 35 behave correctly, the military guards at the freeing of Peter seem to forfeit their lives, the chiliarch sends a considerable *strateuma* (Acts 23:23ff.) to escort Paul to Caesarea, and the devout centurion Cornelius, who plays such a pivotal role in Acts 10, has a *stratiôtēs eusebēs* in his company (v. 7). In general Luke expects soldiers to be just as open to the gospel as others, but he senses a distance between legionaries and believers and thus refrains from using the group in a transferred sense for the Christian life.

4. *Paul*. Paul takes a different course. In 1 Cor. 9:7 *strateúomai* offers a parallel to his own work; the *strateúomenos* may be mentioned with the vine-dresser or shepherd. In 2 Cor. 10:2ff. Paul does not merely walk but wars, although not in worldly fashion. He has in view a siege which aims to destroy arguments and take thoughts captive. Epaphroditus is a *systratiôtēs* in Phil. 2:25 and Archippus in Phlm. 2; the term seems

to be a somewhat more complimentary one than *synergós* but bears only a general sense. Except in 1 Cor. 9:7 the group is not really at home in the vocabulary of Paul.

5. *The Pastorals.* The transferred use of the group for Christian conduct is more common in these letters. Leaders are exhorted to *strateúesthai* in 1 Tim. 1:18-19 and 2 Tim. 2:3ff. Life, especially the Christian life, is a *strateía*, a good one controlled by faith and a good conscience in the case of believers (1 Tim. 1:18-19). Timothy is to offer an example. In 2 Tim. 2:3ff. the three comparisons recall 1 Cor. 9:7. Self-denying concentration is the theme. The *stratiôtēs* exemplifies this plainly. Figuratively, then, Christ's servants bear the same name as his executioners, but the need for "understanding" (v. 7) brings out the difference and the figurative sense is obvious.

6. *The Catholic Epistles.* In 1 Pet. 2:11 the destructive nature of warfare comes to the fore; carnal passions wage war against the soul, and if believers do not withstand them they cannot lead the Gentiles among whom they live to conversion and praise of God. Jms. 4:1 also has the destructive aspect in view, this time in relation to the *strateúesthai* of inner disagreement that leads to wars and fightings as inner tension produces outer conflict.

7. *A Comparison.* To compare the epistles with Luke's narrative is difficult, since the epistles say nothing about actual relations with soldiers. If, however, soldiers here are only the terrible people they are for many Jews, the figurative use of the group makes little sense. There is thus a certain harmony between what we find in Luke and what we find in the epistles.

E. *The Apostolic Fathers.* The group is none too common at first. *stratiá* bears a literal sense in 1 Clem. 51.5 and Ignatius *Romans* 5.1. In 1 Clem. 37.3 Christians obey the Lord as *strateuómenoi* obey the *basileús* and they obey ecclesiastical authorities as soldiers obey their officers. Ignatius *Polycarp* 6.2 echoes 2 Tim. 2:4, but avoids *stratiôtēs*. The phrase *stratiôtēs theou* occurs in Mart. Pol. 4.6 (and cf. 2).

→ *panoplía, pólemos*

[O. BAUERNFEIND, VII, 701-13]

*stréphō* [to turn], *anastéphō* [to return, overturn], *anastrophé* [way of life, conduct], *katastréphō* [to overturn, destroy], *katastrophé* [destruction], *diastrophō* [to mislead], *apostrophō* [to turn away], *epistrophō* [to convert, turn to], *epistrophé* [attention, conversion], *metastréphō* [to turn, change]

#### *stréphō.*

1. This word means "to twist, turn, bend, or steer." Education is a turning of the soul to the good, and the moral walk has inner turnings.

2. In the LXX *stréphō* occurs 37 times with a Hebrew original (cf. the changing of Saul in 1 Sam. 10:6, of cursing into blessing in Ps. 30:11, inner conversion in Lam. 1:10, conversion of the people back to God in 1 Kgs. 18:37).

3. In Josephus *Antiquities* 6.153 God does not change his mind. Philo uses *strophé* for cosmic processes and changes in human destiny.

4. In the NT *straphéis* is a formula in Luke to introduce sayings of the Lord (cf. 7:9). The word occurs in such sayings three times in Matthew (5:39; 7:6; 18:3). Acts 7:39 (cf. Num. 14:3) refers to the inner turning to Egypt and 7:42 to God's turning from Israel. In Acts 13:46 the apostles turn from Israel to the Gentiles. Water is changed into blood in Rev. 11:6 (cf. Ex. 7:17, 19).

5. There is an occasional use in the early church (cf. the changing of formless

matter in Justin *Apology* 59.1, or the change to matter in Athenagoras *Supplication* 22.6).

*anastréphō, anastrophē, katastréphō, katastrophē.*

1. In secular Greek *anastréphō* has such meanings as "to convert," "to bring or come back," "to be occupied with," "to act," "to walk."

2. There is a varied use in the LXX for "to convert," "to come home or back," and "to change."

3. In the NT the word means "to return" in Acts 5:22. It is a variant for *anatrépō* in Jn. 2:15 (overturning the tables). God will return and fulfil the promise to David in Acts 15:16. Conduct is the issue in 2 Cor. 1:12; Eph. 2:3; 4:22; 1 Pet. 1:18; 2 Pet. 2:7, 18; 1 Tim. 3:15; 1 Tim. 4:12. Fear of God shapes the Christian walk (1 Pet. 3:2). The holiness that God demands embraces the whole Christian walk (1:15), including suffering (cf. Heb. 10:33; 13:7). For an eschatological orientation cf. 2 Pet. 3:11.

4. *anastréphō* is the only common compound in the apostolic fathers. It is used both negatively and positively for conduct. Holiness and righteousness of walk are required (1 Clem. 63.3; Did. 3.9). Justin *Apology* 10.2 refers to the walk with God.

*diastrophō.*

1. This verb means "to twist," "to dislocate," "to confuse." Inner defects lead to confusion of action. Moral corruption is sometimes denoted. Human nature, which is originally good, is twisted by bad teaching, example, etc.

2. The compound occurs 36 times in the OT with no fixed original. Human nature is warped (Dt. 32:5), ways are crooked (Prov. 8:13), Moses and Aaron, and also Elijah, are accused of confusing the people (Ex. 5:4; 1 Kgs. 18:17-18), right is perverted (Mic. 3:9), and those whom God has smitten with confusion cannot make ordinances (Eccl. 7:13; Hebrew text different).

3. The OT controls NT usage. Jesus refers to a perverse as well as a faithless generation in Mt. 17:17; this judgment extends to the whole unbelieving world. Phil. 2:15 quotes the saying in Dt. 32:5 about a crooked and perverse generation. The accusation against Jesus in Lk. 23:2 is the political one that he perverts the people. Paul tells Elymas in Acts 13:10 that he perverts the right ways of God. Acts 20:30 refers to those who speak crooked things (cf. Ezek. 14:5); apostasy is at issue.

4. In the early church the verb is used as in the NT in 1 Clem. 46.3, 9; 47.5. The simile of the potter who can fix a warped vessel so long as it is not yet fired occurs in 2 Clem. 8.2. "To twist the lips (in scorn)" is a phrase in Justin *Dialogue* 101.3 (based on Ps. 22:7).

*apostréphō.*

1. *Secular Greek.* This verb means "to turn aside or away from," "to turn back," "to twist words," and, in the middle, "to reject."

2. *The OT.* The word occurs some 500 times in the OT. Most of the instances are spatial (returning, going home, also repaying). The return from exile has some theological significance, as does turning to Egypt. God can threaten to return Israel to Egypt as a penalty (Dt. 28:68). This will mean apostasy to other gods (Num. 32:15). God's turning aside and the people's falling away coincide (Dt. 31:17). The demand to turn aside from sin initiates renewal (1 Kgs. 8:35). Prayer is made to God not to turn away nor to let the people turn away, but he is also asked to turn aside from his people's sins or to turn aside other peoples. Often his wrath either turns or does not turn to people, and he turns back deeds upon themselves. The verb may also denote



inner conversion, especially in Jeremiah (cf. 30:21). In Ezek. 18:21, 24 it is used for both apostasy and conversion in close proximity.

### 3. *Philo and Josephus.*

a. Philo rejects as anthropopathic many references to God's turning, but his usage is along OT lines.

b. Josephus warns against turning providence into its opposite by sin, and he says that the Essenes reject joy as sin.

4. *The NT.* In Mt. 26:52 Jesus orders the disciple to put back the sword into its sheath. Mt. 5:42 refers to lending without return. Lk. 23:14 echoes 23:2. Acts 3:26 says that the work of the Servant is to turn people from sin. The preaching of the kingdom may be resisted, but when it is followed there is divine renewal. Rom. 11:26 quotes Is. 59:20 LXX to the same effect: the Deliverer will turn aside ungodliness from Jacob. This version seems to be a better one than the Hebrew text, which promises the Redeemer to those who turn from sin, for liberation from sin is the decisive act of eschatological salvation. Rejection of the gospel is the point in 2 Tim. 4:4 and Tit. 1:14. The writer is himself repudiated in 2 Tim. 1:15, and there is a warning against rejecting Christ in Heb. 12:25 (cf. 3:1ff.).

5. *Early Christianity.* The compound is fairly common in early writings but mostly in OT quotations. Justin *Dialogue* 133.5 gives an anthropocentric turn to the theocentric saying in Is. 5:25. Rejection of the needy is a vice in 2 Clem. 15.1; Did. 4.8.

### *epistréphō, epistrophē.*

1. *Secular Greek.* The verb has such varied meanings as "to convert," "to change," "to turn to or against," "to wander," "to walk," "to turn to a matter," "to pay regard to," "to note." The noun means "attention," "returning," "repentance," "conversion," "change of mind."

2. *The OT.* The compound verb occurs some 579 times in the LXX for various forms of turning (to, from, back, etc.), and religiously for apostasy or conversion. In Is. 6:10 the LXX introduces the idea of conversion for healing. In Jer. 2:27 an apostate people turns its back on God. It turns to the wicked acts of its fathers in 11:10. God is asked to turn again to his people in Ps. 90:13 etc., or to convert his people in Ps. 80:3 etc. National piety becomes individual piety, and this in turn makes a more general application possible (Jer. 18:8; 30:21) as a messianic work of eschatological restoration.

### 3. *Judaism.*

a. In the Apocrypha and pseudepigrapha the term is less prominent; it tends to be supplanted by *metanoēō*.

b. Philo allegorizes the turning of Lot's wife or the turning of Moses to God as turning from or to knowledge. He also equates the word with moral improvement or turning to righteousness. The turning of the spirit to itself reflects Hellenistic modes of thought.

c. Only rarely in Josephus does the compound have a religious or ethical sense.

### 4. *The NT.*

a. In Jn. 21:20 the verb implies turning aside from Jesus. Spatial movement is the point in Acts 9:40. Concern for the churches finds expression in the returning of Acts 15:36. Physical movement is described in Acts 16:18 but with the suggestion of giving attention to.

b. A transferred sense occurs in Lk. 17:4, i.e., an inner change and consequent

renewing of relationship. Falling back into the old servitude is the point in 2 Pet. 2:21 (cf. Gal. 4:9).

c. Is. 6:9-10 is quoted in Mk. 4:12; Mt. 13:15; Jn. 12:40; Acts 28:27. Matthew and Mark explain why Jesus speaks in parables, i.e., so that those who do not truly hear will not understand or turn. In Jn. 12:40 God brings about the hardening that prevents conversion, but Jesus manifests his glory by bringing salvation. In Acts 28:27 the gospel goes to the Gentiles because of the guilty obduracy of Israel.

d. Lk. 1:16-17 refers to the leading back of many in Israel to God. In Lk. 22:32 Jesus prays for Peter, so that after his fall he will turn again and strengthen the brethren. The revelation of the risen Lord brings about the change. Jms. 5:19-20 uses the verb for the restoration of erring brethren. In Acts 3:19 and 26:18ff. it is used with *metanoëō*. In the former the point may be that they should repent and turn to the fact that sin is forgiven, but in the latter turning from and turning to are at issue. Turning from idols is meant in Acts 14:15, and Paul aims at repentance and turning to God in Acts 26:20. Acts 9:35 refers to the converted of Lydda in the Plain of Sharon. To believe and to be converted go together in Acts 11:21 (cf. 15:3, 7, 19). The Thessalonians turn to God from idols in 1 Th. 1:9, and cf. 2 Cor. 3:16, where Paul construes Ex. 34:34 in terms of conversion. In 1 Pet. 2:25 the OT form of expression refers to the bringing of lost sheep to the true Shepherd, i.e., Christ.

5. *Early Christianity*. Various meanings may be found in early writings, e.g., turning aside, turning back, restoring, and converting.

*metastréphō*. This uncommon verb means "to turn," "to change." In the NT it occurs in Acts 2:20 for the turning of the sun into darkness (quoting Joel 2:31). The only other use is in Gal. 1:7, where Paul's opponents turn the gospel into its opposite.

[G. BERTRAM, VII, 714-29]

### *strouthion* [sparrow]

1. This diminutive means "sparrow." The poets do not distinguish the sparrow from other small birds, but economically the sparrow is a threat to crops and is regarded as good to eat.

2. The OT equivalent simply means "bird" with no specific reference to the sparrow.

3. Josephus *Jewish War* 5.467 refers to a pool called *Strouthion* in Jerusalem.

4. The only NT use is in Mt. 10:29ff. and Lk. 12:6-7, which argue that since God cares for a bird that fetches so little when sold, he will care much more for the disciples even though their lives might seem to be just as paltry by human estimation, and are just as exposed to mortal threat.

[O. BAUERNFEIND, VII, 730-32]

### *stýlos* [pillar]

A. **The Pillar in Antiquity.** *stýlos* means "pillar," either in a supporting function or standing free. In a transferred sense it may denote a reliable person.

B. **The OT.** The *stýlos* is primarily architectural in the LXX (cf. the tabernacle and temple). The pillar of cloud or fire denotes God's directing presence (Ex. 13:21-22), and Jeremiah as an iron pillar is to be a guiding sign (1:18). The *stýlos* is a platform

in 2 Kgs. 11:14. Cosmologically *stylos* suggests the comparison of the universe to a house (Job 9:6 etc.). Wisdom also builds a house (Prov. 9:1). Originally the seven planets are its seven pillars; created by wisdom, they control the world.

**C. Rabbinic Statements.** Among the rabbis we often find the transferred use, e.g., for Abraham, the righteous, or teachers of the law.

**D. The NT.** When Paul refers to the "pillars" of the church in Gal. 2:9 the transferred use is apparent but behind the metaphor lies the idea of the church as a building (1 Cor. 3:10ff.; Eph. 2:21; Rev. 3:12). A certain irony emerges in Paul's statement that the three are "reputed" to be pillars, and the agreement of vv. 9-10 shows that they are pillars only of the Jerusalem church and that Paul's apostolate to the Gentiles is no less basic. The thought of the heavenly building is also present in Rev. 3:12. Tried and proved believers are irreversibly integrated into God's kingdom and fitted as pillars into the heavenly building; they belong to the city of God. In 1 Tim. 3:15 the use is slightly different. The cultic community is the house of God and as such it is the pillar and ground of truth. The description in Rev. 10:1 reproduces a familiar feature in OT theophanies (cf. Ex. 13:21-22).

[U. WILCKENS, VII, 732-36]

*syngenēs* [related to], *syngéneia* [relative, relation]

1. *The Group in Greek.*

a. The adjective refers to a person of common origin, i.e., belonging to the same family, race, tribe, or people. It can then mean "related" in disposition, "corresponding," "analogous," or "similar."

b. The noun means "relationship" by descent or disposition, then more broadly "analogy" (e.g., between deity and humanity, or ideas and the senses, or the stars and human destiny), whether in philosophy or popular belief.

2. *The LXX.*

a. The LXX uses the noun some 44 times for "relations," i.e., "relatives."

b. The adjective occurs mostly in the Apocrypha either in the sense of "relative" or as a court title (Persian or Ptolemaic).

3. *Judaism.*

a. Philo has the noun some 80 times for "relatives," sometimes allegorically. The OT prevents him from developing an unrestricted analogy between deity and humanity. His use of the adjective is similar ("related," "belonging," "corresponding"). Only in a relative sense is humanity *syngenēs* to God.

b. There is little of note in Josephus. *syngéneia* is rare and mostly means "relationship." *syngenēs* is very common and usually denotes the "relative" in the narrower sense.

4. *The NT.* The idea of a relationship between deity and humanity, which is alien to the OT and restricted in Philo, appears in the NT only in the pagan quotation in Acts 17:28, and the *syngenēs* group has no connections of this kind anywhere in the NT. *syngéneia* means "relatives" in Lk. 1:61; Acts 7:3, 14, and cf. *syngenēs* in Lk. 1:58; 2:44 and *syngenís* in 1:36. Mk. 6:4 mentions the "kin" of the prophet as well as his country and house. In Lk. 14:12 one is not to invite "kinsfolk" (along with friends, brothers, or rich neighbors). Lk. 21:16 mentions "relatives" and friends as well as parents and brethren. Cornelius summons "kinsfolk" and close friends to listen

to Peter in Acts 10:24. "Related" is the sense in Jn. 18:26. Paul uses *syngenēs* only in Romans. In 9:3 the addition shows that he has fellow Jews in mind. With no addition (16:7, 11, 21) he perhaps means Jewish Christians, for it is unlikely that he has so many relatives in the list or that he is thinking of the tribe of Benjamin, and the use of "my" indicates a smaller group than Christians in general. Another possibility is that he is singling out believers who are especially close to him and thus using *syngenēs* in much the same sense as *philos*, especially since all the names do not support the idea that those mentioned are Jewish.

5. *The Apostolic Fathers*. 1 Clem. 10:2-3 uses *syngéneia* and Ignatius *Ephesians* 1.1 has *tó syngenikón érgon* for conduct becoming the community.

[W. MICHAELIS, VII, 736-42]

*sygnómē* → *ginóskō*; *synkathízō* → *sýn – metá*; *synkakopathéō* → *páschō*; *synkaléō* → *kaléō*

***synkalýptō* [to conceal, hide]**

1. *synkalýptō* means "to conceal fully," or, in the middle, "to hide oneself."
2. It occurs in the LXX for concealing shame (Gen. 9:23), faults (Prov. 26:26), or the soul (Ps. 69:10 [variant reading]), or for "disguising oneself" (1 Sam. 28:8).
3. The only instance in the NT is in the saying of Jesus in Lk. 12:2 (cf. Mt. 10:26). The hidden hypocrisy of the Pharisees will be made so manifest that the disciples need not fear those who can kill only the body. In the Lucan setting the apocalyptic association with the unveiling of the reality of this aeon comes out more strongly than in Matthew.

[W. KASCH, VII, 743]

***synkleiō* [to close, enclose]**

1. *synkleiō* has such senses as "to close up together," "to close," "to enclose," "to imprison," "to envelop," "to drive into a corner," "to compel," "to press," "to run out," "to form a circle."
2. In the LXX it represents various Hebrew words and is used for the surrounding desert, enclosed cities, delivering up prisoners etc., hemming in, harassing, and periphrastically "hewing down."
3. The Hebrew verb *sgr*, one of the originals, occurs in the Dead Sea Scrolls for delivering up, closing (e.g., the jaws of lions or the gates of hell), closing in (i.e., punishing) offenders, and closing the door (i.e., excommunicating).
4. In later Judaism other verbs carry such varied senses as ruling, stopping, enclosing, shutting in, wrapping around, and shaping.
5. In the NT the fish are enclosed in the net in Lk. 5:6. In Gal. 3:22-23 Paul says that Scripture shuts up all under sin so that the promise might be given to those who have faith in Christ. Prior to faith there is custody under the law (v. 23). A teleology of history comes to light here. Scripture manifests shutting up under sin, and the law effects this. The eschatological dimension emerges in Rom. 11:32: God has shut up all under disobedience so as to have mercy on all. The figure of the prison is in the background, with the law as its keeper. But protective custody might be the point in view of the positive purpose. God by the law protects the race against self-destruction

until faith is revealed (cf. Gal. 3:24). It is unlikely that Paul has in mind the Gnostic conception of the earthly world as a prison from which the redeemer rescues souls by his descent.

6. In Gnostic thinking the earth is the domain of evil and the descent of the redeemer has the force of a descent into the underworld to open the closed gates of the prison. The idea of the enclosing of the soul in matter occurs in Gnostic works; the female soul is enclosed in matter in which moisture and cold predominate in the composition of the elements. Mandaeen works refer to a surrounding ring, an enclosing wall, covered radiance, etc. [O. MICHEL, VII, 744-47]

*synklēronōmos* → *klēros*; *synkoinonēō*, *synkoinōnōs* → *koinós*; *synkrínō* → *krínō*; *syzáō* → *sýn – metá*

***syžētēō* [to discuss, debate], *syžētēsis* [dispute, debate], *syžētētēs* [disputant, debater]**

*syžētēō*.

1. This word means "to examine with," "to dispute," "to strive."
2. In the NT it means "to discuss" in Mk. 9:10; Lk. 24:15 and "to dispute" in Mk. 8:11; 9:14, 16; 12:28; Lk. 22:23; Acts 6:9; 9:29.
3. In the apostolic fathers "to discuss" occurs in Barn. 4.10, "to dispute" in Ignatius *Smyrneans* 7.1, and "to ponder" in Hermas *Similitudes* 6.1.1.

*syžētēsis*.

1. This noun means "common investigation," "dispute," "debate."
2. It occurs in the NT for "dispute" or "strife" in Acts 15:2, 7; 28:29.

*syžētētēs*. This word, meaning "one who investigates or disputes with," occurs only in 1 Cor. 1:20. Having extolled the "folly" of the preaching of the cross which invalidates this world's wisdom, Paul asks ironically where is the scribe and where is the "disputer" or "debater" of this age. [J. SCHNEIDER, VII, 747-48]

***sýzygos* [companion, partner]**

1. This uncommon word means "spanned together in a common yoke." It comes into use for the "companion" or "partner," especially where there is a pair or couple, as in marriage.

2. The term does not occur in the LXX.
3. The only NT instance is in Phil. 4:3. Here it could be a proper name, but this is unlikely. Nor does Paul mean his "spouse," since he does not seem to be married during his years of apostleship, and the term *gnēsios* means "tested" rather than "lawful." He is probably referring to some person with whom he has a particularly close relationship, e.g., Silás. After the NT the sense of "belonging to a pair" is determinative, as in Gnostic works which refer to earth as the *sýzygos* of heaven, or in fathers who relate the Holy Spirit and the Sun of Righteousness, or doing and willing. When the disciples are listed in pairs, Eusebius notes that Matthew puts himself after his *sýzygos* Thomas (*Demonstration of the Gospel* 3.5.84-85).

*syžōpoiēō* → *sýn – metá*

[G. DELLING, VII, 748-50]

*sykē* [fig tree], *sýkon* [fig], *ólynthos* [late fig], *sykáminos* [mulberry, sycamore fig], *sykomoréa* [sycamore fig], *sykophantéō* [to denounce, extort]

*sykē, sýkon, ólynthos.*

1. *Linguistic Factors.* The *sykē* is the "fig tree," and *sýkon* is the "fig." The LXX distinguishes between the early fig and the (unripe) late fig (*ólynthos*), and also has *sykōn* for the "fig orchard." In the NT *sykē* occurs 12 times in the Synoptists (also in Jn. 1:48, 50; Jms. 3:12; Rev. 6:13), *sýkon* occurs three times in the Synoptists (also in Jms. 3:12), and *ólynthos* occurs only in Rev. 6:13.

2. *The Fig Tree in Palestine.*

a. *Antiquity.* The fig tree is an ancient and important tree in Palestine and claims special dignity in Judg. 9:7ff. To sit under one's vine and fig tree is to enjoy peace. Figurative use occurs in, e.g., Is. 28:4; Jer. 8:13; Hos. 9:10; Mic. 7:1; Prov. 27:18. The fig tree is the only tree mentioned in Eden (Gen. 3:7).

b. *Today.* The fig tree is still common in Palestine. Casting its leaves in autumn, it seems very bare, but its big leaves offer shade in summer. The early fruits form in March and are ripe in May. The late figs ripen on the new shoots and are the main crop (August to October).

3.a. The fig tree is of no special importance in Jn. 1:48, 50, where the point of the story is not that Nathanael is under this tree but that Jesus has an inner knowledge of Nathanael that is demonstrated by mentioning a fact that is readily checked, namely, his being under the fig tree.

b. The figure in Mt. 7:16 and Lk. 6:44 combines grapes and figs (as in the OT) in contrast to thorns and thistles. In context it illustrates the saying about the bad tree that cannot bear good fruit with a reference first to words (Lk. 6:45) but mainly to acts (6:46ff.; Mt. 7:21ff.). The saying, which has the character of proverbial wisdom, forms a general rule but carries a sharp edge against opponents whose words and acts betray their evil disposition.

c. Jms. 3:12 recalls Mt. 7:16 but is directed against sins of the tongue. That the same mouth should bless and curse is just as unnatural as that one tree should bear the fruits of another. The comparison is not exact, for the tree does not carry two different fruits, some good and some bad. The point, however, is that the use of the tongue for both good and ill is contrary to nature.

d. In the parable of the unfruitful fig tree in Lk. 13:6ff. Jesus teaches that his summons to repentance offers a final period of grace before judgment strikes.

e. The cursing of the fig tree in Mk. 11:12ff. and Mt. 21:18ff. is the only miracle of judgment in the Synoptists and symbolizes the cursing of unfruitful Israel. In its setting it raises the question whether one might expect to find edible figs (possibly early unripe figs or late figs from the previous season) at the time of the Passover. To deal with this problem various theories have arisen, e.g., that the story is misplaced, or that it is a legend explaining a prominent withered fig tree, or that it rests on a misunderstood saying.

f. The parable of the fig tree in Mk. 13:28-29; Mt. 24:32-33; Lk. 21:29ff. is related to the apocalyptic signs of the end, i.e., future signs of future events. A theory advanced by some scholars is that originally it refers to signs of the kingdom in the works of Jesus (cf. Lk. 12:54ff.), but its present context is plain.

g. Rev. 6:13 compares the stars that plunge from heaven to the *ólynthoi* that the storm shakes from the fig tree (cf. Is. 34:4).

*sykáminos, sykomoréa.*

1. In Palestine we also find two other trees that are only distantly related to the fig tree, a. the "sycamore fig," a strong-growing tree, planted mainly for wood, whose fruits resemble figs but are of less value, and b. the "mulberry," i.e., the black mulberry whose berries produce a juice used as a dye. The LXX incorrectly uses *sykáminos* for a. but correctly has *tó móron* for the fruit of the mulberry. The correct term for a. is *sykomoréa*.

2. In Lk. 19:4 *sykomoréa* is obviously the "sycamore fig." *sykáminos* in 17:6, however, might be the "mulberry," but in the light of LXX usage it could also be the "sycamore fig," which is especially firm and deeply rooted.

*sykophantéō*. This word first has the sense "to denounce" and then "to cheat" or "to extort." In Lk. 3:14 and 19:8 it means "to oppress" or "to extort." Its derivation (*sykon* and *phainō*) is clear but materially obscure.

[C.-H. HUNZINGER, VII, 751-59]

*syllambánō* [to gather, seize, conceive]

1. This word means "to bring together," "to gather," "to enclose," "to seize," "to snatch," "to arrest," and in a transferred sense "to acquire" (e.g., a language), "to conceive" (ideas), "to help," "to take up the cause of someone."

2. The term occurs in the LXX for different words in the senses "to seize," "to trap," "to capture," and also "to conceive."

3.a. In the NT we find the sense "to catch in a net" in Lk. 5:9 and "to take or arrest" in Mk. 14:48 and Acts 23:27.

b. The sense "to conceive" occurs in Lk. 1:24, 31, 36. The use in Jms. 1:15 makes the point that sin results from human desire (not from God) and that its result is self-destruction. The image of desire as a harlot (v. 14) is unlikely, since the desire is one's own. In contrast is the new life that God wills to give through his word (v. 18). Philo has the same metaphor but with delusion as a result, not the evil deed. In Testaments of the Twelve Patriarchs the fructifying power of evil finally produces sin, but in Jms. 1:15 the desire and the deed are our own. There is an intentional paradox, for birth usually brings life, but this pregnancy issues in death (cf. Gen. 3; Rom. 5:12; 6:21, 23; 7).

c. The sense "to help" (middle) occurs in Lk. 5:7, and in Phil. 4:3 the anonymous yokefellow is asked to help the two women (to concord).

4. In early writings we find the sense "to arrest" in 1 Clem. 12.2 and "to help" in 2 Clem. 17.2.

[G. DELLING, VII, 759-62]

*syllypéomai* → *lýpē*; *sybasileúō* → *basileús*

*sybibázō* [to hold together, instruct]

A. Outside the Bible. This word means "to bring together," "to reconcile," and in philosophy "to compare," "to infer," "to show," and finally "to expound."

B. The LXX. In the LXX the term bears only the special sense "to teach, to instruct" (in something). The stress is on authoritative direction rather than logical deduction. Teachers include God in Ex. 4:12, his angel in Judg. 13:8, Moses in Ex.

18:16, Aaron in Lev. 10:11, fathers in Dt. 4:9. Subjects are divine orders in Ex. 4, the commandments in Ex. 18, the Sinai revelation in Dt. 4:9-10.

**C. The NT.**

1. In the NT the term means "to hold together," "to unify" in Col. 2:2, 19; Eph. 4:16. The body is held together by the head, from whom it derives its life. Self-seeking piety severs this conjunction with the head. The church's unity in love and knowledge of salvation in Christ are inseparable.

2.a. In Acts 9:22 the meaning is "to prove"; Paul's spiritual proof that Jesus is the Messiah confounds the Jews in Damascus. Scriptural authority and the continuity of God's saving work are presupposed. For similar terms cf. Acts 17:2-3. A vision leads to the conclusion and decision in Acts 16:10-11.

b. The sense "to instruct" occurs in Acts 19:33; some of the crowd "inform" Alexander. 1 Cor. 2:16 is based on Is. 40:13. To be able to instruct God one must have his mind. The radical difference for believers is that they now have the mind of Christ. By the Spirit they may know the mystery of God's saving work in Christ.

[G. DELLING, VII, 763-66]

*symmathētēs* → *manthánō*; *symmartyrēō* → *mártys*; *symmētochos* → *échō*; *symmimētēs* → *miméomai*; *symmorphízō*, *sýmmorphos*, *symmorphōō* → *sýn - metá*; *sympathēō*, *sympathēs*, *sympáschō* → *páschō*; *symlērōō* → *plērēs*; *sympnīgō* → *pnīgō*; *sympresbýteros* → *présbys*; *symphérō*, *sýmphoros* → *phérō*; *sýmphytos* → *sýn - metá*; *symphōnēō*, *symphōnēsis*, *symphōnía*, *sýmphonos* → *phōnē*

*sýn - metá* with the genitive, *synapothnēskō* [to die with], *systaurōō* [to be crucified with], *syntháptō* [to be buried with], *sýmphytos* [united with], *synegeíró* [to raise up with], *syzáō* [to live with], *syzōpoiéō* [to make alive with], *sympáschō* [to suffer with], *syndoxázō* [to be glorified with], *synklēronómos* [co-heir], *sýmmorphos* [having the same form], *symmorphízō* [to be conformed to], *sybasileúō* [to rule with], *synkathízō* [to cause to sit with]

Greek renderings of the OT have *metá* and the genitive for the important statement: "the Lord is with you," but Paul prefers *sýn* with the dative for Christians' being "with Christ." A number of words with *sýn* bring out the significance of this truth, showing how believers are caught up into the Christ event. This use of *sýn* must be studied along with *metá* and the genitive.

**A. The Use of *sýn* and *metá* with the Genitive.**

1. *Classical Greek and Koine.* The use fluctuates over the years. Strictly, *metá* means "among," "between," and first occurs with the dative, accusative, and more rarely the genitive. *sýn* means "together," and with the dative is the most common word for "with" in Homer. Yet *metá* with the genitive may also mean "with" and tends to supplant *sýn* in the time that follows, especially in philosophers, historians, and orators (as distinct from poets). The Koine eliminates the original distinction and *sýn* again becomes more common. With the fading of the dative, however, *sýn* again goes into eclipse, and modern Greek knows only *me(tá)*.

2. *The LXX.* The LXX usually has *metá* and the genitive. *sýn* is more common only in later works. There is no distinction of meaning, and compounds of which *sýn* is a part are surprisingly used with *metá* and the genitive (Gen. 14:24; 18:16, 23).



3. *The NT.* The NT use is similar to that of the Koine, and we even find *sýn* with the genitive. *metá* with the genitive (364 times) is more common than *sýn* with the dative (127 times). The *metá* passages are mostly historical, whereas the *sýn* references occur mostly in Luke and Paul. The position of *sýn* is much stronger if one counts the compounds. Paul uses *metá* more than *sýn* (69 times to 37, but cf. 59 compounds with *sýn*), but *sýn* has greater theological significance.

4. *The Apostolic Fathers.* The Didache, Barnabas, 1 and 2 Clement, and Hermas use only *metá* relative to both persons and things, but Ignatius, Polycarp, and the Martyrdom of Polycarp use *metá* only relative to things, and make more common use of *sýn*. Ignatius and Hermas also employ various compounds with *sýn*, nouns and adjectives as well as verbs.

## B. The Range of Meaning of *sýn* and *metá*.

### I. *sýn*.

1. From the basic meaning of "with" in a personal sense, *sýn* first comes to express being or acting together and sharing a common task or destiny.

2. This being or acting together carries the sense of supporting or helping one another, i.e., taking the side of one another.

3. As regards things, the reference is to the things one uses or with which one is equipped, or to the accompanying circumstances of an event or action.

### II. *metá* with the Genitive.

1. Basically *metá* with the genitive means "among," "amidst." Where fellowship with others is at issue, the plural usually follows, for one is "among" many people. Being among animals may also be expressed (Gen. 6:18ff.), and the LXX uses the term for being in a common grave (47:30) or for the union of the living and the dead (Ex. 13:19).

2. *metá* may also denote standing by someone, helping someone.

3. To express the means of accompanying circumstances of help, *metá* has the sense "by means of," "with," or "in connection with."

4. Often an adjectival or adverbial rendering is possible when we find *metá* and the genitive with things, e.g., "strongly armed" for "with armor," or "angrily" for "with anger."

## C. *sýn* and *metá* in Statements about the Being Together of God and Humans.

### I. *The Greek World.*

1. The phrase *sýn theō* or *sýn theois* is a common one in the Greek world. It first denotes divine favor. The deities are fickle; fortune smiles only when they are present and do not withdraw. Divine help thus comes to expression in the phrase. Those who fight arrogantly in their own strength, trying to win apart from the gods, will be shattered.

2. Divine help has inward as well as outward effects. Thus Nestor hopes that with divine help (*sýn daímoni*) the words of Patroclus will touch the heart of Achilles, and *sýn theō* occurs in formulas denoting the divine inspiration of speech.

3. From poetry and prose the phrase *sýn theō* passes into popular speech. We thus find it on many papyri.

### II. *The Bible.*

#### 1. *God's Promise.*

a. In the OT God gives the promise that he will be with certain people, evoking the response of faith. Examples of this (as distinct from the Greek "with God") are numerous in the historical books (cf. Abraham in Gen. 17:4, Isaac in 26:3, Jacob in

28:15, Moses in Ex. 3:12, Joshua in Josh. 1:5, 9). The promise is unconditional in Jeremiah's call (1:8, 17, 19). It extends to the whole people in Am. 5:14, but the people may forfeit it through sin. On the basis of it the people may be fearless even in face of superior foes (Dt. 20:1, 4). Josh. 7:12 demands purification if God is to stay with his people. Renewal of the promise takes place at the return from exile (Is. 41:10).

b. In the NT Mary receives the same promise in Lk. 1:28; it denotes her gracious election. Paul hears a similar promise from the Lord when in danger at Corinth (Acts 18:9-10). Matthew applies Is. 7:14 to Jesus in 1:23; he is Immanuel (*meth' hēmōn ho theós*), for in him God's promise becomes a personal reality in history to fulfil the covenant and take away sin (1:21). After the resurrection the risen Lord will be with his disciples to the end of the age (28:20). Between Mt. 1 and Mt. 28 stands Mt. 18:20, where the Lord promises his presence to those who gather in his name (*en mēsō autōn* has here the force of *meth' hēmōn*). John presents the Son in unity with the Father (10:30). The unity of his words and acts with the Father's is that of the Father's fellowship with him (*met' emou*, 8:29; 16:32). To the disciples he sends the Spirit of truth, who will be with them forever (*meth' hēmōn*, 14:16). Rev. 21:3 depicts the consummation of the promise.

### 2. The Response of Faith.

a. In the OT Jacob makes a response of faith in Gen. 28:20 and Jeremiah in Jer. 20:11. The people responds in Ps. 46:7, 11. Moses depends on God's promise to be with the people (Ex. 33:15-16). Deuteronomy confesses the divine presence (1:30), and cf. David (1 Chr. 22:18) and Solomon (1 Kgs. 8:27).

b. An example of response in the NT occurs in Stephen's speech (Acts 7:9-10). Paul acknowledges God's gracious presence and assistance in his own life (1 Cor. 1:10). This personal confession underlies the apostolic salutation in Paul's (and other) epistles. This occurs in various forms (2 Th. 3:16; 2 Tim. 4:22; Rom. 15:33, etc.), but always with *metá* and the genitive. From these formulas develop the liturgical greeting and response: "The Lord be with you." "And with thy spirit." Behind this salutation lies awareness of the gift of the Spirit in whom the Lord himself is present with the community.

### 3. Other Attestations.

a. The OT often says that God is with people (Ishmael, Joshua, Judah, Solomon, judges, and kings), and that others note his presence (e.g., Abraham, Isaac, Israel, Joshua, etc.).

b. The NT adopts the same phrase in narration and evaluation (cf. the Baptist in Lk. 1:66, or the evaluation of Jesus by Nicodemus in Jn. 3:2 or Peter in Acts 10:38; cf. also the self-confession of Jesus in Jn. 8:29).

4. The Statement "We with God." This statement seldom occurs. We find it with "the Lord with you" in 2 Chr. 15:2; God is with those who are with him, i.e., who seek him (cf. Ps. 78:8, 37; 1 Kgs. 11:4 for the opposite). In Ps. 73:23 the psalmist hopes for God's constant support and translation to glory: "I am continually with thee." Ps. 16:11 expresses the same hope that earthly fellowship with God will continue in an eternal fellowship. The LXX construes along similar lines the expression of cultic fellowship in, e.g., Pss. 140:13 and 139:18.

III. *Hermas*. The Shepherd of Hermas modifies the promise under the impact of ideas of angels and spirit. To strengthen Hermas against bad temper or the devil the power of the Lord (*Mandates* 5.2.1) or the angel of righteousness is with him (6.2.3), and he has the promise of presence and help in his ministry to others (12.3.3). In

*Similitudes* 9, in connection with the building of the tower, holy spirits are with Her-  
mas. Fashioning after the likeness of God's Son is at issue as in the case of Paul's *sýn*  
*Christō*.

#### D. *sýn Christō* in Paul.

1. Paul's *sýn Christō* is linguistically comparable with Gk. *sýn theō* and *sýn theoís*,  
but materially it is oriented to eternal eschatological being with Christ and denotes  
personal coming to Christ and being with him.

a. The LXX understanding of cultic fellowship as eternal fellowship forms a start-  
ing point (with some parallels in philosophical and popular ideas of communion with  
the gods after death).

b. Later Judaism also speaks of eternal fellowship with God.

c. Paul's use of *sýn* makes it plain that the meaning is "together with." Thus Col.  
2:5 shows that there may be presence in spirit despite bodily absence. Phil. 2:22 brings  
out the inner nature of the fellowship with Timothy. In Gal. 3:9 the blessing of  
believers with Abraham is the point.

2. Paul coins the phrase *sýn Christō* and uses it 12 times. In 1 Th. 4:13–5:11 the  
"with him" of v. 14 means that deceased believers share his life and glory. The "ever  
with the Lord" of v. 17 denotes enduring fellowship. In 5:10 living "with him" rests  
on his dying "for us." Salvation through him (v. 9) comes to fulfilment in fellowship  
with him.

3. Elsewhere the phrase occurs in Phil. 1:23; 2 Cor. 4:14; 13:4; Rom. 6:8; 8:32.  
Closest to 1 Thessalonians is 2 Cor. 4:14, which refers to resurrection with Christ and  
hence to being brought into his presence with other believers. With his own death  
(Phil. 1:23) Paul attains to "being with Christ." This personal fellowship rules out any  
concern about the intermediate state. The parallel between Christ's way and that of  
the church controls 2 Cor. 13:4. As Christ died in weakness but rose in power, so Paul  
is weak but knows God's power in his ministry, which has, then, an eschatological  
dimension. This parallelism of destiny finds further development in Romans. In 6:8  
dying with Christ rests on his vicarious death and takes effect in renunciation of sin.  
Posited with it is life with Christ. Christ's vicarious work is again the basis in Rom.  
5:12ff. in which the parallelism is seen from the standpoint of Christ as the second  
Adam. The climax comes in 8:32. Christ's offering for all effects a "with him" that  
means sharing his victory, dominion, and glory, so that the universe is given to the  
Christian with him.

4. Four instances in Colossians are along the same lines as Philippians and  
2 Corinthians. In baptism those who were dead in sin are made alive with Christ  
(2:13). Being dead without Christ means being under the dominion of alien forces to  
which believers die with Christ (2:20). The new life, then, is a resurrection life with  
Christ (3:3). Having their life in and with Christ, believers will be manifested with  
him in glory (3:4).

#### E. Compounds Which Develop the Meaning of *sýn Christō*.

##### 1. *Meaning of the Terms.*

a. The term *synapothnēskō* is used for "to die together with" (cf. Mk. 14:31;  
2 Cor. 7:3).

b. *systaurōō* has the sense "to crucify with" (passive Mt. 27:44; Rom. 6:6; Gal.  
2:19).

c. *synháptō* means "to bury with" (Rom. 6:4).

d. *sýmphytos* carries the sense of "being planted [i.e., united] with" (Rom. 6:5).

- e. *synegeirō* means “to help to get up,” “to raise up” (Eph. 2:6; Col. 2:12).
- f. *syzādō* denotes “living with” (Rom. 6:8; 2 Tim. 2:11).
- g. *syzōpoiēō* means “to make alive with” (Col. 2:13).
- h. *sympāschrō* has the sense of “suffering with” (1 Cor. 12:26; Rom. 8:17).
- i. *syndoxázō* means “glorifying with” (Rom. 8:17).
- j. *synklēronōmos* means “co-heir.”
- k. *sýmmorphos* denotes similarity of form (Rom. 8:29).
- l. *synmorphízō* means “conferring the same form” (Phil. 3:10).
- m. *syμβασιλεύō* denotes the sharing of rule (1 Cor. 4:8; 2 Tim. 2:12).
- n. *synkathízō* means “setting with another” (Eph. 2:6).

## 2. Eschatological Statements in Paul.

a. By way of justification the goal of *sýn Christō* is conformity to Christ's image (cf. Gen. 1:26-27; 2 Cor. 4:4, 6). The term *prōtōtokos* insures Christ's uniqueness. Christ is God's image, and by new creation believers are conformed to him. God's purpose in creation thus attains its goal in glorification. Phil. 3:21 shows that this involves transformation. Subject now to death, believers acquire in their corporeality the form of Christ's glorious body. In virtue of union with him, this is effected by his power (Phil. 3:10) by way of an earthly existence that manifests his death and passion (2 Cor. 4:14-15) and thus involves a fellowship of destiny.

b. Baptism is decisively significant in this regard. Like Adam, Christ represents humanity (Rom. 5:12ff.). “Christ for us” underlies “we with Christ.” As incorporation into Adam is by the first birth, so incorporation into Christ is by the second birth, denoted by baptism (Rom. 6:1ff.). Baptism acknowledges the dominion that Christ gained by death and resurrection. By vicarious death Christ blots out sin, and baptism means unity with the crucified and risen Christ and hence reconciliation to God. Those who are thus united with him are dead to sin. Previously dead in sin, they are now crucified with Christ, who has borne the curse of the law (Gal. 3:13), and they thus respond by self-appropriation to Christ (Gal. 2:20; Rom. 6:6). As they are now dead to sin, they no longer serve it, for they are alive to God through Christ (Rom. 6:6, 12ff.). Already the new life with Christ finds an expression (2 Cor. 4:7ff.) that will come to consummation in eternal being with Christ (Phil. 3:21). Sharing Christ's resurrection means already the ruling of the present life for God.

c. Control by the Spirit (Rom. 8:4ff.) carries with it sharing with Christ the name and status of son (8:14ff.). This in turn means a common inheritance in the common kingdom of God (8:17). Joint inheritance and joint glorification are two aspects of the same eschatological process in which suffering and glory, death and resurrection, are woven together in Christ in such a way that “with Christ” embraces the totality of the Christian life both now and in eternity.

## 3. Colossians and Ephesians.

a. Col. 2:12ff. reflects Rom. 6:4. In faith those who were dead outside Christ are made alive with him through forgiveness of sin and liberation from cosmic forces. The new and victorious resurrection life is now hidden with Christ in God but will be manifested with him, so that life here and now is a transition to the life which in changed form will finally come forth from the hiddenness of God at the parousia.

b. In Eph. 2:1ff. the merciful God in his grace has given new life to believers with Christ. This present reality has an eschatological dimension, for believers are already set in heavenly places to show forth the riches of divine grace.

4. *The Hymn in 2 Tim. 2:11-12.* Building on the hope of salvation in Christ, the “sure saying” of 2 Tim. 2:11-12 refers to a future living and reigning with Christ

along with the dying with him that baptism denotes and resistance to sin expresses. Polycarp recalls this saying in *Ephesians* 5.2 (cf. also Ignatius *Smyrneans* 4.2).

#### F. *sýn* and *metá* in Other Christ Sayings in the NT.

1. *sýn* and *metá* describe discipleship. In Lk. 15:11-12 the father reminds the elder son that fellowship with him is what matters (v. 31). Jesus calls the 12 to be with him (Mk. 3:14) right up to the passion (Mt. 26:38) so that they might learn from him and share his ministry. Peter is accused of being with him in Mt. 26:69 and parallels; he has sworn that he will suffer and die with him (26:35). The disciples are with Jesus on his journeys (Lk. 22:14), and the cured demoniac wants to go with him (Mk. 5:18). Peter and John are seen to have been with Jesus in Acts 4:13. Jesus promises the dying thief that he will be with him in paradise (Lk. 23:43). *metá* has a special nuance in John (cf. 6:3; 14:9; 11:16; 15:27). The disciples' being with Jesus is the subject of Jesus' prayer in 17:24. Purification by Jesus is its presupposition in 13:8. 1 John refers to fellowship with the Father and with Christ (1:3). Preaching the word of life establishes fellowship with others (1:6-7). Those who do not recognize this do not continue in the fellowship (2:19).

2. Paul uses *metá* when speaking about the mutual fellowship of believers (Rom. 12:15, 18; 1 Cor. 16:11-12). Christians are not to go to law with one another (1 Cor. 6:6-7) and are to have no fellowship with idols (2 Cor. 6:15-16). In mixed marriages partners must decide about living with one another (1 Cor. 7:12).

3. Revelation has some statements with *metá* that are close to Paul's *sýn Christó* (3:4, 21; 14:1; 17:14; 20:4, 6).

4. *sýn* and *metá* are important in connection with meals, for these create fellowship. Jesus eats with sinners (Mt. 9:10-11). Judas is guilty of a shocking breach of table fellowship (Mk. 14:18). Jesus desires table fellowship (Lk. 22:15) and looks ahead to its eternal restoration (Mt. 26:29). The two who go to Emmaus ask Jesus to stay with them (Lk. 24:29-30). The church finds in the supper a meal of fellowship with the risen Lord that anticipates the final banquet (cf. Rev. 3:20).

5. *metá* is significant in sayings about the second coming and judgment. It relates to the coming in Mk. 8:38; 2 Th. 1:7; Rev. 1:7. This coming is a reckoning with servants in Mt. 18:23. At the judgment various groups arise with others (Mt. 12:41-42). As regards those who die in the Lord, their works follow along with them (Rev. 14:13).

6. Mk. 1:13 says that at the temptation Jesus was with the wild beasts, and angels ministered to him. The animals obviously do not molest him.

7. Mk. 8:27-9:29 develops the thought in the *sýn* sayings of Rom. 8:17. Acts points to the parallels between Christ's death and Stephen's (Lk. 22:69; 23:34, 46; Acts 7:56, 59, 60); at the end of the story Christ receives Stephen, who has been made like him in death and passion. The NT use of *sýn* and *metá* shows plainly that salvation means participation in Christ's destiny, conformity to his likeness, and a being with him in which God binds himself to Christ and hence to all who are his.

[W. GRUNDMANN, VII, 766-97]

*synagōgē* [assembly, gathering place, congregation, synagogue], *epi-synagōgē* [assembly, meeting], *archi-synagōgos* [ruler of the synagogue], *apō-synagōgos* [expelled from the synagogue, excommunicated]

*synagōgē*.

### A. Secular Greek.

1. *The General Meaning.* The basic sense of *synagōgḗ* is that of bringing together or assembling (cf. a gathering of people, a collection of books or letters, the ingathering of harvest, the mustering of troops, the knitting of brows, the drawing in of a sail, and in logic the deduction or demonstration).

2. *Societies.* Relative to societies, the term usually denotes the periodic meeting. Only rarely is *synagōgḗ* the place of meeting. Often a festal assembly (cultic or otherwise) is denoted, e.g., a feast or even a picnic. Unlike *ekklēsia* (the assembly of free citizens), *synagōgḗ* is not a constitutional term. Conversely *ekklēsia* plays no part in guild life.

### B. The LXX.

1. *Occurrence.* *synagōgḗ* occurs some 200 times in the LXX. It usually translates either 'ēdā or qāhāl. The former is the term for the national, legal, and cultic community of Israel, preferred in Exodus and Leviticus, used exclusively in Numbers, but replaced by qāhāl (which has essentially the same meaning) in Deuteronomy, Ezra, Nehemiah, and Chronicles.

2. *ekklēsia and synagōgḗ.* Like the Hebrew terms, these two words have essentially the same sense. Individual translators seem to prefer either the one or the other. If *synagōgḗ* is mostly found in the Pentateuch, this is perhaps because the translators find here the charter of their synagogal communities. They almost always use it for 'ēdā.

3. *Gathering.* The term *synagōgḗ* may have such normal senses as the collecting of taxes, the ingathering of harvest, the heaping up of stones, the gathering of a crowd, the mustering of troops, the swarming of bees, and a great number of people.

4. *Assembly.* When "assembly" is the point, there is little difference from the secular use. At times the stress may be on assembling for common action, but this is not always the case.

5. *The Whole Congregation.* *synagōgḗ* is often a term for the congregation, i.e., the whole people of Israel, sometimes with pása or Israēl. The people is not as such a religious entity, but often the reference is to the people as it assembles for legal or cultic purposes. The *synagōgḗ* is thus the cultic community engaged in sacred acts or the legal community engaged in judgment. The term bears a strong historical character as the desert community, the community that sees God's wonders and inherits the promises, yet also the eschatological community that is to be gathered from the dispersion.

6. *The Individual Congregation.* In the Apocrypha the term comes to be used for the local congregation, and the plural is now used for Israel as a whole.

7. *The House of Meeting.* The LXX never uses *synagōgḗ* for an actual place of meeting, i.e., a building (cf. *parembolḗ* rather than *synagōgḗ* in Num. 17:11).

### C. Judaism.

#### I. Usage.

##### 1. Greek-Speaking Judaism.

a. LXX usage continues in Greek-speaking Judaism either in the secular sense or for the Jewish community, although here with the local congregation in view. Other terms are at first still used for the building.

b. NT Judaism uses *synagōgḗ* for the building, a usage that must have developed in the dispersion. Philo has only one instance of this sense, Josephus has four, and there are also some examples on inscriptions (of uncertain date). Often it is hard to

differentiate between the congregation and its place of meeting, since the two go by the same name.

2. *Equivalents.* The rabbis do not use the OT 'ēdā or qāhāl for *synagōgē* but other Aramaic or Hebrew terms. (For details see *TDNT*, VII, 808-09.)

3. *Qumran.* In the Qumran writings 'ēdā comes into prominence again to denote, not the whole community, but the community as the elect remnant.

## II. *The Jewish Synagogue.*

1. *Origin.* The origin, date, and development of the synagogue are all obscure. It probably arises during the exile or under Ezra due to isolation from the temple and the establishment of the law as the exclusive norm of national life. Testimony to a synagogue outside Israel comes from Egypt in 247–221 B.C. Josephus refers to a synagogue at Antioch under Antiochus Epiphanes, and remains of a synagogue at Delos seem to go back to the first century B.C., to which the oldest inscription in Palestine also belongs.

2. *Spread.* As the Jews spread into many lands, so synagogues are attested for some 150 places throughout the Roman world and into Babylonia and Mesopotamia. Every significant community in Palestine has a synagogue, and larger cities have more than one. Swollen figures say that there are 480 in Jerusalem alone just before its fall. The great number involves strong decentralization.

3. *Founding.* To found and support a synagogue is a task for the congregation, which may be the same as the community in Palestine. With the ark and Scripture, the synagogue belongs to the town, and all Jews may have to contribute to it. Names of donors are inscribed on parts that they have endowed. Sometimes endowments may be very large.

### 4. *Architecture.*

a. No binding rules exist for architectural style. Theoretically synagogues should be built on the high point of a town, but they are also built over tombs, outside cities, next to other houses, alongside water, and next to Gentile lands in Gentile cities.

b. Mostly synagogues are built with the entrance facing Jerusalem (as prayer is made to Jerusalem). The ark with the law is at the entrance so that the people may face it too. Later it is put in a niche beside the entrance.

c. Details are available for architectural styles in the second century A.D. (especially in Galilee), but nothing is known about the style in NT days. The older Galilean buildings have three naves made by double rows of pillars, galleries (with access from outside) over the side naves, windows at the front and along the side walls, stone seats in ranks along the side walls (sometimes also the back), and a floor of flagged stone. Simpler structures abroad seem to be houses or to have developed out of houses, and this may be true in Palestine in NT days, for in Mk. 6:3; Lk. 13:10ff.; Acts 16:13 the women do not seem to sit in galleries, as they probably do in the basilica-type synagogues.

5. *Furnishings.* All synagogues need scrolls of the OT, which are kept in the special ark. Being sacred, Scripture must be rescued if danger threatens and hidden when no longer usable. A podium with a reading desk is also needed. Other articles include lamps, trumpets, seats, and vessels for washing. Paintings are found in the form of mosaics or murals.

### 6. *Purpose and Significance.*

a. *Teaching the Law.* The main purpose of a synagogue is to teach and propagate the law. The traditions, which show how the law applies in practice, must also be transmitted.

b. Relation to the temple. In NT days there is no rivalry between temple and synagogue. After the fall of Jerusalem the synagogue replaces the temple. The adoption of the candelabra and of many liturgical practices from the temple makes this plain. A ministry of the word develops instead of the priestly cultus, the synagogues free worship from geographical bondage to one place, and the laity finds a more important role than in the temple. God is just as present in the synagogue as in the temple, and the synagogue is thus a holy place.

c. Place of Prayer. As the place of the divine presence, the synagogue is the ordained place where the people ought to pray and where an answer is promised.

d. School. In view of the central position of the law, synagogues are also places of teaching and learning. They either serve as schools or contain schoolrooms where children may receive instruction in addition to that given by their parents. Schools may at times be adjacent to the synagogues but they are usually associated. Rabbis, too, study in the synagogues, which Philo calls places where virtues are taught.

e. Council House and Place of Assembly. Synagogues serve as places of assembly for communal discussions and meetings to settle public affairs, make announcements, swear oaths, administer punishments, and execute manumissions.

f. Hospice. As well as offering provision for the poor, synagogues are hospices to put up visiting Jews, especially in Jerusalem during the great feasts.

g. *Aedes sacrae*. Some synagogues are dedicated to civil rulers, and shields, pillars, wreaths, and inscriptions are set up in them in honor of the emperors and to show loyalty to them. In return synagogues have privileges corresponding to *aedes sacrae*. In times of tension this does not always protect them from disrespect and even desecration. Jews regard their synagogues with pride and commitment. Devout Jews visit them daily, rabbis delight to study and teach in them, and attendance is high on sabbaths and feast days. In view of its OT background the term *synagōgē* takes on great significance, and the synagogue helps Judaism to survive the disaster of A.D. 70.

#### D. The NT.

I. *Assembly*. The term *synagōgē* has the sense of "assembly" in the NT only in Acts 13:43 and possibly Jms. 2:2 (a Christian assembly).

II. *Congregation*. In Acts 9:2 the *synagōgai* are congregations of the dispersion under the jurisdiction of Jerusalem. Embracing both sexes, they are the sphere in which Christians first appear (18:26; 19:8-9; 22:19). In Rev. 2:9 and 3:9 pseudo-Jews are called a synagogue of Satan; perhaps those who persecute the church are in view. The phrase does not give a negative accent to the synagogue as such. The antithesis is between the synagogue of Satan and the synagogue or *ekklēsia* of God. If the NT prefers *ekklēsia* for the church, this is perhaps because it helps to make a distinction, because synagogue now means primarily the local congregation, because synagogue is more closely tied to the building, and because it focuses on the law rather than on Christ. Furthermore, Gentile circles might well associate *synagōgē* with cultic societies and thus be led into a misunderstanding of the church.

#### III. *The Synagogue in the NT.*

##### 1. *Relation to Jewish Statements.*

a. In the NT the term *synagōgē* denotes mainly the building with perhaps an implication of the congregation as well. The NT bears witness to synagogues in Capernaum, Nazareth, Jerusalem, Damascus, Pisidian Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, Philippi, and Salamis, and also to various syn-



agogues in Galilee and Judea. The synagogue is an ancient institution (Acts 15:21) and a place of reading, teaching, preaching, prayer, and almsgiving. *proseuchē* occurs only in Acts 16:13.

b. Further points are that Gentiles might build synagogues (Lk. 7:5), that there are seats in them, that healings take place in them, and that sentences are read and scourgings administered in them.

### 2. *The Attitude of Jesus to the Synagogue.*

a. Jesus often teaches and preaches in synagogues. Even if the geography is loose and the references come in redactional passages, there is no reason to doubt the truth of this. Jesus also eats with sinners, uses an authoritative "I say to you," and proclaims the message of the kingdom. Yet he confronts the people with his teaching in the synagogues (Mk. 1:21ff.; Lk. 4:15; Mt. 9:35). If his healings are mostly outside, he also heals in the synagogues (cf. Mk. 1:21ff.); it is in the synagogue that the first battle between demonic forces and the Holy One of God takes place (Mk. 1:23ff.).

b. Jesus attacks the misuse of the synagogue by the scribes and Pharisees; cf. their ambition and desire for recognition (Mk. 12:39). He does not censure prayer in the synagogue or temple as such, but only prayer that is hypocritically offered for the sake of effect (Mk. 6:5).

c. Attacks on the synagogue as such occur in Mk. 13:9; Mt. 10:17; 23:34; Lk. 12:11; 21:12, where the future persecution of those who confess Christ is in view. The sharpest antithesis is in Mt. 23:34. Discipleship means punishment in the synagogue, but also the opportunity of confession (Lk. 12:11) and witness (Mk. 13:9). The synagogue is treated with some reserve in John (cf. the reduced prominence of the term, the use of *apōsynagōgos*, and the polemical edge in Jn. 18:20; Jesus has taught publicly in synagogues and the temple where Jews come together).

3. *The Synagogue in Primitive Christian Mission.* The synagogue is a most important factor in the missionary work in Acts. Paul, who formerly persecutes in the synagogues (Acts 22:19; 26:11), preaches first in the synagogues (Acts 9:19 etc.). By way of them, and the proselytes and God-fearing Gentiles in them, he gathers the churches. Theologically this denotes continuity between Israel and the church in salvation history. Paul gives precedence to Israel, but when rejected he goes to the Gentiles. He does not restrict his work to the synagogues (Acts 14:6ff.), and very quickly the infant church becomes independent of the synagogue either by expulsion or separation (Acts 19:9). In his synagogue preaching Paul's main aim is to show from the OT that Jesus is the Christ (Acts 9:20; 18:5), thus evoking a response either of faith or of rejection and blasphemy (14:1-2; 19:9). There is no suggestion in Acts that he preaches freedom from the law.

IV. *Acts 6:9 and Jms. 2:2.* Debate continues as to whether the *synagōgē* of Acts 6:9 is a building or a congregation. A rabbinic reference to the sale of "the synagogue of the Alexandrians" supports the former view, but the context favors the latter; conflict is caused by the members. Another dispute is whether Acts 6:9 refers to one synagogue or many. Since there are many synagogues in Jerusalem (cf. Acts 24:12) organized along territorial or social lines, two (or possibly five) synagogues seem to be at issue in Acts 6:9. Jms. 2:2 is the one instance where *synagōgē* is used in a Christian sense, either for the place of meeting or the meeting itself (but not the community; cf. 5:14). The references to coming in and to seating suggest the building, but the place and the meeting merge into one another, and meeting is the more common sense in the apostolic fathers (cf. the Vulgate rendering *conventus*).

### E. The Early Church.

1. The secular sense of gathering or collection persists (cf. 1 Clem. 20.6 and Clement of Alexandria *Stromateis* 6.2.1 [collection of books]).

2. In the early church the *synagōgē* is mostly the Jewish building and the use is polemical. Thus in Justin *Dialogue* 16.4 the synagogue is the place where Jews curse Christians and in Jerome *Commentary on Isaiah* 8.21 it is the place where they blaspheme Christ. For Tertullian, then, synagogues are the fountains of persecution (*Scorpiace* 10.10). Christians who attend them come under threat of judgment or excommunication (*Apostolic Constitutions* 2.61.1-2; 8.47.65). Chrysostom goes to extremes in calling synagogues robber caves and comparing them to theaters (*Against the Jews* 1.3ff.). The sad result is that from the fourth century on, Christians attack and destroy synagogues, secure legislation to prevent their repair or rebuilding, and even carry through at times the forcible conversion of synagogues into churches.

3. A new usage in the early church is that *synagōgē* denotes Judaism as a whole in antithesis to the church. Here again the intention is mostly polemical. Jerome has the series "law and gospel, synagogue and church, Jewish and Christian people, Gehenna and kingdom of heaven" (*Commentary on Jeremiah* 5.2), and Augustine equates *ecclesia* with the calling together of men and *synagōgē* with the rounding up of cattle (*Expositions of the Psalms* 81.1).

4. Yet we still find *synagōgē* used for Christian meetings and places of meeting, and even for the church as a whole (cf. Ignatius *Polycarp* 4.2; Irenaeus *Against Heresies* 4.31.1-2 where the two synagogues are the church and the true Judaism of the OT).

#### *episyntagōgē.*

1. This word, which is rare in secular Greek, has much the same sense as the simple form, i.e., gathering or collecting.

2. The LXX gives the term an eschatological note in 2 Macc. 2:7-8, where it refers to the final gathering of dispersed Israel (cf. also the verb in 1:27).

3. The eschatological orientation persists in the two NT references. Thus in 2 Th. 2:1 *episyntagōgē* and *parousia* introduce the eschatological teaching that follows. The object of the *epi* is the returning Lord; it is to meet him that his people is assembled. The sense is harder to fix in Heb. 10:25. The meaning seems to be either the assembled congregation or the assembling, but the cultic character is plain. The point is not leaving the community, but failing to attend its gatherings, which are so necessary in view of the approaching day. The specific reason for the warning is not given. Believers might have been taking part in other gatherings or failing to attend due to pride, fear of persecution, or flagging zeal.

#### *archisynagōgos.*

1. This term occurs in connection with pagan cults and guilds. The function of the *archisynagōgos* (who is an official of the god on one inscription) is that of the president (also at times the founder as well) who convenes and leads the assembly.

2. The term has more importance in the Jewish synagogue than the pagan society or guild. The rights of ownership and administration are vested in the congregation, which is the same as the community in Palestine. In purely Jewish communities a board of seven handles synagogue affairs; in mixed communities, or where there is more than one synagogue, a board of three. The officers of the synagogue are the servant and the president. Presidents are highly regarded and are often members of the board. They preside at worship, and see to the erection and care of the building. They are elected for a term and may be reelected. The office often remains in the

same family. Normally each synagogue has only one president; the reference in Acts 13:15 is perhaps to members of the board.

3. The term occurs in the NT only in Mark (5:22, 35, 36, 38) and Luke (Lk. 8:49; 13:14; Acts 13:15; 18:8, 17). The ruler is also the *árchōn* in Lk. 8:41 (cf. v. 49), but cf. Acts 14:2. Named rulers are Jairus, Crispus, and Sosthenes (perhaps the Sosthenes of 1 Cor. 1:1) (Mk. 5:22; Acts 18:8, 17). The duties of rulers are the same as in outside records. Thus the ruler protests in Lk. 13:14, and the rulers ask Paul and Barnabas for a word of exhortation in Acts 13:15.

4. There are only isolated references in the early church. Justin *Dialogue* 137.2 complains that synagogue rulers teach Jews to mock Christ, and Epiphanius *Heresies* 30.18.2 says that Jewish Christians also have synagogue rulers.

#### *aposynagōgos*.

1. This term occurs only in John. There are various degrees of discipline in the synagogue, although the distinctions are doubtful in NT times. For various offenses, e.g., opposing teachers, witnessing against Jews in Gentile courts, or spurning the law, a 30-day suspension is imposed which restricts dealings with others and demands certain penitential observances. A sharper suspension, imposed by the court, further restricts contact, but since it is designed to correct and convert, it does not mean permanent exclusion. *aposynagōgos*, however, is complete excommunication, i.e., not just barring of entry to the building or meeting, nor merely exclusion from the local community, but expulsion from the national fellowship. This alone corresponds to Christ's claim and the radical nature of the decision involved. At issue is the fundamental cleavage that issues in anathematizing. As the rabbis put it, heretics are worse than Gentiles. They are shut off from all saving benefits, and true Jews are to have no dealings with them. Jewish Christians fall in this category. The Johannine passage anticipates the relations at the end of the first century A.D. when anathematizing of this type is documented. Qumran, too, imposes irrevocable excommunication as well as temporary suspension, not for errors in belief, but for transgressions of the law and breaches of discipline.

2. In the NT, *aposynagōgos* occurs in Jn. 9:22; 12:42; 16:2. In 9:22 the parents of the blind man are swayed by the threat of excommunication. In 12:42 the fear of expulsion causes many rulers to be secret believers instead of confessors. In 16:2 Jesus warns the disciples that the time will come when they will be put out of the synagogues and even persecuted to death. No mere suspension is in view but total anathematizing and expulsion.

[W. SCHRAGE, VII, 798-852]

*synathlēō* → *athlēō*; *synaichmálōtos* → *aichmálōtos*; *synakolouthēō* → *akolouthēō*; *synanákeimai* → *keimai*

***synanameignymi* [mixing together, intermingling]**

1. Like the simple form, this compound means "mixing together"; the passive denotes various forms of human "intermingling."

2. In the OT it refers especially to the intermingling with other peoples by which national purity is forfeited (Hos. 7:8); the same is true in Philo.

3. In the NT the only three instances are in 1 Cor. 5:9, 11 and 2 Th. 3:14. In all three it refers to dealings with believers whose conduct compromises the community.

The aim in 1 Cor. 5 (cf. vv. 6ff.) is the avoidance of pollution, while restoration by shaming is the goal in 2 Th. 3:14. The term is not a technical one for association only within the community, and it occurs only in prohibitions. 1 Cor. 5:11 gives precision by adding that believers are not to eat with such people, probably with a eucharistic reference. What the “noting” of 2 Th. 3:14 signifies is not wholly clear, but the breaking off of relations does not rule out fraternal warnings.

[H. GREEVEN, VII, 852-55]

*synantilambánomai* → *antilambánomai*; *synapothnēskō* → *thánatos*

***synarmologéō*** [to fit together]

1. This compound has the sense of “joining” or “fitting together.”

2. It occurs in the NT in Eph. 2:21, where the church is compared to a temple which has Christ as the cornerstone in whom the structure is joined together. It also occurs in Eph. 4:16. Here the church is a body, and all its parts, with their different ministries and tasks, are mutually joined and knit together, and thus achieve growth in love, as they derive their life from Christ.

[C. MAURER, VII, 855-56]

***syndesmos*** [bond]

**A. Secular Usage.** The *syndesmos* is the “middle thing” that serves as a “link,” “joint,” “loop,” or “bond,” and in grammar “conjunction.” Special meanings are “chain,” “cable,” or “halter.” In Plato the term takes on special significance as the mediation or union that overcomes cosmic dualism. Figuratively for Aristotle it refers to “children” as the bond between father and mother. In rhetoric it may be a “connecting word,” and physiologically it is the “joint” or “muscle.”

**B. The Jewish-Greek Sphere.**

1. The term has no special nuance in the LXX but is simply used for “connection,” “joint,” “yoke,” or “bond.”

2. In the Epistle of Aristeas 85 it is an architectural feature and in 285 an indissoluble bond.

3. Philo uses the word when allegorizing the four parts of the incense offering as the four elements of water, earth, fire, and air. It is also for him a grammatical term.

**C. The NT.** The general sense of “bond” occurs in a figurative sense in Acts 8:23: Simon Magus is in the bond of iniquity. The tendon or muscle (figuratively with sinew) is the point in Col. 2:19. Eph. 4:3ff. refers to the “bond” of peace, and Col. 3:14 to love as the “bond” of perfectness. Here the *syndesmos* brings harmony, as in Plato, but soteriologically rather than cosmologically. No link is documented between either Plato and Gnostic *syndesmos* teaching or the latter and Ephesians and Colossians. Ephesians and Colossians define mediation as peace, and within the community of faith they find unity in the one God, the one Spirit, and the one faith.

**D. The Apostolic Fathers.** Barn. 3.3ff. uses the word in a quotation from Is. 58:6ff., and Ignatius *Trallians* 3.1 compares presbyters to the council of God and the band of apostles.

[G. FITZER, VII, 856-59]

*syndoxázō* → *dokēō*; *syndoulos* → *doúlos*; *synegeirō* → *sýn – metá*

**synédrión** [council, Sanhedrin]**A. Classical and Hellenistic Greek.**

1. *Secular Greek.* This term means "place of assembly," then "session," "council," "governing body."

2. *Jewish-Hellenistic Literature.*

a. In the LXX the word means "assembly" (cf. Prov. 22:10; 26:26; Ps. 26:4).

b. Philo uses the term in both a literal and a transferred sense (place of rest for the mind or soul).

c. Josephus uses the term for "assembly," "council," "governing body," especially the supreme Jewish council in Jerusalem.

**B. The Jewish Sanhedrin.**

1. *History.* Priests and elders govern the postexilic community. Priestly nobles and heads of clans become an aristocratic senate in Jerusalem with the high priest as president. The Hasmoneans curtail the rights of this body. The Pharisees achieve a place in it in 76–67 B.C. The term *synédrión* first appears for it under the Roman governor Gabinius, who sets up five *synédria*. The Jerusalem council regains control of the whole land under Caesar, and *synédrión* comes to be used specifically for the Jerusalem senate. Herod packs the body with supporters, but under the procurators it regains some influence until the disaster of the Jewish war. Later the newly constituted *synédrión* at Jabneh consists only of rabbis and has no political functions.

2. *Composition.* The Sanhedrin seems to have had 71 members (based on Num. 11:16). The high priest as leader of the people presides. The Sadducean chief priests form a solid faction. Alongside them are the elders, drawn from influential lay families, who are also Sadducean in persuasion. The scribes form a third group whose influence steadily grows so that their agreement is needed in important matters. Both Josephus and the NT usually put the chief priests first when enumerating members. With them we find either scribes, elders, scribes and elders, or Pharisees. Only rarely are the chief priests not mentioned (cf. Mt. 26:57), and at times they may even represent the whole body (Mk. 14:10; Mt. 26:59).

3. *Powers.* As the supreme council the Sanhedrin governs all secular and religious matters and has the power to try capital cases and impose sentence. Herod takes over de facto control. After A.D. 6 the Sanhedrin has authority only in Judea, and the Roman procurator (based in Caesarea) has governing power. He allows the Sanhedrin to deal only with religious matters and restricts its right to impose the capital sentence to pagan violations of the temple precincts. Yet the Sanhedrin does impose the death penalty in a few other cases, including James the Lord's brother. The Sanhedrin reclaims the right to pass capital sentences on the outbreak of the Jewish war, and the Zealots make gruesome use of this power during their reign of terror.

4. *Sanhedrins outside Jerusalem.* Little courts patterned on the Sanhedrin have local jurisdiction in Palestine and the dispersion. These courts meet twice a week and claim the right to pass death penalties, although frequent use is discouraged, and in fact the Romans do not permit it. The Essene fellowship exercises its own jurisdiction, and Qumran, too, has its own penal code.

**C. The NT.**

1. *The Gospels.*

a. Sayings of Jesus. In Mt. 10:17 Jesus warns his disciples to expect persecution from the sanhedrins, in this case the local courts, to whom they are at first subject.

In Mt. 5:21-22 those who insult others must answer to the Sanhedrin, here the supreme court in Jerusalem. The insulting word is just as bad as the deed of murder that falls under the Sanhedrin's condemnation.

b. Jesus before the Sanhedrin. The Jerusalem Sanhedrin resolves to arrest and execute Jesus when a favorable opportunity comes (Mk. 14:1-2; Jn. 11:47ff.). After the arrest Jesus appears before the hastily summoned chief priests, elders, and scribes (Mk. 14:53), and when the false witnesses fail to make their point, the high priest puts the question which leads to his condemnation for blasphemy (Mk. 14:61ff.). It may be noted that the proceedings at many points do not conform to later rules (cf. the time and place of meeting and the definition of blasphemy), but the Sadducees are not necessarily bound by Pharisaic rulings that are in any case later than the time of Jesus. The only serious problem arises out of the long-standing prohibition of legal proceedings on sabbaths and feast days and the related days of preparation. What probably takes place is that the members of the Sanhedrin, united in hostility to Jesus, hold a brief hearing and then hand Jesus over to Pilate for trial and execution by the Romans as a revolutionary. A prior interrogation also takes place in the house of Annas (Jn. 18:12ff.), but the decisive proceedings are before Pilate, who under pressure cooperates with the Jewish court to secure the elimination of Jesus.

2. *Acts*. In *Acts* the *synédrión* is the supreme council in Jerusalem whose Sadducean members persecute believers, while the Pharisees are more favorable (cf. 5:17, 34ff.). The Sanhedrin first dismisses Peter and John with a warning (4:5ff.) and then lets them go with a beating and a command to be silent (5:17ff.). The trial of Stephen, however, ends with a riot and stoning (6:8-8:1). When Paul has to answer to the Sanhedrin in 23:1ff., he causes dissension and gains the support of the Pharisees. The Romans protect Paul from any further appearance before the Sanhedrin (23:26ff.). Since he is a Roman citizen, the Sanhedrin must accuse him before the procurator.

D. **The Apostolic Fathers.** Only Ignatius uses *synédrión*, and in each of the three instances in his epistles it simply means "council" (*Magnesians* 6.1; *Trallians* 3.1; *Philadelphians* 8.1). [E. LOHSE, VII, 860-71]

*syneídesis* → *sýnoida*; *synepimartyrêō* → *mártys*

**synergós** [fellow worker, helper], **synergéō** [to work with, help]

A. **The Group in Greek.** The word *synergós* means "fellow worker" or "helper," *synergéō* means "to work with," and the more common *synergázomai* refers to the sharing of work or cooperation.

**B. The Group in Judaism.**

1. The verb and noun occur only four times in the LXX, three of which are in 1 and 2 Maccabees.

2. Philo refers to the cooperation of reason, but also to that of companions, or of all parts of the soul, in sin. The plastic arts help to seduce to idolatry. The human mind does not understand the working together of cosmic forces, and no one can cooperate with God in imparting true knowledge or in the work of creating and preserving the world. Yet Philo seems to suggest that subordinate powers help in the creation of our physical side and its vices.

3. Josephus uses the formula "with God's help," and he says that God was helpful to Jehoshaphat because he was just and pious.

4. A similar synergistic saying occurs in Test. Iss. 3:7-8.

5. There are no real originals in the OT nor do we find much help at Qumran, although here, too, there are synergistic passages.

### C. The Group in the NT.

1. In the NT the noun occurs 13 times (always plural), 12 times in Paul and once in 3 Jn. 8. Paul uses it to describe pupils and companions who aid him in his work, adding "in Christ" in Rom. 16:3, 9. He honors his fellow workers by using the term and strengthens their authority. Where he includes himself (2 Cor. 1:24 and cf. Col. 4:11), his point is that they are all God's helpers and are thus workers in God's kingdom. In 1 Cor. 3:9 *synergoí* corresponds to *diákonoi* in 3:5 (cf. 1 Th. 3:2). The verb *synergéō* occurs five times, three in Paul and once each in Jms. 2:22 and Mk. 16:20. In 1 Cor. 16:16 it refers to work on behalf of the church. By preaching the gospel his helpers share with Paul the burden of his ministry of reconciliation. Along the lines of Is. 43:24 they thus share in God's own work. On this ground they can claim obedience but as helpers of the church's joy, not as lords. Rom. 8:28 might seem to be synergistic if taken as the expression of an optimistic philosophy whereby those who love God have the supreme good and hence can suffer no real hurt. In context, however, election is the dominant theme. Human love is the gift and reflection of God's prior love. God, then, is the true subject in v. 28; he helps for good in all things, or turns all things to good, for the called who love him.

2. Jms. 2:22 seems to be refuting misunderstandings of Paul. Faith works together with works; it achieves visibility and hence fulfilment in them.

3. In 3 Jn. 8 the readers, by receiving and aiding itinerant missionaries, become partners in the common ministry by proclaiming the truth.

4. In Mk. 16:20 the absolute genitives describe the Lord's working with the apostles by confirming their message with signs. The verse expresses faith in the Lord's enduring presence and bears witness to the interrelation of word and sign.

D. The Group in Early Christianity. In Hermas *Similitudes* 5.6.6 the *sárx* is the handmaiden of the spirit cooperating in the work of redemption. In Acts of Thomas 24 God's grace works with the apostle's labor. Justin *Dialogue* 142.2 speaks of God's permission and cooperation, and *Apology* 9.4 refers to fatal cooperation in idolatry.

[G. BERTRAM, VII, 871-76]

*synérchomai* → *érchomai*; *sýnesis*, *synetós* → *syniēmi*

*synéchō* [to hold together, enclose, oppress], *synoché* [holding together, prison, affliction]

#### *synéchō*.

##### 1. Greek Usage.

a. This word means first "to hold together," e.g., law upholding the state, or deity the cosmos, or virtues the world.

b. Then we find the meaning "to enclose" or "to lock up," e.g., an army behind walls, or a prisoner, and once for holding one's breath.

c. Another sense is "to oppress," "to overpower," "to rule," e.g., of afflictions, illnesses, emotions, or impulses.

##### 2. The LXX.

a. The term occurs 48 times in the LXX, usually in the three main Greek senses.

b. The main Hebrew equivalent is 'sr, which is mostly rendered *synéchō*, but which

normally occurs only in 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles. Usually *synéchō* as a translation means "to enclose," but the Hebrew is rich in nuances which the Greek captures only when restraint is in view.

c. The sense "to hold together" is rare.

d. *synéchō* also represents other Hebrew originals in various senses of enclosing or shutting (up).

e. The meaning "to oppress" occurs only in Job and Wisdom, and once each in Jeremiah and 4 Maccabees, either with no Hebrew original or in very free renderings.

### 3. Later Jewish Literature.

a. In Testaments of the Twelve *synéchō* mostly means "to oppress."

b. Philo often uses the verb for "to hold together" in physiological or cosmological references. Thus he says that invisible forces hold the world together—a view that reflects Stoic influence.

### 4. The NT.

a. Common only in Luke and Acts (nine times), *synéchō* has for Luke the meaning "to close" in Acts 7:57, "to hold prisoner" in Lk. 22:63, and "to surround," "to hem in" in Lk. 8:45 and 19:43.

b. Sickness is said to "oppress" in Lk. 4:38 (cf. Mt. 4:24). A transferred sense ("to be gripped [by fear]") occurs in Lk. 8:37. The meaning "to be claimed or controlled" occurs in Acts 18:5. The love of Christ "controls" or "dominates" Paul in 2 Cor. 5:14, so that he has to live for Christ and not for self. In Phil. 1:23 the thought is perhaps that Paul is governed by two things and hence hemmed in. Lk. 12:50 has caused much debate. The reference to death suggests the translation: "How troubled or pressed I am!" but the saying about fire in v. 49 suggests: "How I am totally governed by this!" The saying expresses Jesus' movement to vicarious death. Like the fire that he has come to kindle, this is the beginning of the new aeon; hence its total claim on him.

5. *The Apostolic Fathers.* Under Hellenistic influence *synéchō* means "to hold together" in 1 Clem. 20.5. In Diog. 6.7, as the soul is enclosed in the body yet holds it together, so it is with Christians in the world. In *Romans* 6.3 Ignatius asks for understanding of what dominates or constrains him in Paul's sense.

### *synochē.*

1. *Greek Usage.* The noun *synochē* has such meanings as "holding together," "oppression," and "prison." We find it for the "press" of battle and astrologically for cosmic misfortunes (eclipses etc.) and hence for the resultant "anxiety" or "despair."

2. *The LXX.* The word is rare in the LXX, and in Jer. 52:5 and Mic. 4:14 it means "affliction." This is the main sense in later renderings of the Psalms, although once these use the term for "prison."

3. *The NT.* In the NT there are two instances. In 2 Cor. 2:4 Paul is clearly speaking about the "affliction" suffered through hostility at Corinth. In Lk. 21:25 the reference seems to be to the "anxiety" caused by stellar signs that forebode disaster, although believers, of course, need not be afraid, since they know that these signs indicate the closeness of their redemption.

4. The only instance in the apostolic fathers is in Did. 1.5, where the word means "prison" in a free quotation of Mt. 5:25-26. [H. KÖSTER, VII, 877-87]

*syntháptō* → *syn* – *metá*



*syniēmi* [to understand], *sýnesis* [understanding], *synetós* [understanding], *asýnetos* [not understanding]

#### A. The Group in Secular Greek.

1. The verb *syniēmi* means "to bring together," "to come to agreement," "to perceive," "to understand."

2. The noun *sýnesis* means "union," "confluence," then "comprehension," "understanding," "discernment," and finally "self-awareness."

3. The adjective *synetós* means "understanding" or "understandable." *asýnetos* for "not understanding" has at times a moral tinge.

**B. The Group in the OT.** The LXX makes much use of the group, especially in Wisdom writings. The use is similar to that in the Greek world except that understanding is native only to God and hence is a gift for which one must pray (1 Kgs. 3:9; Ps. 119:34). Practical judgment rather than theoretical understanding is the main concern, its organ is the heart (Is. 6:9-10), and its objects are God's works (Ps. 28:5), fear (Prov. 2:5), righteousness (2:9), will (Ps. 111:10), and wisdom (Prov. 2:1ff.). Earlier the appeal for understanding is motivated by a reference to God's will, later by a reference to the law.

#### C. The Group in Judaism.

1. *Qumran*. The Qumran sect seeks understanding in its candidates, but again this comes from God, to whom alone it is native. The sect experiences election in its insight into God's acts in history, into predestination, and into the eschatological sequence. Since understanding God's judgments is a condition of salvation, the law is an essential theme. The Spirit has an important role in imparting knowledge, but so, too, does the teacher of righteousness.

2. *Rabbinic Writings*. The situation is similar in the rabbis but with a slight shift to more stress on perception and reason.

#### D. The Group in the NT.

1. *Forms of the Verb*. With the traditional forms of *-iēmi* we also find the conjugation in *-ō* with some vacillation in the manuscripts.

2. *Theological Significance*. The group is not theologically significant and does not occur in the Johannine material (including Revelation). The OT governs the sense (cf. the many OT quotations in which the group occurs).

##### 3. *The Synoptists*.

a. In Mt. 11:25 and Lk. 10:21 *synetós* is parallel to *sophós* in a saying that expresses the contingent and paradoxical nature of revelation. In Mk. 7:14 the verb simply denotes understanding. In Mk. 12:33 (cf. v. 30) there is perhaps a slight Hellenistic nuance.

b. In Mk. 4:12 and parallels the term comes in a free rendering of Is. 6:9-10, whose point is that failure to understand is God's purpose. In the version in Mt. 13:10ff. *syniēmi* achieves great prominence (occurring also in v. 19 and v. 23). If the emphasis is now on human incapacity rather than divine purpose, the point remains that understanding is a divine gift and hardening a divine ineluctability.

4. *Paul*. Paul uses the group in OT quotations and allusions but only a few times independently. The noun occurs in 1 Cor. 1:19, though here *sophía* is the main term. In Rom. 1:21 the organ of understanding is the heart, and lack of understanding is total darkness with moral implications (cf. the "base mind" of 1:28). 2 Cor. 10:12-13

comes with a shorter and a longer (probably more authentic) reading; only the longer includes the group, but the point of the passage does not depend on its presence. If Colossians and Ephesians are Pauline, one should add *synesis* in Col. 2:2 (cf. also Eph. 5:7 and 2 Tim. 2:7, where the Lord gives *synesis*). In Col. 2:2 the heart is the organ and the divine mystery (defined christologically here, but ecclesiologically in Eph. 3:4) is the object.

**E. The Group in the Early Church.** The noun has a Stoicizing aspect in 1 Clem. 33.3. Hermas likes the word *synesis* and personifies it. Justin and Clement of Alexandria often use the group, but *synesis* never achieves the importance of *lógos* or *sophía*.

[H. CONZELMANN, VII, 888-96]

*synístēmi* [to put together], *synistánō* [to be composed of]

1. *synístēmi* has the sense of putting together with the nuances a. "to be composed of," b. "to exist," "to be," c. "to associate," d. "to commend," and e. "to display."

2. In Lk. 9:32 Peter and John see the two men standing with Jesus on the Mount. In 2 Pet. 3:5 the reference is to water in the composition of the earth. Significant theologically is the statement in Col. 1:17 that Christ is before all things and all things consist or have their existence in him. Paul uses the transitive *syniēmi* mostly for "to commend" (cf. Rom. 16:1; 2 Cor. 3:1). His own commendation is his public proclamation of the truth (2 Cor. 4:2) in which he spends himself as the servant of Christ and hence has no self-concern. He will not compare himself with those who commend themselves (2 Cor. 10:12), for it is those whom the Lord commends that are accepted (v. 18). The idea of "presenting" may be seen in 2 Cor. 3:1ff., as well as in Rom. 3:5, where our wickedness serves to show God's truth. Similarly, in Rom. 5:8 God shows and commends his love in Christ's vicarious death. In 2 Cor. 6:4 there is more of the sense "to prove" (cf. 7:11), and this is plainly the meaning in Gal. 2:18, where the proof rests on patent facts. For Paul, acts are determinative in both divine or human judgment. This makes of God's saving act in Christ a miracle that governs his whole understanding of the gospel.

[W. KASCH, VII, 896-98]

*synoida* [to be aware, share knowledge], *syneidēsis* [consciousness, conscience]

**A. Secular Greek.**

1. *synoida emautō*.

a. *synoida* is first of all knowing something with someone.

b. *synoida emautō* combines in one the person who knows and the person who shares the knowledge.

c. In philosophy evaluation enters in when people, reflecting on themselves, achieve awareness of their own ignorance in a conflict of knowledge (cf. Socrates, who as the wisest of men realizes his own ignorance).

d. When reflection extends to deeds, conscience arises in the moral sense. The process is still rational, but the matter assessed is now moral. Usually the verdict is negative. The matter assessed is either not given or indicated neutrally. At times it may be stated that there is no awareness of evil, or a positive assertion (rather than self-evaluation) occurs.

e. Thus *synoida emautō* comes to be linked with a bad conscience, although self-

awareness as such remains a rational process and neither philosophically nor ethically does the conscience have much to do with deity.

2. *syneidós*, *syneidēsis*, *sýnesis*.

a. The first two of these terms occur sporadically and with no fixed sense from the fifth to the third century B.C. Often it is debatable whether a moral awareness of bad deeds is at issue, and there is no clear indication that conscience comes from God or is divine.

b. By the first century B.C. *syneidós* and *syneidēsis* frequently denote conscience and almost always in the sense of a bad conscience. *syneidós* is especially common in Plutarch, who vividly depicts the conscience that shares our knowledge, uncomfortably reminds us of our offenses, and evokes the torments of hell until it is set aside by amendment.

c. The two nouns, which outstrip *sýnesis*, mean much the same thing, although *syneidēsis* can still mean self-consciousness in a nonmoral sense, thus reminding us that the terms relate only secondarily to the phenomenon of the bad conscience.

3. *The Problem of Conscience*.

a. In conscience two egos are in juxtaposition in the same person, knowing and evaluating the same things from different angles, and controlled by two opposing forces, i.e., that of order on the one hand, that of disorder on the other. Conflict begins with the knowledge of past disorder, so that conscience relates more to evaluation of the past than to preparation for the future. Where the stress is ontological, knowledge predominates in self-reflection, but where it is ethical, moral conscience is to the fore. The two strands are historically and materially related.

b. The idea of the Furies reflects moral conscience in ancient Greece, but in the fifth century B.C. humanity becomes its own measure and the moral sense emerges, as seen especially in Euripides.

c. Socratic reflection has to do with knowledge; it points the way to victory over ignorance by awareness of it, but on the basis of sharing in the divine Logos. The Socratic *daimónion* relates to approaching decisions rather than past acts, and hence is not the same as conscience.

d. Stoics seek harmony with their own nature and hence have no conscience in the morally bad sense. Epictetus, however, once equates *syneidós* with the *epítropos*, the divinely appointed overseer of individuals in their moral and intellectual decisions; he thus extends the reach of conscience to the sphere of positive guidance.

e. In Hellenistic philosophy exercises in meditation, designed to promote self-development, include self-examinations which bring the moral conscience into the area of practical deliberation, although not under the terms *syneidós*, *syneidēsis*, or *conscientia*.

f. Gnosticism solves the problem of conscience by dualistically separating the two egos, putting one in the world of light, the other in that of darkness, and thus opening the door to asceticism, but also libertinism.

g. The secular history of the group is thus complex. Understanding the polarity of the person forms the starting point. This yields the idea of self-consciousness but then in its moral application the sense of the (usually bad) conscience. Since conscience is readily apprehended, popular usage adopts it, but in Greek thinking conscience always includes the idea of self-consciousness. Hence no uniform usage or concept develops.

**B. Latin.** Cicero and Seneca frequently use the terms *consciūs* and *conscientia*. The idea is that of knowing with others, and when this is a knowing with the self,

self-consciousness is the point. If a reference to past deeds arises, the Romans with their strict attachment to duty find it easier to think of a neutral or good conscience. The self-consciousness may act as a witness but is more likely an applauding or dissatisfied spectator. Seneca combines the Stoic watcher with conscience and thus prepares the ground for the elevation of conscience to a norm.

### C. The OT.

#### I. The Hebrew Text.

1. Oddly the OT has no word for conscience. The covenant relation to God governs the people. Knowledge of self comes from God by his word (Ps. 139). This word, which makes responsible action possible, is very close (Dt. 30:14). Good and evil are known by it. Denial of God is folly (Ps. 14:1). Listening to God is self-reflection, and conscience is a willing adherence in the harmony of the I with the divine will.

2. *Inner Discord*. The OT recognizes inner discord (Gen. 42:21; 1 Sam. 24:5; 25:31). It does so on the divine plane of judgment and forgiveness. God's word is decisive in the inner controversy. It condemns but also liberates by pardon and renewal (Ps. 51), by personal and not just cultic cleansing.

#### II. The LXX.

1. *synoida emautō* occurs once in the LXX, and *syneidēsis* three times. The former is a free rendering in Job 27:6. *syneidēsis* is a mistranslation in Eccl. 10:20, and it simply means "knowledge" in the variant reading in Sir. 42:18. A morally bad conscience is at issue in Wis. 17:10. Garbed in legal concepts, it acts as prosecutor and judge.

2. The Hebrew idea of the "clean heart" leads to the development of the notion of a good conscience. This idea plays a bigger role in the LXX than in the MT.

### D. Judaism.

1. *The Rabbis and Qumran*. The rabbis and Qumran have no word for conscience. We find the ideas of the good or bad heart and the good or evil impulse, but beyond the antitheses human unity remains.

2. *The Pseudepigrapha*. These writings follow the LXX line and make no new contribution. The heart accuses of sin, but there may also be purity of heart.

3. *Josephus*. For Josephus the verb has an intellectual thrust. Conscience may be bad or good. It is, with God, a witness whom one must fear. As regards *syneidēsis*, it may simply mean "consciousness" or "knowledge," but sometimes it carries the sense of "conscience." With God himself and the law, conscience is for Josephus a witness for resurrection after death.

#### 4. Philo.

a. Usage. Philo uses the middle voice of the verb in the moral sense. *syneidēsis* refers to knowledge of one's acts. The word for conscience is *syneidōs*. Unless qualified as pure, this is always a bad conscience.

b. The Task of Conscience. Conscience accuses, threatens, and judges. Yet it also corrects and advises conversion, being placated when heeded.

c. The Theological Context. Conscience is a divinely used spur to conversion from sin. Better to be punished than expelled; the penal function of conscience is positive, for it aims at salvation by the gracious God.

d. The Guiding Function of Conscience. Twice Philo refers to conscience as a guide, but only in connection with the *nóus* and the divine Logos.

e. The Position of Philo. Philo uses popular ideas, learns from philosophy, but is decisively influenced by the OT in his use of *elénchō*, not merely for shaming, cen-

suring, or examining in the Greek sense, but for admonishing and condemning, and in his ascribing to conscience this judicial function, with God behind it as the true accuser and judge. As God works through conscience, its accusatory task is sterner but it is also set in a positive context. Whether Philo is original in this understanding one cannot say, but clearly he combines two types of moral life and thought, that of Hellenism and that of the OT.

#### E. The NT.

1. *General.* *sýnoida* occurs for the guilty knowledge of a second person in Acts 5:2 and with the reflexive pronoun in 1 Cor. 4:4. *syneidós* does not occur but we find *syneidēsis* 31 times, mostly in Paul, although not in the sense of the good or bad conscience.

##### 2. *Paul.*

a. Eight of the Pauline passages occur in relation to idol meats (1 Cor. 8:7ff.; 10:25ff.). Paul is perhaps adopting here a slogan current in the church in Corinth. The conscience is for him a "self-awareness" that is threatened by the disjunction of willing and knowing or of judgment and action. It is not a detached power of evaluation but the self in its own will and action. In Christ encounter with the one true and gracious God both liberates and commits the conscience in this sense. The liberation is for the weak, who, not yet free from idols, do not enjoy the full freedom of acknowledging their own acknowledgment by the one true God. Commitment is for the strong, who, because Christ died for the weak, should acknowledge weakness and therefore accept the weak. The weak, then, must refrain from anxious questioning and the strong from causing offense. In Rom. 13:5 the formula "for the sake of conscience" could mean (a) to avoid the bad conscience that might ensue, (b) out of duty, or (c) because of the link between the state and God's will. As distinct from 1 Cor. 10, Rom. 13 is urging positive obedience, not under pressure, but in a unity of act and self-awareness. Hence, in the light of v. 6, explanation (c) is to be preferred. Believers are to estimate the state solely as God's servant. 1 Pet. 2:19 is to the same effect.

b. In other passages conscience has a judicial role. In 1 Cor. 4:4 Paul fears no human judgment, only the divine judgment which accepts and liberates him. Hence he glories in the witness of his conscience (2 Cor. 1:12; cf. 1 Jn. 3:19ff.). Because the verdict rests on God's word, the apostle is open to evaluation by the conscience of others (4:2). Conscience has the significance of an oath in Rom. 9:1, but only as governed and confirmed by the Spirit. In Rom. 2:15 the Gentile conscience indicates human responsibility. Conscience has here a judicial function, although it may defend as well as accuse. In general the accusatory role of conscience is weaker in Paul because the law acts as an incomparably sharper accuser, and even the law is set aside by the God who pardons and renews in Christ.

c. For Paul conscience is the central self-consciousness of the knowing and acting person. Various ideas combine in a complex reference to being, act, and knowledge. What holds them together is the new truth that, acknowledged by God in Christ, we can see inner conflicts more sharply yet also set them under the promise of healing.

##### 2. *Other Works.*

a. *The Pastorals.* These letters add to *syneidēsis* such words as "good" or "clear." The clear conscience denotes the total standing of the believer. The gospel aims at a good conscience (1 Tim. 1:5-6). Timothy is to hold a good conscience (1:18-19). A corrupt conscience involves discrepancy between confession and action. The connec-

tion with faith shows that the good conscience has to do with the new creation which embraces all life, not just with a blameless conscience in a moralistic sense.

b. Hebrews. In Heb. 10:2, 22 the renewing denoted by baptism has no moral or cultic limitation but embraces the whole person in relationship with God.

c. The good conscience is again a formula for the Christian life in 1 Pet. 3:16, 21. 3:21 perhaps embodies a baptismal formula.

d. A new development in these works is the proclamation of a good conscience as the norm in the sense of inner healing and a new existence by God's act in Christ.

F. **The Apostolic Fathers.** *synéidēsis* is a common term in these works, usually with a qualifying attribute, and with a stronger moralizing thrust (cf. 1 Clem. 1.3; 41.1; Ignatius *Trallians* 7.2; Did. 4:14; Barn. 19.12; Hermas *Mandates* 3.4.

[C. MAURER, VII, 898-919]

*synoikodomēō* → *oikos*; *syntēleia*, *syntelēō* → *tēlos*

*syntribō* [to crush, shatter], *syntrimma* [destruction, ruin]

### A. The Group in the Greek World.

1. *Derivation.* Of obscure etymology, *tribos*, from *tribō*, means a "trodden way," then "intercourse," "circulation."

#### 2. *Meaning.*

a. *Strict Use.* *syntribō* means "to rub together," "to grind," "to crush," "to smash," "to break," "to destroy."

b. *Looser Use.* Various things, e.g., fear, anxiety, remorse, disappointment, are said to wear people down or shatter them.

### B. The Group in the OT.

#### 1. *Hebrew Originals.*

a. *The Root šbr.* This root occurs some 145 times in the basic sense "to break." In the LXX *syntribō* corresponds 134 times. The terms overlap, although the Hebrew really means "to break in pieces," the Greek "to crush."

b. *Other Roots.* More than 30 other roots occur. (For details see *TDNT*, VII, 921.)

c. *Other Renderings of šbr.* Other terms for *šbr* include *apollyō* in Is. 14:25, *erēmōō* in 24:10, *thlibō* in Lev. 26:26, and *leptynō* in 2 Chr. 23:17.

2. *Important LXX Sayings.* Sayings that are important in the NT are Ex. 12:10 (cf. Ps. 34:20); Ps. 46:9 (cf. Hos. 2:20); Is. 57:15; Is. 53:5 A; 66:2 ☉.

### C. The Group in the NT.

1. *OT Quotations and Expressions.* In Mt. 12:20 Jesus has not come to break the bruised reed but to gather sinners to himself; the wretched and oppressed are recipients of the promise. In Lk. 4:18 Jesus applies Is. 61:1 to himself, but probably without the phrase about binding up the brokenhearted, although this aptly describes his work. Only Jn. 19:36 finds significance in the fact that the legs of Jesus are not broken on the cross; this denotes his righteousness (Ps. 34:20) and his correspondence to the Passover lamb. Rom. 3:16 uses Is. 59:7 to describe human sinfulness; *syntrimma* is both sin and its punishment. The image of smashing Satan in Rom. 16:20 (cf. Gen. 3:15; Ps. 91:13) suggests both present victory over the powers of darkness and the imminent eschatological destruction of Satan. The present triumph is perhaps over the false teachers of v. 17, who are serving Satan. Rev. 2:27 uses the imagery of Ps. 2:9 (cf. Dan. 7:27) to describe the power over the nations that the risen Christ gives to those who overcome and keep his works.

2. *Other Passages.* Mk. 14:3 refers to the breaking of the vessel at the anointing, Mk. 4:5 says that the spirit gives the demoniac the power to break fetters, and in Lk. 9:39 the spirit shatters the boy. In the last two instances Jesus manifests his power over destructive demonic forces. [G. BERTRAM, VII, 919-25]

*synpokrínomai* → *hypokrínomai*; *sýssēmon* → *sēmeíon*; *sýssōmos* → *sōma*; *sys-taurōō* → *sýn-metá*; *systéllō* → *stéllō*; *systemázō* → *stenázō*; *sytoichéō* → *stoichéō*; *systratiótēs* → *strateúomai*

<i>spházō</i> [to slaughter, kill]	<i>sphagē</i> [slaughter, killing]
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*spházō.*

#### A. Secular Usage.

##### 1. Ritual Slaying.

a. *Meat Offerings to the Olympian Gods.* The word *spházō* means "to slay," "to slaughter," "to kill," "to murder." Strictly it refers to the slaying of animals, especially in sacrifice. Ritual slaying takes place after prayer. Experts do it only when the animals are large or those making the offering are of high rank. Inclination of the head supposedly denotes consent. The ox is struck from behind, the neck is then bent back, the throat is slit, and the blood pours out. Boars may first be stupefied. In the case of smaller animals slaying is by cutting the throat with the neck bent back.

b. *sphágia.* When sacrifices remove curses, or serve as expiation, or the gods or heroes claim the whole animal, the flesh is not eaten and we have *sphágia*. Shedding the blood is now the main point. The neck is deeply cut and the blood is directed to where the special numen reigns. Human beings may be offered as *sphágia* in especially dangerous crises in Greece and Rome.

##### 2. Secular Slaying.

a. *Animals.* Most slaughtering has ritual connections in antiquity. Domestic slaughtering includes simple ceremonies and the dedicating of parts to the gods. Yet a purely secular use of *spházō* does occur. Indeed, the term is used for the wolf's slaying of its prey.

b. *Humans.* The term *spházō* serves as a gruesome one for killing, e.g., murder of kin, massacres in war, crimes of passion, and suicide.

#### B. LXX Usage.

##### 1. Ritual Slaying.

a. *Animal Sacrifices.* In the LXX *spházō* occurs some 84 times, mostly for *ἵβη* and *σῆη*. It is not a technical term but plays an important role relative to animal offerings. A simple form of (illegitimate) offering occurs in 1 Sam. 14:32ff. In early times meat is eaten only in connection with sacrifice. The blood and various parts are set aside for God; atoning power lies in the blood (Lev. 17:11). The head of the house or a servant does the slaying at home; either individuals or cultic personnel may do it in the sanctuaries. The blood ritual at first demands that the beast be slaughtered over the altar so that the blood may flow on it. When centralizing is achieved, the slaughtering is at the entrance to the sanctuary (Lev. 17:3-4). Animals used in purification and not offered to God are slain outside the camp.

##### b. Human Sacrifices.

(a) *To God.* In Gen. 22:10 Abraham lifts the knife to slay Isaac, and in 1 Sam. 15:33 Samuel slays the "dedicated" Agag.

(b) To Idols. Accusations of slaughtering children to idols occur in Ezek. 16:17ff.; 23:39; Is. 57:5.

## 2. Secular Slaying.

a. Animals. At first slaughtering is connected with communal offerings, but Dt. 12 allows secular slaughtering, although not the eating of blood.

b. Humans. As in secular Greek, *spházō* in the LXX can denote the violent killing of others, e.g., the slaughter of the priests of Baal in 1 Kgs. 18:40 or the butchering of the righteous in Ps. 37:14.

## C. Philo and Josephus.

### 1. Philo.

a. Philo rarely uses *spházō*, but does have it at times for ritual and secular slaying, including murder.

b. Josephus. Josephus uses *spházō* (also *spháttō*) for ritual slaying and also very commonly for human killing in such senses as hewing down, massacring, and butchering, e.g., defenseless populations. Especially abhorrent is human slaughter in the temple.

## D. Rabbinic Writings.

1. The rabbis sometimes use the term "to slay" with no ritual reference, e.g., the butchering of rustled cattle.

2. They also lay down strict rules for correct slaughtering either cultic or noncultic. The main point is that the throat should be slit with a single stroke.

## E. The NT.

1. *spházō*, which in the NT occurs only in Johannine works, is a strong term for fratricide (Cain's murder of Abel) in 1 Jn. 3:12.

2. In Rev. 5:6, 9, 12; 13:8 Jesus is the "slaughtered Lamb." With a probable reference to the Passover, this term, in figurative paradox, denotes the extreme nature of the offering and its victorious effect. The blood serves as a ransom in 5:9. In 13:3 the beast with its mortal blow is set in contrast. Historically the assassination of Nero might be in view. In Rev. 6:9 the death of martyrs for the sake of the word is compared to the slaughtering of sacrifices. As the blood flows down the altar, so their souls (which the blood represents) are under the altar. The same mode of speech influences Rev. 18:24, and cf. also the horseman of 6:4, who takes away peace that men should slay one another.

### *sphagē*.

1. This word means ritual or secular slaying or slaughtering, the slaying of deer in the hunt, and human slaying. It can also refer to slits or wounds, and in anatomy to the throat.

2. The term occurs 23 times in the LXX for slaying or slaughtering. The image of sheep for slaughter plays a special role (cf. Ps. 44:22; Zech. 11:4, 7, which is directed against those who pitilessly hand over the elect people; Jer. 11:19, where the stress is on the unsuspecting nature of the prophet; Is. 53:7, which states that the servant does not resist or complain; Jer. 12:3, which has the destruction of the wicked in mind).

3. Philo uses *sphagē* cultically, militarily, and ethically. He says that nourishment is given to a certain man as to cattle fattening for slaughter. Josephus has an occasional ritual reference but mostly uses the term for human killing, e.g., killing in battle, political murder, and suicide.

4. The Targum on Is. 53 takes the servant messianically but refers the image of the



lamb led to the slaughter to Messiah's judgment on the Gentiles. Ps. 44:22 has great martyrological significance and is also connected with circumcision.

5. Rom. 8:36 uses Ps. 44:22 to describe the situation of the church under external assault. The paradox that the elect community suffers demonstrates rather than negates God's love. In Acts 8:32-33 the eunuch reads Is. 53:7-8 and Philip applies the passage to Jesus. Jms. 5:5 either accuses the rich of feeding on (or for) the day when the poor are slaughtered or warns them that they are feeding on the judgment day when they themselves will be slaughtered.

6. 1 Clem. 16.1ff. quotes the whole of Is. 53:1ff. as an example for the church. Barn. 5.2 quotes Is. 53:5, 7 with reference to salvation by the sprinkling of Christ's blood. Barn. 18.1ff. allegorizes Num. 19: The heifer is Jesus; those who sacrifice it are those who led him to the slaughter. [O. MICHEL, VII, 925-38]

*sphragís* [seal], *sphragízō* [to seal], *katasphragízō* [to seal up]

#### A. Seal in the Nonbiblical World.

1. *Composition.* Using seals, which identify things by a sign, figure, letter, or word, is an ancient custom. The term can denote either the instrument that makes the mark or the impression made. Roll seals or seal cylinders are the oldest form. Cultic or mythical figures are cut in the sheath, and the cylinder is rolled on damp clay. Scarabs or rings with scarabs replace cylinders in Egypt. We then find knobs, cones, and cube seals. Christian seals use symbols like the dove, the fish, and the ship. Seals are usually rolled or impressed on damp loam or clay, which is then dried off or baked. In the case of documents, a little clay is placed on them, and the seal is impressed on the clay.

2. *Legal Significance.* The seal serves as a legal protection and guarantee. It is thus placed on property, on wills, etc. Laws prohibit the misuse of seals, which owners often break just before death. Seals serve as proof of identity. They also protect houses, graves, etc. against violation. Both testator and witnesses seal wills. In Roman law all six witnesses must break their own seals to open the will, and in South Babylonia beneficiaries signify or seal when the inheritance is divided. Seals also serve as accreditation, e.g., of weights and measures. The seal plays an important public role in government. All authorities have seals. The king's seal confers authorization. In both private and public life holding a seal expresses an element of power.

3. *Religious Meaning.* From early times seals bear the images of deities. They thus have magical significance, conferring divine protection. The sealing of sacrifices has both cultic and legal significance. Later a stamp duty is paid for sealing. Seals are also placed on chapels when not in use to denote their inviolability. The marking of followers of Dionysus with the ivy leaf is called *sphragízein*.

4. *Metaphorical Use.* Plato compares the impressions of memory to those made by seals. Aristotle compares the well-articulated sounds of clear voices to sharp impressions made by well-cut seals. In the *Orphic Hymn* 34.26 the creator's seal is said to be stamped on all creation.

#### B. Seal in the OT.

##### 1. *Meaning.*

a. The Hebrew equivalent (*ḥtm*) occurs 13 times. *sphragís* also occurs in Ex. 35:22 for "bracelet."

b. The verb *ḥtm* is the main original of the Greek verbs.

2. *Composition.* The roll seal comes to Israel from Babylon and the scarab from Egypt. Various figures along with ancient Hebraic characters occur on the seals. Conic and cube seals are also found in excavation. Seal graving is part of the craft of stone cutting.

3. *Use and Significance.*

a. Although royal seals have not been found in Israel, 1 Kgs. 21:8 mentions their use, and ministers' seals are known. The royal seal would be put on temple doors (cf. the sealing of the lions' den in Dan. 6:18). Joseph has Pharaoh's ring in Gen. 41:42 (cf. Esth. 3:10).

b. Seals make documents legally valid (cf. bills of sale, marriage contracts, the covenant of Neh. 10:1, the book of Is. 29:11).

c. The verb *sphragizō* can also mean engraving stone or metal (cf. Ex. 28:21; 36:21).

d. Since the contents of sealed vessels etc. are inaccessible, the term *sphragizō* takes on the sense "to close" (Sir. 22:27; 42:6) and then "to conceal" (Dan. 8:26).

e. Mixed in the seal are the various motifs of authorization, power, legal validity, inviolability, and closure. The OT thus finds for sealing a rich transferred use (cf. Sir. 17:22; Cant. 8:6; Jer. 22:24; Hag. 2:23).

C. *Seal in Judaism.*

1. Philo develops the figurative use. The powers around God give form as the seal produces many copies. God's word is the original seal. The incorporeal world is the world of ideas or seals. The verb in Philo can mean "to keep under lock and key," but it can also have the sense "to determine" or "to guarantee," and at times the weaker sense "to confirm."

2. Josephus often refers to the seal in an official sense for authorization. The seal denotes authority or offers protection.

3. Judaism often calls circumcision a seal as a mark impressed in the flesh. As a seal it denotes identity and ownership but also suggests power and protection.

D. *Seal in the NT.*

1. *The NT apart from Revelation.*

a. *The Literal Sense.* The group occurs 32 times in the NT, 22 times in Revelation. Only seldom is the reference literal. The tomb of Jesus is sealed in Mt. 27:66, obviously to secure it, though whose seal is used we are not informed. In Rom. 15:28 Paul speaks of handing over the collection under seal, though here the term probably denotes trustworthy transmission (cf. 2 Cor. 8:20-21) rather than literal sealing of the bag.

b. *The Transferred Sense.* 2 Tim. 2:19 uses *sphragis* in the sense of "inscription." The word of promise and admonition suggests trustworthiness. In 1 Cor. 9:2 the church itself serves to confirm or validate Paul's apostleship. The meaning "to confirm" occurs in Jn. 3:33: Those who receive the witness confirm that God is true. The same thought occurs in Jn. 6:27: The Father confirms his appointment of the Son to give the food of eternal life. In Rom. 4:11 Paul describes circumcision as a seal, not so much of belonging to God as of restoration to fellowship with God by faith. Circumcision does not replace justification but follows and confirms it; it denotes membership in God's justified people. In 2 Cor. 1:22 the sealing of the Spirit refers to God's making believers his inviolable possession. In Eph. 1:13-14 and 4:30 the Spirit is a pledge of the inheritance and hence the seal by which believers are marked and appointed for redemption. There is no specific reference to baptism, and the main idea is that of the marking of those who belong to God.

## 2. Revelation.

a. Sealing. In Rev. 22:10 the divine is not to seal his prophecy, i.e., keep it secret. In 20:3 the angel seals the abyss for a thousand years. In 10:4 sealing carries the sense of keeping closed or concealing.

b. The Book with Seven Seals. This book reminds us of Roman law with the seal of the testator and six witnesses. The sealed book is a double document. The one NT instance of *katasphragízō* occurs in connection with its sealing in 5:1. Only the Lamb can undo this seal. One seal is broken after the other in 6:1ff., and eschatological events move forward with the breaking of the seals.

c. The Sealed. The second angel in 7:2 and 9:4 has God's seal, and he restrains the four angels of destruction until he seals God's servants (7:3), 12,000 from each tribe (7:4ff.). This sealing marks off the people as God's possession and protects them through the terrible events of the end-time. The seal is a sign with distinctive theological significance. It serves both as a literary image and as a mode of speech among believers. The reality takes shape in the figure.

## E. Seal in the Postapostolic Age.

1. "Seal" is rare in the apostolic fathers. 1 Clem. 43 (cf. Num. 17:16ff.) uses the word literally. 2 Clem. 7.6 seems to have the Holy Spirit in view. In Barn. 9.6 circumcision is the seal as a secret sign pointing to Christ. In various "seal" passages in Hermas baptism is called a *sphragis* (*Similitudes* 8.2-3; 9.16.3ff.). This seal, of course, is invisible; hence the motif of eschatological concealment perhaps plays some part. The idea of baptism as a seal then becomes a common one.

2.a. The seal is an important concept in Gnostic writings. Baptism is a seal, with which the eucharist is associated. The baptismal seal follows instruction and grants partial revelations.

b. The Odes of Solomon refers to the sealing of the abyss (24:7) and the sealing of the faces of God's people (8:15). God's plan of salvation is a sealed letter (cf. Acts of Thomas 111). The seal protects Gnostics as they traverse the various zones or aeons.

c. Mandaean works refer to a sealed letter, to baptismal sealing as a protection against demons, and to the seal as a mark whereby to distinguish initiates.

[G. FITZER, VII, 939-53]

*schēma* [bearing, form], *metaschēmátizō* [to change, transform]

## *schēma*.

### A. Usage outside the NT.

1. *General*. The term *schēma* denotes the outward structure or form that may be known by the senses. The verb *schēmátizō* refers to decency in human conduct and can easily bear a special reference to clothing.

2. *Specific*. Specifically *schēma* has such senses as "bearing," "appearance," "look," "features" (plural), "figure" (transferred in dancing), "constitution," "military formation," "manner of life," "dress," "form" (in rhetoric, grammar, geometry, or astronomy), "sketch," "form of a syllogism," "constellation," in a weak sense "state," "condition," or "manner," and occasionally "semblance," "pretext."

3. *The LXX*. The only LXX instance is in Is. 3:17 for the proud "bearing" of the noble but degenerate women of Jerusalem.

4. Philo makes rich use of the term with the primary sense of what may be known from outside, e.g., forms, artistic or mathematical figures, forms of speech, also human bearing, disposition, posture, or position. He also uses the word for "distinctive character." Thus at the Passover every house takes on the *schēma* of a sanctuary.

5. Josephus, too, makes varied use of the term, e.g., for attitude, clothing, outward demeanor, or form.

6. Another use is for "size," e.g., of Jerusalem in Epistle of Aristeas 105.

7. The term occurs as a loanword in rabbinic works.

**B. Usage in the NT.** The only instances in the NT are in Phil. 2:7 and 1 Cor. 7:31. The point in Phil. 2:7 is that up to the cross Jesus was in the humanity demonstrated by his earthly form. What is meant is his mode of manifestation, i.e., his whole nature and manner as a man. The outward "bearing" that he assumes corresponds to the inner reality. In 1 Cor. 7:31 Paul advises believers to possess material things as though not possessing them, for the distinctive form of this world is perishing.

#### *metaschēmatizō.*

##### **A. The Greek World and Judaism.**

1. This word means "to transform," "to alter," "to change the appearance."

2. The only LXX instance is in 4 Macc. 9:22 for the transforming of martyrs at death.

3. Philo uses the verb for "to change into a new form." Josephus has it for changing clothing or disguising as well as transforming.

**B. The NT.** Paul uses the verb in Phil. 3:21. Believers have the Spirit as an earnest of the consummation, but when Christ comes he will transfigure their present bodies of humiliation into bodies of glory. In 2 Cor. 11:13ff. the verb occurs three times in the middle. Paul's opponents transform themselves into apostles, but since Satan transforms himself into an angel of light, it is no surprise that his servants disguise themselves as servants of righteousness. In 1 Cor. 4:6 the use is literary. Paul does not mean that he is putting things in a figure of speech but that he is expressing the matter in another form, i.e., showing what the attitude of believers should be from the example of Apollos and himself.

**C. The Early Church.** In Hermas *Visions* 5.1 *schēma* means "garb," but there is no other instance of either noun or verb in early writings.

[J. SCHNEIDER, VII, 954-58]

*schízō* [to split, divide], *schisma* [split, division]

#### *schízō.*

##### **1. Secular Greek.**

a. This word means literally "to split," "to rend," "to cleave," "to separate" (milk).

b. Less strongly it means "to divide."

c. Rarely it refers figuratively to the division of opinion.

##### **2. The LXX.**

a. *schízō* occurs eleven times, mostly for *bq'*, (normally rendered *rhégnymi*).

b. The strong meaning "to rend," "to split," "to tear apart," predominates (cf. Ex. 14:21; Is. 48:21).

c. Compounds include *anaschízō* (ripping up the pregnant, Am. 1:13), *diaschízō* (Wis. 18:23), and *katāschízō* (tearing up the books of the law, 1 Macc. 1:56).

d. *schízō* does not denote division of opinion, but *anaschízō* is used for separating oneself from the ungodly of the people (Num. 16:21).

### 3. Later Judaism.

a. The verbs translated by *schízō* have little theological significance, but the OT verb *hlq* is important for differentiating and also for differing in opinion.

b. Philo seldom uses *schízō*, and when he does it has the weaker sense "to divide." In Josephus the term has its harsher ring: Ahijah rends his mantle as God will rend the kingdom (*Antiquities* 8.207).

### 4. The NT.

a. In the NT *schízō* occurs nine times in the Gospels for "to split" or "to rend." Thus in Mk. 2:21 the patch tears away from the old cloth; the new thing that Jesus brings demands a new form of life.

b. In Mk. 15:38 the temple veil is rent on the death of Jesus. Probably this is the inner curtain and the tearing represents the end of the old cultus and new access to God by Jesus' death (Heb. 6:19-20; 9:8; 10:19-20).

c. In Mk. 1:10 heaven is torn open at the baptism of Jesus—a motif in eschatological revelation (cf. Is. 64:1).

d. In Jn. 19:24 the soldiers do not divide Jesus' robe, and in Jn. 21:11 the net does not break (cf. Lk. 5:6).

e. In Acts 14:4 and 23:7 (the only two instances outside the Gospels) the reference is to the division of opinion caused by Paul's preaching.

### 5. The Early Church.

a. An early saying refers to the presence of Christ at the cleaving of wood. In the Gospel of Thomas 77 this suggests pan-Christism, but in its original form the point seems to be that Christ is present with isolated manual workers.

b. In Ignatius *Philadelphians* 3.3 separation from the bishop is parallel to the Gnostic denial of the suffering of the incarnate Lord.

### *schísma*.

1. *Secular Greek*. This rare term means "what is split," "rift," "rent," "cleft."

2. *The LXX*. *hē schísmé* occurs in the LXX in Jon. 2:6 and Is. 2:19, 21 ("clefts").

3. *Later Judaism*. As with the verb *hlq*, the rabbis develop the idea of differences of opinion or controversies (mostly in a bad sense).

### 4. The NT.

a. In Mk. 2:21 the adding of the patch makes the rent worse.

b. In Jn. 7:43; 9:16; 10:29 the origin, deeds, and words of Jesus cause division among his listeners.

c. The *schísmata* in 1 Cor. 1-4 seem not to be due to doctrinal differences but to attachments to different leaders. They can be overcome only by unity in the body of Christ and mutual subjection and concern. In 1 Cor. 12:25 discord in the human body symbolizes discord in Christ's body.

5. *The Apostolic Fathers*. In 1 Clem. 2.6; Hermas *Similitudes* 8.9.4 *schísmata* are grouped with debates and rivalries. Love knows no *schísmata* (1 Clem. 49.5). Believers are to avoid them (Did. 4.3). Mountain clefts symbolize contentious people (Hermas *Similitudes* 9.1.7); cf. also splits on branches and cracks in stones (*Similitudes* 8.1.9-10; 9.6.4).

[C. MAURER, VII, 959-64]

sôzô [to save], sôtēria [salvation], sôtēr [Savior], sôtērios [saving]

sôzô, sôtēria.

#### A. The Greek World.

1. *Saving*. These terms first refer to salvation (human or divine) from serious peril. Curing from illness is another sense. Horses may save in battle, or night may save an army from destruction, good counsel may save ships, etc. Cities, castles, ships, etc. may be saved as well as people. At times protection may be the meaning, and sôtēria can have the sense of a "safe return."

2. *Keeping*. The meaning at times may be that of keeping alive, e.g., pardoning, protecting, keeping from want, keeping a fire going. Other uses are for keeping wine, goods, and even beards, as well as preserving memory.

3. *Benefiting*. The idea of rescuing from peril disappears when the idea is that of keeping in good health, or benefiting, or when the noun means "well-being," i.e., of a city, country, family, etc.

4. *Preserving the Inner Being*. A special nuance is when the terms refer to preserving the inner being or nature. In philosophy inner health may be the point or the preservation of one's humanity.

5. *Religious Usage*. All the nuances occur in religious usage. Thus the gods rescue from the perils of life. Philosophy discusses the preservation of all things from perishing. A demand arises for the preservation of life beyond death. In the Gnostic sphere gnôsis supposedly saves from death as it is imparted by revelation. In the mysteries initiates share in the salvation of a mythical divine being from death and thereby attain to a blissful life in the hereafter. A special Syrian belief mentioned in Origen *Against Celsus* 7.9 is that there is salvation from eternal punishment by worship of a divine envoy and faith in him. [W. FOERSTER, VII, 965-69]

#### B. The OT.

##### 1. Statistics and Equivalents.

a. In the canon sôzô ("to keep," "to save") occurs some three-fifths of the time for yš' ("to save," "to help," "to free"). anasôzô mostly occurs for nouns derived from pl̄t. diasôzô is used especially for ml̄t ("to save," "to achieve safety," "to escape"). sôtēria ("salvation," "preservation," "protection") is used mostly for derivatives of yš'.

b. As sôzô and sôtēria occur mostly for the stem yš', so this stem is mostly rendered by sôzô and sôtēria. The compounds, however, occur for other Hebrew terms, although sôzô as well as diasôzô commonly renders ml̄t.

c. No basic shift of meaning takes place when sôzô etc. are used for different Hebrew verbs. Yet the LXX often translates freely (e.g., saving for converting in Is. 10:22; cf. also Zeph. 3:17; Job 20:24; Prov. 10:25; 11:31). Slight shifts might also take place when nouns are translated, as when those who escape become those who are saved (with a more passive emphasis). (For details see TDNT, VII, 970-73.)

##### 2. The Stem yš' in the OT.

a. *Meaning*. This verb first means "to be roomy." Bringing into a more spacious place confers the idea of deliverance. A stronger being brings deliverance to the weak or oppressed by superior intervention. Personal relationships are stressed as there is rescue from situations brought about by the hostile intent of others. The nouns comprehend a totality that includes both the deliverance and the ensuing state of salvation.

b. *Human Deliverance, Help, and Salvation*. The weak need legal or military help

(cf. Job 26:2; 5:4; 1 Sam. 11:3). They should cry for help (Judg. 10:12ff.). Those who are strong should be asked to give protection or to secure justice (Is. 37:35; Hos. 13:10). Such a request implies or brings about dependence. The help may come through war (Hos. 1:7) or through legal action (Job 13:16). Military heroes or judges bring deliverance. So do protecting powers. Rulers have the task of helping to justice (2 Sam. 14:4).

c. Limits of Human Deliverance. All salvation that is not divinely validated is limited. Idols and astrologers cannot save (Is. 45:20; 47:13). God, not an angel, rescues from Egypt, brings into the land, and wins victories over enemies (Is. 63:8-9; Ps. 44:3-4; Judg. 7:2, 7). The people must wait on God for salvation (Is. 30:15). It is a sin to reject the God who saves and to seek a king (1 Sam. 10:18-19) or to avenge oneself (25:26ff.). Human intervention is legitimate only if God works in and through it, as in the case of the judges (Judg. 2:18). The God who saves by many or by few (1 Sam. 14:6) must give assurance to a Gideon before he will come forward to help and save (Judg. 6:14ff.).

d. Divine Deliverance, Help, and Salvation. God also helps and saves directly as the one best equipped to intervene or protect or preserve. He is the true hero and king (Pss. 80:2; 44:3-4). Israel conquers through him (Dt. 33:29). He saves and helps her (1 Sam. 11:13). If she is faithful, he promises aid (Num. 10:19). He is the hero who brings victory (Zeph. 3:17). In the Psalms God's help is thus invoked against public or personal foes. He is asked to save against legal attacks, against injustice and violence, against sickness and imprisonment, and against external attacks. There are also references to comprehensive deliverance or salvation. God has established and preserved the people, and its members may thus hope for his help (Ps. 106:4). By forgiveness the garment of salvation replaces their filthy raiment of sin (Is. 61:10; Zech. 3:4-5). They can thus raise the cup of salvation (Ps. 116:13). To the humble who know their littleness, call on God with contrite hearts, and follow his will (Pss. 24:5; 34:6; 119:155), God grants his general help and salvation. Although he denies help to sinners, salvation may at times be from merited judgment. He rescues the oppressed even though they, too, are sinful (Ezek. 34:22), and he frees Israel from all her sins (Ezek. 36:29). Repentance is a prerequisite (Jer. 4:14). The liberation from exile is a form of salvation (Is. 45:17). God alone can effect this (43:11). This redemption points ahead to the final redemption when the age of eschatological salvation dawns (cf. Is. 43:1ff.; 60:16; 63:9). The Hebrew stem covers both the deliverance itself and the salvation that it brings. The eschatological deliverance includes rescue from attacking nations (Zech. 12:7) and the gathering of the dispersed (Is. 43:5ff.). The end-time community will draw on the wells of salvation (Is. 12:3), and all the world can share its salvation (45:22). The messianic ruler, as God's representative, will help Israel so that it may dwell in safety (Jer. 23:6), and he will himself be divinely preserved in the wild eschatological attack of the nations (Zech. 9:9).

### 3. Other Stems in the OT.

a. Nouns of the Stem *pl̄t*. Nouns of this stem may denote either the act or the result of escaping, e.g., fugitives or refugees. Usually escape from violent danger is at issue, e.g., death in battle (Judg. 12:5). Religiously God's judgment is a mortal danger that none can escape (Am. 9:1). If a saved remnant lives on, it is only as an object lesson to the exiles (Ezek. 14:12ff.). By God's will and work some do escape divine punishment (Is. 4:2; Ezek. 6:8-9; Neh. 1:2). Even some Gentiles may escape the final judgment in eschatological salvation (Is. 45:20ff.; 66:19).

b. The Verb *ml̄t*. This verb, too, denotes escape from mortal threat and the finding

of safety (cf. Judg. 3:29; 1 Sam. 19:10, etc.). David has to protect his life against Saul (1 Sam. 19:11). Escape from invasion (Is. 20:6), or from punishment (Ezek. 17:15), or from custody (2 Sam. 4:6), or from affliction (Job 19:12) may also be meant. Those who trust in God are saved (Ps. 22:5). God saves the innocent (Job 22:30). Escape does not come by trust in horses (Ps. 33:17), in other nations (Is. 20:6), in riches (Job 20:20), or in one's own understanding (Prov. 28:26), but in God (Job 22:30). Transgressors cannot escape (1 Kgs. 19:17; Am. 2:14-15). When God spares the condemned to usher in the eschatological age of salvation, prisoners again escape the oppressor (Is. 49:24-25). In the last time those who call on God's name (Joel 2:32), or whose names are written in the book of life (Dan. 12:1), will be saved.

[G. FOHRER, VII, 970-80]

### C. *sōzō* and *sōtēria* in Later Judaism.

1. *OT Apocrypha*. Where there is no Hebrew original, the terms still refer mostly to human or divine deliverance with a personal reference. Human deliverance is comparatively uncommon; usually what is meant is the deliverance of the righteous by God. The decisive point is not the content of deliverance but the fact that it comes from God. The resurrection brings final salvation when the righteous are delivered from the afflictions and persecutions of earthly life.

2. *Qumran*. In general the Hebrew terms refer in these works to God's help and deliverance. These are seen in Israel's history and are expected in the conflict of the children of light against the children of darkness. They also apply in the individual struggles of the righteous both past and present. In the last time the divine community is the main object of help, i.e., of definitive salvation. The stress is not on the various emergencies but on the positive fact of God's intervention. Deliverance may be from oppression by the wicked or from temptation, but not from sin and guilt. What counts, however, is the divine help, whether in Israel's past, the community's present, or the final battle.

3. *Ethiopian Enoch*. In the parts of this work preserved in Greek the terms are mostly eschatological with a reference to God's final salvation in freedom from sin and fulfilment of the OT promises. The content of salvation includes final liberation from persecution and deliverance in the judgment; the opposite is perdition. To be righteous and to repent are ways to eternal salvation.

4. *The Testaments of the Twelve*. In these writings there are two circles of thought. The one relates to individuals and their temporal and eternal salvation, the other to the community (and sometimes the Gentiles) in the end time. In the first circle individuals attain salvation by prayer and piety along with God's help, while in the other God alone brings salvation for Israel (and the Gentiles).

#### 5. *The Psalms of Solomon and 4 Esdras*.

a. In the Psalms of Solomon the usage is similar to that in the Testaments of the Twelve. *sōzō* denotes God's intervention in the life of the righteous. In Ps. 10:8 *sōtēria* denotes salvation for Israel.

b. 4 Esdras refers to God's help in Israel's history and to divine preservation in affliction. Salvation includes the end of evil, but since the decision in the judgment is by works, the final destiny is one of preservation in life rather than salvation.

6. *Josephus*. Josephus uses the group for rescue from death, capture, or destruction. Another common meaning is blessing. Preservation and protection are other senses. God saves Israel and her members from life's perils, needs, and afflictions. Eschatological salvation might be meant in the claim of a Zealot prophet in *Jewish War* 6.285.



7. *Rabbinic Works and Hebrew Enoch.*

a. In rabbinic works we find both human and divine intervention to help and save. The thought of the deliverance from Egypt leads on to that of eschatological redemption, which also means freedom from the bondage of the nations.

b. The usage in Hebrew Enoch is similar.

8. *Philo.* For Philo the group has much the same range as in secular Greek. The reference may be to deliverance, preservation, health, or well-being. Religiously God saves from life's dangers and distresses. The *lógos* or reason saves the soul, but the true *sōtēr* is God; to break free from the passions and to attain to a measure of virtue also helps. God aids in securing liberation from the passions. The content of *sōtēria* is not maintaining one's humanity but acquiring a share in divine forces.

D. The NT.

I. *The Saving of Physical Life.* As regards physical life, the group in the NT refers only to salvation from acute danger, as in Acts 27:20ff.; Mt. 8:25; 14:30; Mk. 15:30; Jn. 12:27; Heb. 5:7; 11:7; Acts 7:25. In some instances the reference of *sōzō* is to the healing of the sick (cf. Acts 4:9; 14:9; Jn. 11:12 [ambiguous]; Jms. 5:15).

II. *The Theological Sense.*

1. *The Synoptics.*

a. In the healings of Jesus *sōzō* occurs 16 times and *diasōzō* twice. Often faith is said to have saved, and the reference is always to the whole person. Clearly, then, the salvation extends to more than the physical sphere. Hence Jesus can tell the sinful woman of Lk. 7:50 that her faith has saved her (cf. also Mt. 8:25).

b. More strictly religious is the use in Lk. 1:68ff., which follows an OT model. In 1:77 the Baptist will give knowledge of salvation in the remission of sins. The explanation of the name of Jesus in Mt. 1:21 makes a similar link. Elsewhere the group is not common in the Synoptists. Mk. 8:35 and parallels refer to the saving and losing of life with an eschatological reference. In Mk. 10:26 being saved is equivalent to entering the kingdom or entering or inheriting life. Mk. 13:13 and parallels speak of deliverance from messianic tribulation. Lk. 13:23 equates salvation with entering the kingdom. In Lk. 19:10 saving and finding take place in the present (cf. 19:9-10). *sōtēria*, then, has both a present reference as finding and a future reference as entering the kingdom.

2. *Paul.* Paul limits the group to the relationship with God; he uses *rhýomai* for rescue from other perils. What is saved is the whole person or the *pneúma*. Unlike justification or remission or reconciliation, salvation is a future term (1 Cor. 3:15; 5:5; Rom. 13:11; 1 Th. 5:8ff.); it thus has a comprehensive sense. The goal of Paul's work is salvation (Rom. 10:1). Some people may save others (Rom. 11:14; 1 Cor. 9:22). Perishing is the opposite of being saved (1 Cor. 8:11; cf. 1:18). Salvation is salvation from judgment (Rom. 5:9; 1 Cor. 3:15). But positively it is endowment with divine glory that comes with the redemption of the body (Rom. 8:24; Phil. 3:20-21) and conforming to the image of the Son (Rom. 8:29). Righteousness is a parallel concept (Gal. 5:5). Salvation may be future but it also extends into the present (1 Cor. 15:2; 2 Cor. 6:2). Thus in Rom. 8:24 the content is eschatological but the aorist shows that *sōtēria* has come already with the receiving of the gospel.

3. *Ephesians and Colossians.* In Ephesians the group occurs only in 1:13; 2:5, 8. In 1:13 the reference is to the message of salvation, or the message that saves. In 2:5, 8 the perfect tense is used ("you have been saved") but the consummation has still to come (vv. 6-7).

4. *The Pastorals.* In 2 Tim. 4:18 salvation is “for the kingdom” rather than entry into it, and in 2:10 it is distinguished from eternal glory. The order in 1 Tim. 2:4 and 2 Tim. 1:9 is surprising; it shows that salvation does not have so strong an eschatological reference (cf. the connection with washing and renewing in Tit. 3:5). Yet the eschatological dimension is clear in 1 Tim. 2:15; 4:16; 2 Tim. 3:15.

5. *The Catholic Epistles, Hebrews, and Acts.*

a. In 1 Peter believers are kept for salvation, will achieve it, and are to grow into it (1:5, 9; 2:2). It is the gift of eternal glory. The prophets inquired about it (1:10). The verb occurs only in the quotation in 4:18 and in 3:21, where, with a reference to the last judgment, it encloses both a present and a future.

b. In Hebrews the focus is again on the future (cf. 1:14; 10:25). Yet salvation is also present (7:25, where it is immaterial whether *eis tō pantelēs* means “wholly” or “forever”). The theological expansion is especially plain in 2:3. The Lord brings salvation by declaring it, but this is a “great salvation” that awaits final consummation. 6:9 offers a cautious formulation; it refers to coming salvation but also embraces the state of the readers that leads to it.

c. James uses only the verb, and except in 5:5 it always denotes final deliverance in the judgment (cf. 4:12).

d. In Acts *sōzō* and *sōtēria* occur 19 times. In 2:21, 40 and 15:1, 11 future salvation is at issue but elsewhere the terms are general ones for Christian salvation. This salvation includes forgiveness (3:19; 5:31; 22:16) but is oriented to the future. An interesting phrase is *hoi sōzomenoi* in 2:47.

e. Jude 5 refers to the exodus, but in v. 3 and v. 23 salvation in the judgment is the issue, the basis being laid for this here and now.

f. The only instance in 2 Peter is in 3:15, which finds salvation in the divine forbearance that allows space for zealous efforts to be found without spot or blemish.

6. *The Johannine Writings.*

a. In John the only example of *sōtēria* is in the saying in 4:22. The verb occurs in 3:17; 5:34; 10:9; 12:47. The cosmos is to be saved in 3:17; 12:47, the Jews in 5:34, the disciples in 10:9. The idea is that of attaining to life or giving it.

b. Only the noun occurs in Revelation (7:10; 12:10; 19:1). The *sōtēria* is God’s, and it carries the OT nuance of victory. The overcomers confess that salvation belongs to God (7:10), a loud voice proclaims that God’s salvation has come (12:10), and after the fall of Babylon the voice of the heavenly multitude cries that salvation belongs to God (19:1).

E. *The Apostolic Fathers.* In 1 Clement *sōzō* means physical well-being or preservation, but a reference to eternal salvation may also be found. The latter sense is most common in 2 Clement. The object is the *psychē* only in Barn. 19.10 and Hermas *Similitudes* 6.1.1; elsewhere it is the person in general. Christ is often the subject, but conduct in 1 Clem. 21.8. We seldom read from what there is salvation; hence the idea of deliverance is less strong. Salvation often carries a present reference, but the thought of coming salvation is also found, especially in Hermas, for whom baptism brings remission but no final certainty.

F. *Gnosticism.*

1. The basic view of Gnosticism is that a divine particle is trapped in the world of passion and fate. Only a divine intervention can free it. But the term *sōzō* is seldom used for this act.

2. The Valentinians use *sōzō* and *sōtēria* more frequently. They call the Gnostics

*sōzōmenoi* and employ both verb and noun to describe the blessed state of pneumatics and psychics. The latter need saving in the stricter sense of not merely fashioning but transposing from bondage to freedom.

3. The Coptic Gnostics have two equivalents for *sōzō* or *sōtēria*, the one denoting deliverance, the other having the more positive sense of salvation.

4. The Acts of Thomas stresses the dynamic aspect of salvation in relation to the remission of sins and the efficacy of the sacraments.

5. Saving plays a big part in the colorful Mandaean writings. Common ideas are liberation, redemption, deliverance, healing, and blessing. A special relationship is that between death and redemption. Redemption comes with individual death and the end of the world.

**G. The Relation between NT *sōtēria* and Later Judaism, the Greek World, and Gnosticism.** NT *sōtēria* does not refer to physical health, political liberation, or release from demonic powers. It has to do strictly with the relationship with God, and hence it can be achieved neither by reason nor by contrition. The problem is that of sin, not of the imprisonment of a divine particle in the material world, as in Gnosticism. A call brings salvation, but not the call that awakens the bemused divine self. Nor do sacramental acts bring salvation by initiation into the story of a mythical god, as in the mysteries. The work of Jesus of Nazareth brings salvation from judgment by the forgiveness of sins. All are under judgment, none can escape it unaided, and salvation comes through the word of the cross which is God's power to salvation for all who believe. Only God can save, but hearers can accept or reject the offer and have thus to work out their salvation (Phil. 3:12-13). Salvation is not just future, as in Pharisaic Judaism, nor an enhancement of the present, as at Qumran, nor so strongly present, as in Gnosticism. It is present, for with Christ the new aeon has come and believers are drawn into it as they die and rise again with him. Yet their hope is set on future salvation when their transformation comes, creation is freed, and God's rule over every power is manifested. Negatively salvation is deliverance from wrath, and positively it is the attainment of glory. Either way the message of Christ crucified and risen fixes the content.

### *sōtēr*.

#### **A. The Greek World.**

1. *Range of Meaning.* This word covers the range of *sōzō* and *sōtēria* but almost always with a personal reference. The *sōtēr* is either divine or human, and people, not objects, are saved. Salvation involves a dependence (however momentary) of the saved on the savior.

2. *Divine Saviors.* The gods are *sōtēres* as they deliver from perils or sicknesses or as they serve as protectors or preservers, e.g., of cities.

#### 3. *Human Saviors.*

a. The Helper, Saver of Life, Physician. Two points calling for notice are the superiority of saviors to the saved and the lack of any clear distinction between the divine and human worlds in the Greek sphere. Human saviors are those who extend help or protection, those who save the lives of others, and physicians who bring healing.

b. Philosophers. Philosophers often bear the title *sōtēres* as those who bring help or liberation.

c. Statesmen. Statesmen and rulers are called *sōtēres*, at first with reference to

specific actions, and with suggestions of divinization. In the Roman world the term becomes more common but still relates to specific deeds, does not necessarily imply deification, and may extend to subordinates of the one ultimately responsible, as in the case of Pompey and his legate.

d. The Hellenistic Ruler Cult. Under the Ptolemies and Seleucids *sōtēr* becomes one of the official royal titles. *sōzō* is the special task of the ruler, and in Egypt it links up with the idea that the ruler is the son of deity. The title is so highly esteemed in Egypt that it is applied to government officials as well.

e. Emperor Worship. During the empire *sōtēr* becomes more common and the thought of the golden age comes to be associated with it. Yet *sōtēr* is not part of the official style of the emperors and is not a technical term for the world savior. In his many travels Hadrian often receives the title of *sōtēr* of a particular city (or even individual) to whom he shows favors. The reference in such cases is still to specific acts. Latin equivalents such as *conservator* or *salvator* seldom occur on coins. The use of *sōtēr*, then, is much the same as in Greece but with extension due to the greater range of Roman rule.

f. The Golden Age. Since the age of Augustus brings a measure of order, peace, security, and prosperity, the emperor is *sōtēr* insofar as the term has no specific content, and the regime suggests thoughts of the golden age, causing people to look beyond the emperor to providence or the gods. [W. FOERSTER, VII, 980-1012]

B. The OT. The LXX always has *sōtēr* for the stem *yš'*. It is not a technical term for the judges (cf. only Judg. 3:9, 15), since the LXX emphasizes that it is God who delivers Israel. The LXX seldom uses the term for the kings (cf. 2 Kgs. 13:5), but elsewhere it applies to human helpers or to God as helper. On 16 occasions it is used for Hebrew terms for "help" or "liberation" or "deliverance" where the reference is to God. Only in Zech. 9:9 and Is. 49:6 is there approximation to its use for the Messiah. [G. FOHRER, VII, 1012-13]

### C. Later Judaism.

1. The apocryphal works use *sōtēr* only for God as Israel's Savior, e.g., when David fights Goliath (1 Macc. 4:30) or when God saves the Egyptian Jews (3 Macc. 6:29ff.). In Sir. 51:1 God is the Savior from all kinds of dangers.

2. In the Dead Sea Scrolls, Ethiopian Enoch, Jubilees, Slavonic Enoch, Syrian Baruch, and 4 Esdras there is nothing equivalent to *sōtēr*. The Testaments of the Twelve uses *sōtēr* (Test. Jos. 1:16). In Ps. Sol. 8:33 God is *sōtēr* as he protects the righteous, and in 17:3 as the helper of Israel who raises up the King-Messiah. Nowhere is the Messiah *sōtēr*.

3. Josephus uses *sōtēr* for human deliverers but not for God. The reference is always to specific deeds after the Greek pattern.

4. Among the rabbis the equivalent may be used for God or the Messiah, but there is no evidence that Redeemer or Savior is a current messianic title in NT days.

5. The Sibylline Oracles do not call the inaugurator of the golden age *sōtēr* but use the term for God in his deliverance of the righteous, his preservation of all things, and his salvation from the pains of hell (2.27-28; 1.152; 2.344-45).

6. Philo calls God *sōtēr* as the Savior of his people, the Preserver of the race, the Upholder of the cosmos, and especially the Helper of the soul.

### D. The NT.

1. Occurrence. The NT uses *sōtēr* for God in Lk. 1:47 (cf. Jude 25) and six times in the Pastorals. It also uses *sōtēr* in Lk. 2:11; Acts 5:31; 13:23; Phil. 3:20; Eph. 5:23;

Jn. 4:42; 1 Jn. 4:14, four times in the Pastorals, and five in 2 Peter. The general restraint and the more common use in the Pastorals need explanation.

2. *The NT apart from the Pastorals and 2 Peter.*

a. In Lk. 2:10-11 the angel specifically addresses the Jewish people and does not use the article. A connection with Lk. 1:69ff. is palpable.

b. Acts 5:31 and 13:23 are directed at Jews and God-fearers. The reference is to messianic hopes but with forgiveness as the content, not political liberation.

c. In Eph. 5:23 the *autós* shows that the author is making a new point. As a model for husbands (vv. 28-29) Christ is *sōtēr* by sacrificing himself and thus purifying the church so that at the consummation he may display it for himself in glory. The action is a present one but with an eschatological dimension.

d. In Jn. 4:42 the Samaritans represent the world. This verse and 1 Jn. 4:14 are to be seen in relation to Jn. 3:17, which links the verb *sōzō* and *kósmos*. Christ is Savior of Gentiles as well as Jews.

3. *The Pastorals and 2 Peter.*

a. Six of the ten instances of *sōtēr* in the Pastorals are in Titus, three in 1 Timothy, and one in 2 Timothy. Six refer to God and four to Christ. Except in 1 Tim. 4:10 it is a title. The general thesis, in opposition to those who contend for a restricted salvation, is that God is the Savior of all, not merely as the Benefactor, but as the Savior whom Christians know and trust. In 1 Tim. 4:10 the meaning might be the broader one of Benefactor (in view of v. 8), but the addition "especially of those who believe" (cf. also 2:3-4) supports the more distinctive sense. When Christ is *sōtēr*, all the passages apart from Tit. 1:4 offer elucidations: Grace has appeared (2 Tim. 1:10), the appearance of his glory is awaited (Tit. 2:13), the Spirit has been poured forth (3:6-7), he is the incarnate Lord who has abolished death and brought life and immortality to light (2 Tim. 1:10). The phrase "Jesus Christ our Savior" emerges clearly in Tit. 2:13; 3:6 in opposition to some counterposition.

b. In 2 Peter *sōtēr* applies only to Jesus (1:1, 11; 2:20; 3:2, 18). It alternates with *kýrios* for no obvious reason. Perhaps a taste for solemn statements accounts for its frequent use.

**E. The Apostolic Fathers.** If *sōtēr* is a common title in the Pastorals and 2 Peter, it is rare in the apostolic fathers. Not found at all in the Didache, Barnabas, or Hermas, it occurs only once in 1 Clement (God), once each in Polycarp, Martyrdom of Polycarp, Diognetus, and 2 Clement, and four times in Ignatius. Mostly there is a strong sense of its material content, but it is not a designation as *kýrios* is, and not even by way of antithesis does it have any contact with *sōtēr* as part of the style of imperial Rome.

**F. Gnosticism.**

1. Apart from Christian influence *sōtēr* does not seem to belong to Gnosticism. Of the heads of Gnostic schools only Menander calls himself *sōtēr*.

2. In Christian Gnosticism the term is plain in Coptic sources. Usually Jesus is the Savior. In reply to disciples' questions, we sometimes read: "The (perfect) *sōtēr* says." In Apocryphal John Christ is *sōtēr* as he who gives John a revelation of the heavenly world.

3. In Greek sources the term is none too common. The accounts of Basilides in Irenaeus and Hippolytus contain it four times.

4. In the Acts of Thomas *sōtēr* seldom occurs in narrative, but it is common in

prayers and preaching, usually with a dependent genitive, e.g., of all, of the whole creation, of souls (164.12; 114.9-10; 159.17).

5. Valentinianism likes to call Jesus *sōtēr* rather than *kýrios* or even Jesus. Only in this branch of Gnosticism does *sōtēr* have a firmly established place. The Gnostics mostly follow Christian terminology, and where they use *sōtēr* they give it a less personal reference. Jesus is *sōtēr* as the Redeemer who bears a redeeming summons. When the concept goes beyond this, as in Acts of Thomas, a sacramentalism is present that is close to that of the mysteries.

**G. The Primitive Christian Use.** In primitive Christianity *sōzō* and *sōtēria* are important terms for salvation. Since Jesus brings this, it is no surprise that he is called *sōtēr*, the content of the term being fixed by *sōzō* and *sōtēria*. Restraint in the use of *sōtēr* may well be due to the risk of confusion with the Jewish hope of a national liberator or with the pagan concept of a political benefactor. The apostolic fathers maintain this restraint. If the Pastorals break it, they relate the term strictly to God, using a Greek term to counter false teachings which belong to the Greek context. Not the title *sōtēr*, but the content of the *sōtēria* that Jesus brings, raises up Jesus as *sōtēr* into the divine sphere.

#### *sōtērios*.

1. In Greek this word has all the range of *sōzō*. It may be used of the hero, the horse, the sun's rays, water (for fish), reason, etc. in such senses as saving, beneficent, sustaining, beneficial. The noun *tá sōtēria* means "thanksgiving." As a singular noun, *sōtērion* denotes "means of deliverance." [W. FOERSTER, VII, 1013-22]

2. The LXX uses *sōtērion* for "what is beneficial," "deliverance," "festive time," and especially "salvation offering" (Ex. 20ff.; 1-2 Chronicles) in a rendering of Hebrew terms that are sometimes translated "peace offering" and that may carry the sense of the "concluding sacrifice." [G. FOHRER, VII, 1022-23]

3. In Judaism *tó sōtērion* denotes the "salvation offering," the "feast of deliverance," or the "means of deliverance" (cf. Sir. 35:1; 3 Macc. 6:30; Is. 33:20). In the pseudepigrapha "salvation offering" or "salvation" is the meaning. Josephus does not use *tó sōtērion* (*toú theoú*), nor does Philo, in the sense of salvation, but we find the adjective *sōtērios*.

4. The NT uses the adjective independently in Tit. 2:11 ("bringing salvation"), and in quotations or allusions in Lk. 2:30 (Is. 40:5; cf. Lk. 3:6; Acts 28:28) and Eph. 6:17 (Is. 59:17), where God's salvation seems to be in view, but the LXX leads to the choice of *toú sōtēriou* rather than *tés sōtērias*.

5. In the apostolic fathers *tó sōtērion* (*theoú*) occurs only in quotations (1 Clem. 15.6; 18.12; 35.12). 1 Clem. 36.1 relates God's salvation to Christ's in a way that clearly reflects LXX influence. [W. FOERSTER, VII, 1023-24]

*sōma* [body], *sōmatikós* [bodily], *sýssōmos* [belonging to the same body]

#### A. The Greek World.

1. *Up to Plato.* Of contested derivation, *sōma* first occurs in Homer for a dead human or animal body. Use for a living body is attested clearly only from Hesiod. By the fifth century B.C. the term denotes the "trunk" or the whole "body." The body may at times be viewed impersonally, but it can also denote the person. In its limi-

tation, the body is the physical existence that ends with death. As such it is distinct from the soul, without which it has no value. Physical existence is often felt to be an alien affliction, the *sēma* (tomb) of the soul, the fetter that fate has ordained for humanity. Transmigration associates body and soul more closely, but ecstasy makes possible alienation from the body. The body also calls for censure as the seat of erotic desire. In art the idea of external form is linked to the body; the *sōma* encounters the eye as a whole defined by its form. Philosophy calls the elements *sōmata*. Democritus distinguishes the *sōma* from empty space, while Melissus says that real being has no *sōma*. In another definition breadth, length, and depth characterize *sōma*; it must always be "in" a specific place (*tópos*).

2. *Plato to Aristotle*. Plato refers *sōma* to the human body but also (plural) to the materials used by artists and to the elements. As an integrated totality, the *sōma* may be the person. As the visible part, it is the object of desire, distinct from the soul, which controls and guides it, and which alone, along with the body, constitutes the living being. The body needs the care of gymnastic instructors and physicians. Unlike the soul, it is mortal. Physical desire leads the soul down. The *sōma* is a *sēma* which traps the soul. At death the soul achieves liberation and purification. Yet physical beauty may be a spur to ascent to the idea, and the soul, located in the head, holds the body upright. Body and cosmos stand in relationship. The cosmos is a body that is controlled by the divine soul. Xenophon takes up many of the same thoughts. The *sōma* is the person, although often as an object of desire. The soul is the guiding force, just as divine reason governs the cosmos. Isocrates extends the body-soul relationship to the state, of which the constitution is the soul. The sense of person continues in later usage, especially in enumeration. Comedy takes up the idea of the ascent of the soul at death. The soul plays the part of helmsman, a good body with a poor soul being comparable to a ship with a poor helmsman. The idea of *sōma* as substance is also present. Aristotle uses *sōma* for the trunk or body. In his view the body exists before the soul but the soul is superior. Desire is good but should be restrained, for it is not the supreme good. The soul is a *sōma* made up of the finest particles, and *sōma*, even apart from soul, is substance, so that logical argument may be called the *sōma* of credibility in speech. Bodies are limited. The elements are bodies, and the universe is a body with reason as its soul (cf. also the state). Mathematical bodies are secondary abstractions.

3. *Fourth and Third Centuries*. In the later fourth century *sōma* means the physically present person, with some stress on corporeality. Epicurus uses *sárx* for *sōma* in view of his materialistic view of the soul; he thus distinguishes soul from flesh but not from body, and rates the body highly. Stoicism views the soul, located in the heart or head, as the guiding principle. It associates the body, not with extension but with activity and suffering. Sharing these with the body, the soul is in some sense corporeal. To explain the presence of two bodies in the same place, a doctrine of permeation develops. Mental sickness demonstrates the permeation. Yet while the soul is *sōma*, *sōma* is still the body as distinct from the soul, and Stoicism maintains the unconditional superiority of the soul over the body. The term *sōma* may also be used for groups of people, with some distinction later between the limited and the unlimited number. Among other groups regarded as bodies (e.g., an army or chorus) is the assembly (*ekklēsia*). Smaller bodies can make up the larger body. The cosmos is a larger body but also a living entity and as such the perfect *sōma*. God has created it, and he governs it through the world soul. Middle Stoicism stresses the teleology of the body but also refers at times to the useless and corruptible flesh. In ordinary use

*sōma* may mean a slave or may be used in enumeration. *sōmatopoiēō* denotes the organizing of a people's unity, and *sōmatoeidēs* the unity of history. Astronomers speak of the body of a constellation, grammarians use *sōma* and *prágma* for the concrete and abstract meanings of words, and scientists regard the body as a compressed molecule that then extends again.

4. *From 100 B.C. to A.D. 100.* Later Stoicism uses *sōma* for the human body and for the divine body of heaven. Independent bodies are distinguished from integrated bodies. Latin adopts the word to denote a literary collection. Body and soul suffer together in view of their interpenetration. One may cheerfully leave the prison or fetter of the body at death. Here, below we are tied to the body as to an alien corpse or beast of burden. Yet the body bears witness to the wisdom of providence. The cosmos rates as the body of deity. Zeus, the head and center, conceals all things in himself and then causes them to issue forth. All things are in his vast body. Parts of the cosmos rank as members of the body. The supreme God is the world soul and in Stoicism is identical with fate or necessity, although the cosmos may also be presented as a living entity that is governed by divine reason. Human beings are members of the great body that embraces all things. They are also members of the state, a smaller body that reflects the great body. Being composed of many parts, the state resembles a human body, which in Rome has the emperor as its soul or head. Human beings are made up of soul and body, and in true marriage there is unity of the two. Leaders form bodies of supporters, Alexandria as a large city has the rest of Egypt as its body, and the body of the Nile (i.e., its main mass) flows straight. Plutarch uses *sōma* for the trunk, the body, the person as an object of desire, and the human ego. The elements are *sōmata*. *sōma* is three-dimensional, limited, and spatial. Yet the term can be positive as the visible embodiment of the idea, and body and soul together define humanity. The soul is free in contrast to the evil lusts of the body and should rule over the body. At death the soul parts from the body and achieves true freedom. Some souls are more immersed in the body than others. The idea of totality is still present, e.g., in regard to the body of music as distinct from individual sounds. Some bodies consist of independent parts, others of integrated parts. The cosmos is a perfect body with imperfect members. Plutarch also compares the state to a body.

5. *The Post-NT Period.* In this period the *sōma* may still be the corpse, the trunk, or the whole body. Ulcers can be called *sōmata*, and water, snow, and hail are *sōmata*. Persons as objects, e.g., slaves, are *sōmata*. Time may be understood as *sōma*, but the Stoic view that souls and the gods, too, are *sōmata* comes under attack. Human beings consist of body and soul, but the body is the lower part that defiles the soul. Even in the body, however, the soul is free. It slips out of the body at death and may even leave it in ecstasy, delirium, dreams, or trances. A phalanx forms a *sōma*, and the vine as a body loses something when the branches exude sap. Intellectually the body represents a united whole. The cosmos is a body, ruled by divine reason, and both ingenerate and indestructible. Identification of the cosmos with God continues. The state also forms a body, but only later do we find the term with the genitive of the name of a people, and the use of *sōmátion* for an association is later still.

[E. SCHWEIZER, VII, 1024-44]

## B. The OT.

1. *Hebrew Equivalents.* Various words are rendered by *sōma* in the LXX, including *bāšār* and *šē'ēr*, which normally mean "flesh," and *g<sup>e</sup>wiyyâ* and *g<sup>e</sup>šēm* (oftēn corpse or carcass). (For details see *TNDT*, VII, 1044-45.)



2. *The LXX Translation.* For the various terms the LXX normally uses *sárx* or *sōma*, but also at times *nekrós* etc. (For details see *TDNT*, VII, 1045.)

[F. BAUMGÄRTEL, VII, 1044-45]

3. *LXX Works with Hebrew Originals.* There is no fixed LXX rendering for the Hebrew terms. Thus for *bāsār sōma* replaces *sárx* about one out of seven times, especially when human totality is in view as an object of suffering (Job 7:5). One can make cuttings in the body as in the flesh (Lev. 19:28; 21:5). The sex organ is perhaps meant in Lev. 6:3. For other Hebrew terms the *sōma* may be the corpse. *sōma* also denotes the person as an object or with reference to sickness, corruptibility, healing, and resurrection. At times the LXX deviates from the Hebrew (cf. Job 6:4; 33:17, 24). In Prov. 25:20, perhaps through a slip, the *sōma* is the seat of passion that troubles the heart.

4. *Works Not in the Hebrew Canon.*

a. *sōma* is used for a healthy or sick body in Sir. 30:14ff., a cursed body in 51:2, a branded body in 3 Macc. 2:29, a corpse in Sir. 38:16. 2 Macc. 7:7 refers to the torment of the body and the torturing of its members. A good name survives the body (Sir. 41:11). A woman's body is the object of desire (Sir. 7:24), and passion burns in the body (23:17).

b. Body and soul constitute the whole person either to make up a third entity or with the soul as the true ego. The righteous hazard both in martyrdom. Both body and *pneúma* come under oppression (4 Macc. 11:11). At times only the body is passive, whereas the soul voluntarily accepts pain. Hence persecutors can attack the body but not the soul, which is God's true gift (4 Macc. 10:4; 13:13).

c. *sōma* and *psyché* are parallel in Wis. 1:4 but complementary in 8:20. *sophía* is distinct from both, and so is *logismós* in 4 Macc. 1:20ff., although *sōma* alone is its opposite in 1:35. The *logismós* can and must overcome the *sōma* when it is subjected to bodily pain (4 Macc. 3:18; 6:7; 10:19-20).

5. The term *sōma* offers a concept that is not yet developed in Hebrew and hence the translators use it with some hesitation. In the LXX it never refers to an inorganic body, nor to reality as distinct from words, nor to a macro- or microcosmic organism, nor to a city or people. Unlike *sárx*, it does not have the intrinsic character of creatureliness or sin or earthliness. It can denote the person as object (e.g., in enumeration), and it also suggests the human totality with a sense of corporeality, e.g., in pain, sickness, sexuality, death, or resurrection. *sōma* does not occur in relation to sacrifice or to activity but in relation to God, to others, or to various forces. The person does not stand aloof from the *sōma*. Soul and body together describe corruptible humanity over against wisdom or reason, but anthropological dualism arises only when soul or reason is set in juxtaposition to the body, e.g., when the body is abandoned to death but the true I survives.

### C. Judaism.

#### 1. *Apocrypha and Pseudepigrapha.*

a. *sōma* denotes a human or animal body, often a corpse. It is also a numerical unit. As a living body it is subject to pain, sickness, death, and self-mortification, but is also an object of care. Its beauty is extolled but it is open to temptation. One commits adultery with it, and yet it is a temple of the Spirit. Distinction is made between body and head or members, and the idea of the body as a microcosm occurs, with the head as heavenly director.

b. Body and soul belong together. God's people are holy in both, and the patriarchs

go up to heaven with both. Both may perish at God's glance. Yet death also separates them—the soul going to heaven, the body to earth. At times we find a trinity of spirit, soul, and body. The soul leaves the body in a trance. The body is like a garment. A new mode of being begins with the new body.

c. Only late instances of the corporate use occur, e.g., the cosmos as a body, the cosmic body of Adam, and the idea of the assuming of Adam's body by the Christ or its taking up to heaven at the resurrection.

## 2. Philo.

a. Philo uses *sōma* for the human or animal body or corpse. He sees in the *sōma* a totality in which the parts work harmoniously, although usually in a figure of speech for the cosmos or society. Physical union may also be denoted by *sōma*, but this is less important than spiritual union, just as more harm is done to the soul than to the body in adultery.

b. The body has relative importance inasmuch as with the soul it constitutes the person. It must be pure and healthy. The sabbath and fasting serve both body and soul. The body is the soul's house, temple, or brother. Yet the soul remains young when the body ages. The divine *logismós* is a third thing alongside soul and body in the form of *noús* or *pneúma*. Only in virtue of *noús* are people in God's image. Those who live only by body and soul are not authentically human. True humanity lies in noncorporeal *noús*. Only those who withdraw from body to *noús* are capable of vision. Yet the idea is present that the soul itself is really noncorporeal and has come into the body as into an alien land. Thus the *sōma* offers the soul the possibility of choice between alliance with the body or with virtue, which is the true marriage. The body is a tomb or prison, and the soul is bound to it, as a kind of corpse-bearer, during earthly life. Yet ascetics will live for the soul, not the body, and at death the soul will leave the body and return to unity from the duality of soul and body.

c. *diánoia* serves as the head of the soul. The cosmos is a large-scale body that contains all other bodies as members. As the soul dwells in the body and *noús* in the soul, so heaven dwells in earth and God in heaven. The world soul rules the cosmos. The *lógos*, with God as father and wisdom as mother, puts on the cosmos as a garment and holds it together. There is a *noētós kósmos* corresponding to God's thoughts or plan. On the one hand, then, God encompasses all things; on the other the world soul permeates the body and holds it together. Philo also uses body as a metaphor for a city or people.

d. Finally we find in Philo the use of *sōma* for inorganic bodies. Such bodies are objects with shadows. Yet bodies may also be mere wording as distinct from ideas. Over against bodies are incorporeal ideas. These may be present even prior to the bodies they represent; this explains prophecy. God himself is the incorporeal location of incorporeal ideas, a *tópos* not filled by a *sōma*.

e. Philo's view of *sōma* is under strong Greek influence, e.g., in the use for an inorganic body, which is quite alien to the LXX, or in the more emphatic relating of *sōma* to the individual, not to the world or to God. The latter emphasis leads to such ideas as that of the body as a prison for the soul, which is the only essential content, or the notion of a third and transcendent element over against both body and soul which dwells within us but is not as such a human faculty or possibility.

3. *Josephus*. Josephus uses *sōma* for the strong or weak human body which needs care and exercise, for the corpse, for the slave, and for the whole body as distinct from the *sárx*. Comparisons of a phalanx or country to a body bring out the unity; Jerusalem as capital is like the head of a body, and alienated parties, when reconciled,

become a single body. Body and soul are friends in Josephus; hence suicide is especially heinous. If the soul is purified by righteousness, the body may be sanctified by washing. Yet Josephus can also call the soul a divine deposit in the body which leaves the body at death and gains a new body in heaven. Using the body as its instrument, the soul can do a great deal even while chained to it. Yet as the soul returns to God in sleep, so it should seek to be loosed from the body. The body, then, tends to be seen as the abode of the soul, which alone constitutes the true ego.

#### D. The NT.

##### I. Books apart from Paul.

1. In these works there are only 51 instances as compared to 91 in Paul, in whom the word acquires its true content. A first meaning is the traditional one of corpse (e.g., the body of Jesus in Mk. 15:43 etc., of an animal in Lk. 17:37, of Moses in Jude 9). A dead *sōma* can be raised again (Mt. 27:52). Jn. 2:21 relates the temple to the dead and resurrected body of Jesus.

2. The body experiences sickness, healing, etc. (Mk. 5:29) and needs food and clothing (Jms. 2:16). A technical formula occurs in Heb. 10:22.

3. The body is contrasted with the members in Mt. 5:29-30. Yet we have our true life in it as the I from which members may be severed for the good of the whole. If persecutors can kill only the body and not the soul, body and soul together may be cast into hell (Mt. 10:28).

4. Heb. 10:5ff. and 1 Pet. 2:24 refer to the body of Jesus that dies and rises again. A new point is that Jesus offers up his body in sacrifice, not because it counts for little compared to the immortal soul, but in service for others and to accomplish their salvation. This use perhaps rests on the eucharistic saying "This is my body" (Mk. 14:22 and par.). In this context *sōma* (rather than *sárx*) goes with blood, possibly with the person of Jesus in view, and with a reference to the *sōma* as that which suffers. Thus the meaning is that Jesus gives himself to his people as the one who dies for them and who concludes the covenant by his death. If a stress later falls on the body as such, body and blood originally denote the whole person of Jesus—body as the I in its totality, blood as the I that suffers death.

5. *somatikós* occurs only in Lk. 3:22 and 1 Tim. 4:8 with an emphasis on corporeality.

##### II. Paul.

##### 1. Apart from the Concept of the Body of Christ.

###### a. Generally Accepted Epistles.

(a) Being outside the Body. Paul does not use *sōma* for corpse or slave or as a complementary term for *psyché* in which the latter is the true ego. Even when he refers to being outside the body (2 Cor. 12:1ff.), he does so only under compulsion and with no intrinsic interest.

(b) Resurrection of the Body: Texts. The future life is bodily in 1 Cor. 15:35ff., but with a new corporeality and not just a new form. In 2 Cor. 5:1ff. we are tested and proved in or by the body but then are at home with the Lord in a new house that comes from God. In Phil. 3:21 the body of glory will replace the body of humiliation in union with Christ. In Rom. 8:11 God will raise up our mortal bodies (cf. 1 Cor. 6:14). Rom. 6:12 shows that we shall share in the resurrection, and 8:11 refers to redemption of the body, not from it.

(c) Resurrection of the Body: Theology. In 1 Cor. 15:35ff. life after death depends on the resurrection but as God's act, not as an ongoing of some part of the I. The same is true in 2 Cor. 5:1ff. and Rom. 6:12; 8:11 (also 1 Cor. 6:14). Awareness of the

resurrection of the body implies responsibility regarding present life in the body. In Phil. 3:21 the term *sōma* enables Paul to define as strongly as possible our association with Christ. As participation in Christ's resurrection, the resurrection is a blessing of salvation. The judgment involved in 1 Cor. 3:12ff. is one which condemns or praises the works of those raised up to life.

(d) The Body in Sex Life. The *sōma* is the organ of generation which engages in sex (1 Cor. 7:4) and may be defiled thereby (Rom. 1:24). In sex the body belongs to another (1 Cor. 6:16) but may also be possessed by fornication (6:13). The use of *sōma* rather than *sárx* here shows that the totality of the person is meant.

(e) The Corinthian Spiritualizers. The term *sōma* occurs 56 times in 1 and 2 Corinthians in opposition to a group that stresses the spirit. The *sōma* is the present body (1 Cor. 5:3), which may be hurt or scarred (cf. Gal. 6:17), which must be kept undefiled (1 Cor. 7:34), and which should manifest the life and dying of Jesus (2 Cor. 4:10). The apostle buffets it so as to set it in Christ's service (1 Cor. 9:27).

(f) Indicative and Imperative. In Rom. 12:1 *sōma* appears where imperatives replace indicatives; it is the place of *logiké latreía*. The same is true in Rom. 6:12ff. Christ is magnified in Paul's body in Phil. 1:20. We praise God in the body, the temple of the Spirit (1 Cor. 6:12ff.), which belongs either to God or to sin. In 1 Cor. 6:19 the body is God's because he has bought it back as well as made it. It had become the body of sin or of death (Rom. 6:6; 7:24), and could even be equated with sin (8:13), but in believers it is now a member of Christ and set in his service. Denoting the whole person, *sōma* may be rendered "personality" or "individuality," but such terms miss the relationship to God, sin, and others that is implicit for Paul. The imperatives maintain the totality in which thought, feeling, experience, and action can no longer be sundered.

b. Colossians and Ephesians. In Colossians the body of Christ is predominant. The term *sōma* is neutral in 2:23, and "of sin" is added in 1:22 and 2:11. 2:17 contrasts the body of Christ with the shadow, and hence has the reality in view.

## 2. The Body of Christ.

### a. Generally Accepted Epistles.

(a) Given for Us. In Rom. 7:4 (cf. Col. 1:22) the body of Christ is that which is offered up for us on the cross.

(b) Eucharistic Texts. This is also the point in 1 Cor. 11:24 with a stress on the act rather than the substance. The crucified body is present at the eucharist in the blessings that flow therefrom (10:16) and in the claim to lordship that it raises (11:27ff.). The reference to the Lord's body and blood in 11:27 echoes 10:16-17 but has the sense of 8:12: A sin against other believers for whom Christ died is a sin against Christ. Since *sōma* refers to the whole sacrificial act, the *sōma* is not just past. The Lord's exalted body is his crucified body in its ongoing operation.

(c) The Community as the Body of Christ: Figurative Sayings. The community is the body in 1 Cor. 12:27. This fact rules out feelings of inferiority or superiority, since each member needs the others, and all belong together. In Rom. 12:5 the community is a body in Christ. It must live out what it is already in and by him, i.e., by incorporation into the history determined by him.

(d) The Community as the Body of Christ: Stricter Sayings. In 1 Cor. 10:16 fellowship at the Supper is fellowship with Christ; the many are one body. In 6:15 believers are one spirit with Christ as members of Christ; this is what rules out bodily union with others in fornication. In 12:12-13 various renderings are possible but "so Christ" makes sense only if the one body is Christ's (cf. vv. 13, 27). The comparison

in Jn. 15:1 offers a parallel. The community achieves unity in the crucified and risen body of Christ.

(e) The Unity of Patriarch and People as a Model. Paul sees in Christ the eschatological Adam (Rom. 5:12ff.; 1 Cor. 15:21-22, 45). Later Judaism links the destiny of the race and eschatological expectation in Adam. Christ as the eschatological Adam is a universalistic variation on this theme. God's deed in Christ is determinative for all who believe in him. This rather than consubstantiality bridges time. All the community's life is shaped by this act. The crucified body in its ongoing work is the risen body, and by integration into this body the community is Christ's body.

(f) Associations of *sōma*. The term *sōma* suggests a true bodily, though not physical, union. Not used in soteriological passages, *sōma* does not denote a fellowship that is more real than justification. It stresses that the unity manifests itself in common life and relationships. We meet others in our corporeality. But since Christ's body is given for us, the term also carries for Paul the thought of the body in which we serve others, or Christ serves them in us.

(g) The Body of Christ and the People of God. At root these two concepts are one; there is merely a shift of categories. Yet the shift of categories is important. The idea of God's people stresses historical development. That of Christ's body stresses the present character of God's saving act, the present union with the risen Lord, and the equality of the ministry of the members. Neither term is conceivable in Paul without the other.

#### b. Colossians.

(a) Cosmic Understanding. This aspect occurs only in v. 18 in what is perhaps a quotation from a Christian hymn that seeks to allay the cosmic anxieties of the readers. In the hymn Christ replaces wisdom in vv. 15-18, but it is as the head of his body, the church, that he reconciled all things in heaven and on earth (vv. 18-20).

(b) Correction. In v. 22, it is made plain that Christ's body is the crucified body, and in v. 24 this soteriological reference is given an ecclesiological orientation; the body embraces the church rather than the universe (cf. 1:18; 3:15). Cosmic reconciliation comes about through the universal preaching of the gospel (1:6) and the resultant unveiling of the eschatological mystery (1:26). Christ as head is here the controlling member (cf. the LXX and Philo). He has disarmed all opposing forces at the cross (2:10, 14-15), and he so rules the church as his body that it is summoned to obedience and service. In this way the power of growth flows from him to the church and thence to the world. As head, he is also distinct from the body; it must hold fast to him (2:19). The fullness that dwells in Christ is that of God, not of the cosmos (2:19). The *sōmatikōs* in this statement denotes the corporeality in which God encounters us in our world, i.e., the real humanity of Jesus, not a humanity that is a mere cloak for deity.

#### c. Ephesians.

(a) In Ephesians, as in Colossians, the crucifixion is the decisive saving event (2:14). *sōma* is thus the crucified body in 2:16. It is in the one body that the one new man is created. Unity in the body means unity with others.

(b) The *sōma*, then, is the church in which original aliens and enemies are now united with Israel (2:12ff.; cf. 1:23; 4:4, 12, 15-16; 5:23, 30).

(c) As Christ's body the church is the fullness of him who fills all in all (1:23)—the cosmic dimension. Growth through the preaching of the gospel brings to manifestation what already is (cf. 2:17). The church even bears the message to demonic

powers (3:10). Its growth is that of a temple or building as God's dwelling. It permeates the cosmos in the new sense of a penetration that seizes control.

(d) Christ as head stands in contrast with the church but as the one from whom it derives its life and growth (4:16).

(e) In 5:23ff. the concept of the sacred marriage is present but with Christ as the eschatological Adam. The idea of the church as his body parallels the idea of the woman as the man's body (5:28). Gen. 2:24 provides not only the command that underlies the exhortation but also the saving fact on which it rests, the christologically understood indicative that demands the ethical imperative. That Christ is the savior shows that what is at issue is not just traditional superordination but a relation in which life comes to the body from the head.

d. *sýssōmos*. This word, found only in Christian writings, is so unusual that in Eph. 3:6 it catches up 2:16 in an intentional emphasis on the relation to Christ's body.

e. Distinctives. The new problem is that of an alien cosmos. Since the solution does not lie merely in creation-mediation, the universal church comes to the fore rather than the local church with its questions of mutual service. Christ is one with the church but also its head. His body now is the church moving out into the world with the gospel as the answer to cosmic anxiety. In this way Christ permeates the cosmos. This is the eschatological event which discloses the hitherto concealed mystery and fulfils God's plan of salvation.

*III. Survey of the Historical Development.* An interesting linguistic development comes to a head in Colossians and Ephesians. Hebrew has no special term for body, and Greek-speaking Jews must choose between *sárx* and *sōma*. Paul adopts *sōma* as a term for our creatureliness, for the place where we live, believe, and serve. For Paul, however, *sōma* also means relationship with God and others rather than self-contained individuality. If the community as Christ's body is a self-contained unit, it is so only in mutual service as the body of the crucified Lord. As it grows in the world, in and by it Christ himself penetrates the cosmos. The NT, then, reconstructs the *sōma* concept by putting it in the service of him who gave his body for the world and who in his body, the church, is still seeking the world.

#### E. The Post-NT Period.

##### 1. The Apostolic Fathers.

a. *sōma* means "corpse" in, e.g., Ignatius *Romans* 4.2; Mart. Pol. 17; "living (but weak) body" in Hermas *Visions* 3.11.4, "perishing body" in Hermas *Visions* 3.9.3. It forms a whole in Ignatius *Romans* 5.3. To be without it is demonic (Ignatius *Smyrneans* 2.1). In Mart. Pol. 19.2 the soul is the primary object of Christ's saving work, though there is no disparagement of the body. The soul permeates the whole body in Diog. 6.1ff.; so Christians should permeate society.

b. Pol. 8.1 quotes 1 Pet. 2:24 with reference to the crucified body. Ignatius *Smyrneans* 3.2 presupposes bodily resurrection. 1 Clem. 37.5 applies the metaphor of the body to believers as members (cf. Pol. 11:4; Ignatius *Smyrneans* 11.2). Yet there are few references to the body of Christ even if it is seen as natural that believers have a common body in the church and that the union of Jews and Gentiles is a decisive sign set up by Christ's resurrection. 2 Clem. 14.2ff. calls the living church Christ's *sōma*; Christ is the *pneúma* and the church the *sárx*. In Ignatius Christ is the new man (*Ephesians* 20.1) and believers are his members (*Trallians* 11.2).

## 2. Apologists.

a. *sōma* is the "animal body" in Justin *Dialogue* 31.3, the "corpse" in Aristides *Apology* 5.3, the (sick) "body" in Justin *Dialogue* 69.7, which alone ritual washings can affect (14.1). God will resurrect bodies (Justin *Apology* 18.6). God created them (Justin *Dialogue* 62.3), but noncorporeal beings come first (Athenagoras *Supplication* 36.2-3). Soul and body constitute humanity. Christ becomes body, *lógos*, and soul (Justin *Apology* 10.1). Both soul and body come into judgment (8.4). Christologically *sōma* is less common than *sárx* but it is parallel to blood in the eucharistic sayings (66.3). Composed of the members, it denotes the church (*Dialogue* 42.3), the cosmos (Tatian *Address to the Greeks* 12.2), or God (Athenagoras *Supplication* 8.1).

c. Only Justin *Dialogue* 5.2 uses *sōma* for an inorganic body.

## 3. Gnosticism.

a. In some Gnostic works the body is neutral. The *noús* may use it as an instrument of knowledge and Christ's resurrection body is perfect. Elsewhere the world is viewed as a corpse and there is a polemic against the bodily resurrection of Jesus. If Adam's body is suitably fashioned, only the *pneúma* enables him to move and makes him a living soul. True humanity, which is immortal, differs from the mortal body, which is its grave. In some systems what is perfect and immortal is separate from the mortal *sōma*, which is made from the *stoicheía* and is subject to conflict. The Valentinians suppose that the demiurge creates bodies in which souls and heavenly *lógoi* dwell. Jesus has his body from the demiurge but his true essence from wisdom. Other views attribute the soul to the demiurge, the body to the earth, and the *pneúma* to wisdom. In such systems the body is doomed to destruction; baptism alters only the soul. A distinction is also made between *noús* and *sōma*; authentic humanity is associated only with the *noús*, although not without the possibility of a new and immortal body. The Manichees, too, view the body negatively as the prison of the soul and the essence of desire. The idea of transmigration is a common one. The incarnation causes problems for Gnostics. They try to solve it by dividing up Christ, by attributing to him a psychic body, by denying the reality of the body, or by saying that he comes both with and without the body.

b. Body Embracing the Redeemed. The idea of the cosmic body occurs, but the use for the body of the redeemed is problematical prior to the Manichees. One passage might refer either to the incarnate body or to the resurrection body including the elect as a kind of garment. When Gnostics refer to a gigantic invisible Christ, they have his universal saving significance in view.

c. Summary. In Gnosticism as we know it thus far the idea of the body as a prison of the soul is common, but so is the tendency to view body and soul together as the earthly element in distinction from a divine factor (wisdom), which returns with the redeemer. Wisdom might then be equated with the OT *lógos* and combined with the idea of the supreme God who permeates and controls the cosmic body. It might also be loosely connected with the primal man. Where speculation on the primal man is important, the thought is that real man is trapped in matter, or in the body-soul. This constitutes the fall, which is repeated in the fall of the soul into the body. The real fault is not disobedience but forgetting the divine element. The revealer brings this element to light and thus opens the way to redemption by regeneration. The idea that the saved are a body occurs at most only in the very weakened form in which the divine wisdom that comes in the redeemer is linked to the particles of divine wisdom that humanity still bears.

[E. SCHWEIZER, VII, 1045-94]

sōreúō [to heap up], episōreúō [to heap on to]

#### A. The Greek World.

1. *sōreúō*, a rare word, means "to pile or heap up," either "to pile one thing on another" or "to fill up."
2. The compound *episōreúō* means "to heap on to."

#### B. Hellenistic Judaism.

1. In the LXX *sōreúō* occurs only in Prov. 25:22 and Jdt. 15:11. *ho sōrós* is more common for a "heap" of stones, a "pile" of fruit, or a burial "mound." In Prov. 25:22 the background may be the custom whereby the guilty carry glowing coals in a brazier on their heads. The idea is plainly that the wise repay evil with good. In Jdt. 15:11 Judith packs the loot in her chariot. The compound does not occur in the LXX, but Σ has it in Job 14:17 (storing up) and Cant. 2:4 (covering).
2. Philo does not use the group but Josephus uses *sōreúō* for the heaping up of bones (*Antiquities* 12.211) or of corpses (*Jewish War* 6.431).

#### C. The NT.

1. The simple form occurs in the NT only twice. Paul in Rom. 12:20 quotes Prov. 25:21-22. The context shows plainly that the idea is that of vanquishing hostility by love. In 2 Tim. 3:6 we have a transferred sense. False teachers ensnare women who are laden with sins and swayed by desires.
2. The compound occurs in the NT only in 2 Tim. 4:3 in a transferred sense. In the last days people will heap up teachers according to their own liking. The term stresses ironically the superficiality of their desire for knowledge.

D. The Apostolic Fathers. The compound occurs once in Barn. 4.6, which warns the readers not to add new sin by adopting a false view of the covenant.

[F. LANG, VII, 1094-96]

sōphrōn [of sound mind], sōphronēō [to be of sound mind], sōphronízō [to bring someone to his senses], sōphronismós [moderate, self-disciplined], sōphrosýnē [moderation, self-control]

sōphrōn, sōphronēō, sōphrosýnē.

#### A. The Group in Greek.

1. *Etymology, Occurrence, and Meaning.* *sōphrōn* means first "of sound mind." Etymology is of little help in translation. The term has such nuances as "rational" (intellectually sound), "rational" (without illusion), "rational" (purposeful), "moderate," "prudent," "modest," "restrained," and "disciplined."

2. *sōphrosýnē.* The reference in this word is to a basic attitude that leads to certain modes of conduct. A link with *aidōs* may be seen. Proper conduct rooted in *aidōs* is marked by restraint or modesty as distinct from *hýbris*. With *dikaíosýnē*, *sōphrosýnē* is a leading civic virtue. It has central significance for an aristocratic manner of life. Plato adopts various definitions but the term is broader than all of them. Politically it is the agreement of the three classes as to who should rule and it thus represents restraint. Where it combines with power and reason, we have the best ingredients for a good constitution. For Aristotle it is the mean between license and stupidity. In



Stoicism it is one of the cardinal virtues which by way of Hellenistic Judaism influence the early church. In popular lists of virtues it is a virtue of rulers, of professional people, and of women; it can become the equivalent of chastity.

#### B. The LXX and Hellenistic Judaism.

1. The group occurs in the LXX only in Greek works or those displaying Hellenistic influence. In Wis. 9:11 it is one of the cardinal virtues that are traced back to wisdom. In 4 Maccabees instruction in the law makes the cardinal virtues possible (cf. 2:16, 18; 3:17, 19).

2. The Testaments of the Twelve gives evidence of Stoic influence in a demand for *sōphroneín* that implies ascetic and dualistic tendencies (abstinence, chastity, etc.).

3. Josephus uses the group in the common sense.

4. For Philo *sōphrosýnē* is one of the classical virtues. It is the mean between frivolity and covetousness and battles against lasciviousness. With other virtues it has its origin in paradise. The brazen serpent is *sōphrosýnē*. Those who look on it see God; it thus makes possible the vision of God. With other virtues, it is not just a human attitude, but strictly a divine gift.

#### C. The NT and Apostolic Fathers.

1. In the NT the group occurs only 14 times (eight in the Pastorals). It is usually of little material significance. In Mk. 5:15, for example, a sign of the healing of the demoniac is that he is in his right mind, and in Acts 26:25 Paul answers the charge of mania by arguing that he speaks sober truth, or true and rational words.

2. Paul makes a play on words in Rom. 12:3 when he tells his readers to think of themselves with sober judgment according to the measure of faith (*sōphroneín*, not *hyperphroneín*). He expands the thought in 12:16. Christian *sōphrosýnē* is *tapeinophrosýnē* (Phil. 2:3). Paul avoids the term in lists of virtues (cf. 1 Th. 2:10), but in 2 Cor. 5:14 he contrasts the conduct of the pneumatics with *sōphronéō*; sober devotion to others corresponds to ecstasy before God.

3. 1 Pet. 4:7 warns the community not to give way to eschatological frenzy in face of the imminent end of things. To do so is to fall victim to the world. The required moderation is sustained by faith and issues in prayer and love (v. 8). More than the philosophical attitude is thus at issue.

4. The Pastorals use the group to describe Christian life in the world (cf. Tit. 2:12). It occurs in the list of virtues in Tit. 2:2. Faith manifests itself in a proper attitude to the world and its goods (1 Tim. 4:3ff.), i.e., one of moderation and content (1 Tim. 6:6ff.; cf. 2:15). Chastity and self-discipline are the point in Tit. 2:5. *sōphrosýnē* is an important requirement in officebearers (1 Tim. 3:2; Tit. 1:8). Respectability is not the concern, but an avoidance of ecstatic misunderstandings and dualistic tendencies, and the adoption of a proper relation to the world in the light of postponement of the parousia. The apostolic fathers follow a similar pattern.

D. The Early Church. The common equation of *sōphrosýnē* with chastity occurs in Justin *Apology* 14.2; Tatian *Address to the Greeks* 32.2. Justin also uses the group to show the rational character of faith in *Apology* 13.2ff. Prayer for rulers is prayer for their right understanding of Christianity in 17.3. Only a *sōphrōn logismós* can keep Christians from error or apostasy.

#### *sōphronízō*.

1. This word means "to bring someone to reason or to duty," but it may also mean "to exhort," "to spur on."

2. Tit. 2:4 asks the older women to spur on the younger to worthy conduct.
3. The passive in Justin *Apology* 1.2 means "to be set right" in respect of a fault and in 2.2 it means "to attain to a morally suitable life."

### sōphronismós.

1. This late word means literally "making understanding or wise," then "admonition," also "discretion," "moderation," "discipline."
2. In 2 Tim. 1:7 God has given a spirit of power, love, and *sōphronismós*, which in context denotes a regulated life. The term has a Hellenistic flavor, but it is here understood in terms of the Spirit. [U. LUCK, VII, 1097-1104]

τ t

táγμα → tássō

*tapeinós* [humble], *tapeinóō* [to humble], *tapeinōsis* [humility],  
*tapeinóphrōn* [humble], *tapeinophrosynē* [humility]

### A. The Greek and Hellenistic World.

1. *Derivation and Meaning.* Research has yielded no plain results. The basic sense seems to be "low."

#### 2. *tapeinós.*

a. This word has such senses as "lowly," "mean," "insignificant," "weak," and "poor." It may be used of a city, country, state, or statesman, of a star, a river, goods, influence, etc. The condition may be intrinsic or due to the acts of others.

b. When used of the spiritual or moral state, the term means "lowly" or "servile," usually with the disparaging sense of obsequiousness or submissiveness. Although Socrates teaches that anyone can attain to a high and free disposition, Aristotle argues that whatever prevents the development of virtue makes the spirit *tapeinós*. Epictetus espouses worldly citizenship in spite of differences of status but *tapeinós* is still a negative term for him, denoting pettiness and baseness of disposition.

c. *tapeinós* can express a difficult situation or lowly status, e.g., that of the petitioner. The person who is *tapeinós* easily becomes a flatterer. When abasement is that of wickedness or immoderation, it can have positive meaning but it is not in itself a positive good. The Greeks resist prostration before rulers and the humiliation of children in view of their dislike of abasement.

d. Yet *tapeinós* can sometimes mean "modest" or "obedient" and in this sense be good, e.g., in subjects, soldiers, or children.

e. Oceanus demands that Prometheus be *tapeinós* relative to the gods. The idea is not that he should be humble but that he should adjust himself to them.

#### 3. *tapeinóō.*

a. This verb means "to make small," "to humiliate," "to weaken."

b. It also takes on the senses "to oppress," "to exploit," "to break the spirit." The idea of self-belittling is abhorrent. Those who disparage themselves simply show how weak and poor they are. A positive sense occurs relative to humbling the self before

the gods—a possible explanation of the custom of covering the head in sacrifice and prayer.

4. *tapeinōsis*. This word means “reduction,” e.g., of a swelling, of people by fate (cf. also “depression” of mind).

5. *tapeinóphrōn*, *tapeinophrosýnē*.

a. The first of these two terms means “poor-spirited.”

b. Epictetus uses the second term (*Dissertationes* 3.24.56) in the sense of a “petty disposition” or “pusillanimity.”

6. *Meaning of the Derivatives*. The derivatives confirm the meaning and the negative usage of *tapeinós*, although they also acquire the sense of obedient integration into a given order and even of subjection to deity.

## B. The LXX.

1. *Hebrew Originals*. In the LXX *tapeinós* and derivatives are more common than in secular Greek. *tapeinós* occurs 67 times and *tapeinōō* 165 times for various Hebrew stems. The prominence of the verb shows that the main reference is to an action rather than a state, and the chief Hebrew originals confirm this. Thus the group *ʿānā* has the basic sense of “stooping,” “bowing down,” and then “humbling oneself” (or “being humbled” by sickness, poverty, want, etc.). From this we get such senses as humility, modesty, subservience, compliance, and affliction.

2. *tapeinōō*.

a. This word means “to bow down,” “to make low,” “to humble.”

b. Another sense is “to bend,” “to oppress,” “to harass,” “to weaken,” “to destroy,” “to force” (also sexually).

c. *tapeinōō emautón* or the middle passive means “to abase oneself,” “to cast oneself down.” In fasting people humble themselves before God, but the OT never glorifies such self-abasement, stressing instead the humble attitude of the heart (cf. Prov. 25:7; Joel 2:12-13; Is. 58:5ff.).

d. God lays low the mighty and exalts the lowly (1 Sam. 2:7; Ezek. 21:31). This applies both to Israel and to her foes, and also to individuals. Is. 2:11 states the principle. The prophets direct it against Jerusalem and Zion (Is. 3:8). Ps. 75:8 says plainly that the Lord puts down one and lifts up another. Yet while sickness humbles and death brings down to the dust, God does not reject those who humble themselves before him (Pss. 44:25; 51:17). God may humble individuals so as to put them in a right relationship to himself (Ps. 116:6). Hence abasement can mean salvation (Ps. 119:71). The great need is to see God’s purpose and find a relation of obedience to the commandment. God abases, but when the humbled repent, the affliction ceases (1 Kgs. 8:35-36).

3. *tapeinós*.

a. This first means “low,” “flat.”

b. It then means “bowed down,” “small,” “base,” “insignificant” in a negative sense. God chooses the insignificant for his plans (Judg. 6:15; 1 Sam. 18:23). The *tapeinoí* are those who keep God’s statutes (Ps. 119:67). God leaves in Israel a humble and lowly people that seeks his name (Zeph. 3:12).

c. Another meaning is “oppressed,” “held down,” e.g., by foreign powers or by the wealthy. In this sense poverty and lowliness are related.

d. God, however, exalts those who are outwardly or inwardly oppressed (Pss. 18:27; 34:18). It is God’s eternal nature to look on the lowly (Ps. 138:6). He does not despise their prayer (Ps. 102:17). The Messiah will establish right for the meek and pronounce

sentence for the oppressed (Is. 11:4). The Lord has made Zion a refuge for the oppressed (Is. 14:32; cf. 25:4). Is. 49:13 speaks similarly. God's covenant of peace is forever with the lowly (54:10-11). He has regard to the humble and contrite in spirit (66:2).

4. *tapeinōsis*. This word means "humble situation," "lowliness," "sorrow." The lowly or difficult situation might be that of Israel (Dt. 26:7) or of individuals (Gen. 16:11). Ps. 10:14 refers to the *tapeinōsis* brought on by enemies. In Ps. 90:3 it is the destiny of death whose cause is sin (Ps. 25:18). In it God's word leads to life (Ps. 119:153). One should handle with patience those who thus undergo oppression (Prov. 16:19). The Servant undergoes it in Is. 53:8. This is a reason for his exaltation (cf. vv. 7, 10ff.).

5. *The Greek and Biblical Understanding*. The Greek view of humanity exalts freedom and thus despises subjection. Hence it qualifies *tapeinós* negatively. The Bible sets humanity under God and thus extols obedient service. Hence it gives the *tapeinós* group a positive sense.

### C. Judaism.

#### 1. Qumran and Apocalyptic.

a. The Qumran sectaries call themselves the poor, thus stressing their dependence on God and also their election. Their rule demands humility toward one another as well as God. They are also to be humble before the mighty but with concealed hostility.

b. Some passages from the Testaments of the Twelve speak about the abasement that goes with conversion. *tapeinōsis* is the conversion of the heart accompanied by fasting. As subjection to God it must also be shown to priests and to others.

c. Apocalyptic displays a similar spirit. Those who humble themselves receive greater honor. The hearts of the rich convict them as sinners who tread down the lowly. There will finally be an eschatological humbling of the earth by plagues.

2. *Rabbinic Writings*. The rabbis attach great value to humility. If keeping the law leads to it, it is also needed to attain and retain knowledge of the law. If any become proud of this, God humbles them, but if they repent, he raises them up again. Humility means modesty in relation to others. Long-suffering goes with subjection of heart. The rabbis accuse Christians of pride, but Christians reverse the charge, claiming that rabbinic practice does not accord with theory.

#### 3. Hellenistic Judaism.

a. The Epistle of Aristeas advises travelers to be humble on the twofold ground that God accepts the humble and others are usually gracious to them.

b. Philo uses the group in the Greek sense but also adopts biblical insights. Abasement is an essential transition into God's presence. Persuasion of human pettiness brings appreciation of the divine majesty.

c. Josephus uses the group negatively in the Greek senses of "baseness," "pettiness," "poor-spiritedness," and also in the sense of "abasement" or "humiliation."

### D. The NT.

1. *Occurrence of the Group in the NT*. In the NT *tapeinós* occurs eight times, *tapeinōō* 14, *tapeinōsis* four, *tapeinophrosýnē* seven, and *tapeinóphrōn* once. In all there are 34 instances, 13 of which are in Pauline works, but none in the Johannine material, Mark, Hebrews, Jude, 2 Peter, or the Pastorals.

#### 2. *tapeinōō*.

a. Lk. 3:5 extends the quotation from Is. 40:3ff.; we see from 1:48, 52 that the saying is taken figuratively.

b. Jesus states that those who exalt themselves will be abased and those who abase themselves will be exalted (Mt. 23:12; Lk. 14:11; 18:14). The form of the saying is Jewish, the OT supplies the content, and the rabbis offer parallels. The future passive conceals the name of God. The placing of the saying (e.g., in Lk. 14:11) shows that humility before God is at issue. In Lk. 18:14 the humility of the publican sets him in a right relation to God. Mt. 18:4 adds the special nuance that abasement before God means becoming a child before him. Jesus does not demand visible self-abasement (cf. Mt. 6:16ff.; Mk. 2:18-19) but a total trust in God that expects everything from him and nothing from self.

c. Paul in 2 Cor. 10:1 faces the accusation that he has a servile disposition because he refuses support from the church. In answer he argues that his self-abasement is for the church's exaltation (11:7). On his coming he fears fresh humiliation unless there be conversion (12:19ff.), not merely through contempt but through the threat to his reputation. In Phil. 4:12-13, however, he knows how to handle abasement as well as abundance through Christ's strengthening. In this regard he follows the Lord who humbled himself and was thus highly exalted (2:7, 9). The reference here is first to a free self-emptying of the divine likeness and then to free obedience even to the death of the cross. At once historical and eschatological, this act is the governing factor in the Christian life.

d. Jms. 4:10, quoting Prov. 3:34 LXX, calls for submission to God and adds the promise of exaltation by him. In context the demanded submission is that of penitence. 1 Pet. 5:5-6, influenced by the same OT verse, calls for the subjection which means putting one's whole trust in the grace of the God who cares for those who humble themselves before him.

### 3. *tapeinós*.

a. Close to Lk. 3:5 is 1:52, which refers to God's eschatological work.

b. 1 Pet. 5:5 and Jms. 4:6 quote Prov. 3:34 LXX. They both use *ho theós* to show that the reference is not to Christ. Jms. 1:9 says that the lowly may boast in their exaltation, and the rich in their humiliation, in a reversal of worldly values (cf. Mt. 5:3; 11:5; Lk. 4:18; Jms. 2:5).

c. Applied to Paul in 2 Cor. 10:1, *tapeinós* has the derogatory Greek sense, but Paul makes the OT point that God comforts the humble (7:6). In Rom. 12:16 Paul exhorts to association with the lowly (or possibly to the acceptance of lowly services).

d. In Mt. 11:20 Jesus says that he himself is meek and lowly, not of necessity, but in free dedication to God (in heart), and in service to others (cf. Lk. 22:27; Mt. 20:28) as he gives himself to sinners and the despised.

### 4. *tapeinōsis*.

a. Philip in Acts 8:32ff. applies Is. 53:7-8 to Christ and his people as they move through humiliation to exaltation (cf. Lk. 9:22ff.; 12:49-50).

b. In Lk. 1:48 the reference is either to "childlessness" if Elizabeth is meant or "lowliness" if Mary is meant. On the latter view the choice of the humble Mary to give birth to God's Son exemplifies God's eschatological action in history.

c. Paul calls the present body the body of humiliation in Phil. 3:21. The point at issue is its subjection to death, which will be remedied when the body is fashioned afresh after Christ's risen body of glory.

d. In Jms. 1:10 the humiliation of the rich is the subjection to death that brings their affluence to nothing. The eschatological inversion of all things is already at work in the church.

5. *tapeinophrosýnē*.

a. In Phil. 2:4 Paul asks for the humility which takes the form of unselfishness, i.e., concern for the welfare of others. Christ's own self-giving provides the model as God in Christ takes us seriously and acts on our behalf. Only by a similar refraining from self-assertion can members of the church maintain its unity. Paul offers a personal example in Acts 20:19.

b. In Col. 2:18, 23 the term is a concept in the Colossian heresy and it either means "fasting" or "mortification," or else it implies the "inferiority" that leads to the cult of angels. Either way it involves cultic practice, not disposition. In contrast the reference in Col. 3:12 is to the new conduct of Christians toward others. The same applies in Eph. 4:2 with an emphasis on unity.

c. 1 Pet. 5:5 enjoins humility as a readiness for mutual service in the place ordained by God. This stands at the heart of the new Christian life in which the members all live for one another and for God.

6. *tapeinóphrōn*. 1 Pet. 3:8 concludes the detailed directions with the demand that all be of a humble mind. For true Christian fellowship it is essential that there be a humble readiness for service to others (cf. 5:5).

## E. The Apostolic Fathers.

1. *tapeinós*. This term denotes the poor or oppressed in 1 Clem. 59.4. Esther's humility saves the people in 55.6. Barn. 3.3 quotes Is. 58:6-7.

2. *tapeinōō*. God's abasing and exalting is the theme in 1 Clem. 59.3ff. Barn. 4.4 quotes Dan. 7:24 and 4.5 quotes Dan. 7:7-8.

3. *tapeinōsis*. 1 Clem. 53.2 refers this term to Moses on the mount.

4. *tapeinophronēō*. This term denotes self-humbling, renunciation of sin, subjection to Scripture, and in Hermas *Similitudes* 7.6 humble and persevering submission to fasting and affliction.

5. *tapeinophrosýnē*. This term expresses the disposition in humbling. A lowly mind should mark officebearers (1 Clem. 44.3) and is a presupposition of effectual prayer (Herms *Visions* 3.10.6).

6. *tapeinophrónēsis*. In Hermas this new word comes into use for subjection to God's commandments (cf. *Similitudes* 8.7.6).

7. *tapeinóphrōn*. 1 Clement uses this word as a noun for the humility of the fathers. Other references are Barn. 19.3; Ignatius *Ephesians* 10.2; Hermas *Mandates* 11.8.

8. *The Shift in Sense*. With the relaxing of eschatological tension humility becomes a disposition that produces penitence rather than an eschatological expectation and a manner of life under Christ's control. Hermas even equates humility with penitence and fasting. Jewish Christian influence and fear of moral decay in society and the church help to explain this decisive change. [W. GRUNDMANN, VIII, 1-26]

*tássō* [to order, determine], *tágma* [order, rank], *anatássō* [to arrange], *apotássō* [to depart], *diatássō* [to order, direct], *diatagē* [instruction, direction], *epitagē* [command], *prostássō* [to order, command], *hypotássō* [to subject], *hypotagē* [subjection], *anypótaktos* [not subject], *átaktos* [disordered], (*atáktōs* [disorderly]), *ataktēō* [to act disorderly]

*tássō*.

1. This word means "to appoint," "to order," with such nuances as "to arrange," "to determine," "to set in place," "to establish," and middle "to fix for oneself."

2. LXX senses are "to appoint," "to prohibit," "to ordain," "to set," "to draw up," and middle "to command," "to make disposition," "to fix," "to turn one's gaze," "to set one's heart," and "to make."

3. In the NT we find "to determine" in Acts 15:2, "to appoint" in 28:23, and "to order" in Mt. 28:16. God orders or appoints (passive voice) in Acts 22:10. Christians are ordained to eternal life in Acts 13:48; conferring of status rather than foreordination is the point. In Rom. 13:1 secular powers are instituted by God and hence have an authorization that believers must respect. The term *exousiai* in this verse is a common one for those in office but can also have the more general sense of authorities or powers. It includes the Roman state but also municipal authorities, with an emphasis on the administration of justice. Ruling powers might promote the pagan cultus, and might also abuse their authority, but they have a divine commission for the task they discharge, and hence they must be respected, as must obligations to them.

4. In the apostolic fathers the verb occurs four times. The stars are ordained by God in 1 Clem. 20.2, the times of cultic practice are set in 1 Clem. 40.1-2, angels are posted on the way of light in Barn. 18.1, and Mart. Pol. 10.2 echoes Rom. 13:1.

#### *tágma*.

1. This word usually means "what is fixed" or "ordered" and finds varied use for a set sum, a group, or a position or rank.

2. In the LXX it occurs in the sense of a "unit" (Num. 2:2ff.; 10:14ff.). It represents infantry in 1 Sam. 4:10, and camp is presupposed in 2 Sam. 23:13.

3. In the NT the only instance is in 1 Cor. 15:23, where the most likely meaning is "order," "position," "rank." Christ rises first, then his people at his coming, when they receive a new corporeality. Nothing is said about the rest.

4. In 1 Clem. 37.3; 41.1 we find the same phrase as in 1 Cor. 15:23. *tágma* means "group" in Hermas *Similitudes* 8.5.1ff., and Ignatius *Romans* 5.1 has *stratiōtikón tágma* for a detachment of soldiers.

*anatássō*. This rare verb means "to order fully," "to arrange." Lk. 1:1ff. refers to the orderly account of the things delivered by eyewitnesses. Putting down in writing necessarily confers order on what is at first oral tradition.

#### *apotássō*.

1. This term means "to delegate," "to assign," "to set aside," "to separate," "to part," "to leave," "to renounce."

2. In the LXX it means "to appoint," "to detach," "to separate."

3. The NT uses the middle "to part from" in Acts 18:18, 21; 2 Cor. 2:13, "to depart" in Mk. 6:46. Those who insist on parting from family before becoming disciples are not fit for the kingdom (Lk. 9:61-62). Jesus demands radical renunciation of possessions from intending disciples (Lk. 14:33).

4. In the apostolic fathers the word denotes full separation from wickedness (Her-  
mas *Mandates* 6.2.9; 2 Clem. 6.4) or renunciation of life (Ignatius *Philadelphians* 11.1). In the Apologists Christians leave pagan wisdom (Tatian *Address to the Greeks* 1.3), idols (Justin *Apology* 49.5), and all things worldly (*Dialogue* 119.6).

#### *diatássō*.

1. This word means "to order," "to dispose," "to decide," "to establish," "to give directions."

2. The word is rare in the LXX, where it has such senses as "to order," "to arrange," "to allot," "to determine," "to measure," and "to command."

3. In the NT Jesus "directs" in Lk. 8:55, Paul arranges in Acts 20:13, Claudius orders in Acts 18:2, the officer gives instructions in Acts 23:31, the master commands in Lk. 17:9, God gives directions in Acts 7:44, Jesus instructs in Mt. 11:1, the Lord has commanded in 1 Cor. 9:14, and the apostle gives various directions in 1 Cor. 7:17; 11:34; 16:1. The sense is "to direct" in Tit. 1:5 and "to ordain" in Gal. 3:19, where the role of angels suggests that the law does not come directly from God, although God, of course, intends it.

4. In the apostolic fathers Ignatius uses the term relative to his own ordination (*Ephesians* 3.1; *Trallians* 3.3), 1 Clem. 43.1 says that Moses records what is ordained for him, and 1 Clem. 20.6 maintains that the sea does what God has appointed for it. In Diog. 7.2 heaven, earth, and sea are ordained by God.

#### *diatagē.*

1. This word means "instruction."

2. The only LXX instance is in 2 Esdr. 4:11.

3. In the NT Stephen in Acts 7:53 says that the Jews received the law as directions from angels and hence as God's instructions. In Rom. 13:2 to resist authority is to be in conflict with God's ordinance or appointment. The reference is to persistent resistance or resistance in principle. Not every decree of government is necessarily a divine ordinance.

4. In the apostolic fathers the only instance is in 1 Clem. 20.3, where the heavenly bodies follow their courses by divine "direction."

#### *epitagē.*

1. This word means "ordinance," "disposition," "order," or "statute."

2. In the LXX it denotes the ordinances of God in Wis. 18:15 and of a ruler in 14:17.

3. In the NT the term occurs only in the Pauline writings and mostly in the phrase *kat' epitagēn*, which means "by command" or "at the behest." In 1 Cor. 7:25 the Lord's command decides; in contrast Paul's counsel is not by command. In 2 Cor. 8:8 "not by command" stresses the voluntary nature of the offering that Paul is commending. In Rom. 16:26 the proclamation of the mystery is by God's command, and by God's command Paul is entrusted with the preaching of the word (cf. 1 Tim. 1:1). The authority of the pastoral word is the point in Tit. 2:15.

#### *prostássō.*

1. This word means "to order," "to command," "to impart an ethical direction or norm" (Stoicism).

2. In the LXX God commands in Lev. 10:1, Moses in Ex. 36:6, rulers in 2 Chr. 31:13.

3. In the NT Peter orders baptism in Acts 10:48, Moses ordained statutes in Mk. 1:44, the angel gives instructions in Mt. 1:24, God has commanded Peter's preaching in Acts 10:33, and God has taken order in Acts 17:26. In the latter verse the reference might be to seasons but is more probably to divisions of years or to epochs. In any case the divine determination testifies to God's providential care and historical supervision.

4. In the apostolic fathers the idea is again that of legitimate commanding, e.g., by the will of God in Ignatius *Polycarp* 8.1, and angel in Hermas *Similitudes* 7.1, God in 1 Clem. 20.11, and the church in 1 Clem. 54.2.



*hypotássō.***A. The Greek World.**

1. The active form of this verb means "to place under," "to affix," "to subordinate" (passive "to be subject").

2. The middle form means "to subject oneself," "to be subservient," "to submit voluntarily."

**B. The LXX.** The verb is not common in the LXX and stands for 13 Hebrew words in the usual senses "to place under," "to subordinate," "to subject," passive "to be subject," and middle "to subject oneself," "to submit," especially to God (Ps. 37:7).

**C. The NT.**

1. In the NT the term has a wide range of meaning centering on the idea of enforced or voluntary subordination. The active occurs in Rom. 8:20 to express the thought that creation is subjected to futility (cf. 5:12). The other active statements are christological. Quoting Ps. 8:6, 1 Cor. 15:25 says that Christ subjects all things (including death) to himself. Naturally this does not include God, for it is finally God who does the subjecting. Ps. 8:6 also underlies Phil. 3:21. Here Christ does the subjecting; he manifests his unlimited power by transforming the lowly body into the likeness of his glorious body. In Heb. 2:7-8 (cf. again Ps. 8:6) God subjects the world, not to angels, but to the Son, who is superior to the angels. The subjecting has begun but awaits consummation. Eph. 1:22 relates Ps. 8:6 to the enthronement that has already taken place, and with an ecclesiological reference. 1 Pet. 3:22 refers similarly to a subjection that Christ's ascension and session complete. The common use of the verb of Ps. 8:6 shows that this verse holds an important place in the primitive Christian confession.

2. a. The middle denotes enforced submission in Lk. 10:17, 20, but elsewhere voluntary submission is at issue. Thus in Rom. 8:7 the flesh resists submission to God's demand. Pious Judaism resists submission to God's saving work in Rom. 10:3. A play on the active occurs in 1 Cor. 15:28. In his only use of the absolute "the Son," Paul here shows that the Son achieves absolute power only to hand it back to God. All power rightly belongs to God, but to the very limit God has given to "the Son" the precedence that is his due.

b. The middle often occurs in exhortation (cf. submission to God in Jms. 4:7 and to salutary discipline in Heb. 12:9).

c. Lk. 2:51 stresses the subjection of the boy Jesus to his earthly parents. Like the subjection of wives to husbands (Col. 3:18; Eph. 5:21ff.; 1 Pet. 3:1; Tit. 2:5), this is according to a divinely willed order.

d. Also divinely willed is the submission to authorities in Rom. 13:1ff., which acknowledges their legitimacy on the basis of their divine commission to reward good and punish evil. Tit. 3:1 and 1 Pet. 2:13-14 echo this teaching, which possibly rests on the reply of Jesus in Mk. 12:17 and parallels. At issue, of course, is the attitude to government as such rather than specifically the Roman state. Christians do not submit to the state merely because it provides conditions for their life and mission. They and all people owe subjection because government is by divine ordination.

e. Slaves should be subject to their masters, not now because slavery is by divine ordination, but because it is a reality that Christians are in no position to set aside. Among themselves, they can and should set it aside as members of the one family of God (cf. 1 Pet. 2:18; 1 Tim. 6:1-2; Phlm. 16).

f. 1 Pet. 5:5 demands the subjection of the younger to the elder, but also a general

humility corresponding to the mutual subjection of Eph. 5:21. As a witness to unbelievers, Christians should accept submission to all human institutions for the Lord's sake.

g. The general rule in NT exhortation is that there should be mutual readiness to renounce one's own will for others. Even when believers owe secular subjection, this takes on a new aspect and has a new basis with the common subjection to Christ. The demand for mutual subjection shows that Christian *hypotássomai* bears a material relation to Christian *tapeinophrosynē*.

D. The Early Church. Among the apostolic fathers Ignatius asks for submission to the bishop (and to one another) (*Magnesians* 13.2 etc.). 1 Clem. 57.2 counsels submission to the divinely ordained authorities. The heavens submit to God in 1 Clem. 20.1 (cf. Diog. 7.2). God in love has subjected creation to us (Hermas *Mandates* 12.4.2). Slaves should submit to their masters in godly reverence and fear (Did. 4.10-11). Of the Apologists Justin makes most use of the term, e.g., for God subjecting the earth to us or for the subjecting of enemies or demons to Christ (*Apology* 40.7; *Dialogue* 30.3).

#### *hypotagē*.

1. This word means "submission" or "subordination," as well as "slavery."
2. It occurs in the LXX only as a slip in Wis. 18:15A.
3. In the NT it occurs only in the Pauline corpus—for renunciation of initiative in 1 Tim. 2:11, for the submissiveness of children in 1 Tim. 3:4, for readiness to make the collection as a confession of faith in 2 Cor. 9:13, for submission in Gal. 2:5.
4. In the apostolic fathers the noun means unanimous submission to leaders in Ignatius *Ephesians* 2.2. This is based on the submission of members to the body in 1 Clem. 37.5.

#### *anypótaktos*.

1. This late term means "not subject," "free," "not subjecting oneself."
2. In the NT it means "not subject" in Heb. 2:8 but "insubordinate" or "refractory" in Tit. 1:6; 1 Tim. 1:9.

#### *átaktos (atáktōs), ataktéō*.

1. *átaktos* means "disordered," "disorderly," "undisciplined," "unbridled," "without law or order." *ataktéō* means "to set oneself outside the order," "to evade obligations," "to act without discipline, or irresponsibly."
2. In the NT the adjective occurs in 1 Th. 5:14, the adverb in 2 Th. 3:6, 11, and the verb in 2 Th. 3:7. In 2 Th. 3:7 the reference is not just to laziness but to irresponsibility. Those who will not earn their living are outside the civil order, which embraces believers too. They are also outside the requirements of Christian teaching (v. 6). An undisciplined secular life stands in contradiction with the Christian profession. 1 Th. 5:4 is to the same effect.
3. In the apostolic fathers we find the adjective in Diog. 9.1, which deals with the disorder that God has permitted prior to the saving work of Christ. 1 Clem. 40.2 uses the adverb in showing that we must not perform cultic acts in a disorderly way. The Apologists use only the adjective (Athenagoras *Supplication* 25.3).

[G. DELLING, VII, 27-48]

*teknion, téknon* → *país*

*télōs* [end, goal], *teléō* [to carry out, complete], *epiteléō* [to carry out, complete], *synteléō* [to complete, fulfil], *syntéleia* [completion, fulfilment], *pantelēs* [complete, full], *téleios* [complete, perfect], *teleiōtēs* [completeness, perfection], *teleiōō* [to complete, perfect], *teleiōsis* [completeness, perfection], *teleiōtēs* [perfecter]

### *télōs*.

#### A. The Greek World.

1. *télōs* first means "achievement," "fulfilment," "execution," "success," then "power," "official power," and "office."
2. Another meaning is "completion," "perfection," "final step," "supreme stage," "crown," "goal," "maturity," "result," "conclusion," "end," "cessation." Adverbially the meaning is "finally," "fully," "totally," "unceasingly."
3. *télōs* can also mean "obligation."
4. Cultically it denotes an "offering" to the gods or a "celebration" of the "mysteries" or the "fulfilment" of sacrifices.
5. Finally a *télōs* may be a "detachment" or "group."

#### B. The LXX.

1. Used for various Hebrew terms, *télōs* means "execution" in 1 Chr. 29:19.
2. It then has such senses as "goal" (Job 23:3), "result" (2 Macc. 5:7), "conclusion" (Eccl. 7:2), "end" (Dan. 9:27). *eis télōs* can have such senses as "forever," "completely," "perfectly," "to the limit," *diá télous* denotes "continually," and we find *méchri télous* for "constantly" or "in full measure."
3. *télōs* may also mean "tax," "toll," or "tribute" (Num. 31:28).
4. In the headings of many Psalms *eis tó télōs* seems to mean "for the cultus" and the reference is thus to an "act" in divine worship.

**C. The End in Jewish Apocalyptic.** *télōs* has different senses in apocalyptic according to differing expectations. One use is for the "last time" either as the "latter days" or as a "last epoch" distinct from history in general. This last time will bring the fulfilment of the OT promises. Qumran has the expression "the end of the days." In 4 Esdras the "end" is a culminating time, fixed by God, which embraces great distress, the coming of the Messiah, the judgment, transformation, and salvation. The "end" of this world stands in antithesis to the beginning of the next.

#### D. The NT.

1. To understand *télōs* and *teléō* in the NT one must remember their dynamic character; they denote "fulfilment" (cf. Lk. 22:37).
2. a. Love is the "goal" of instruction in 1 Tim. 1:5, salvation is the "goal" of faith in Christ in 1 Pet. 1:9, and "aim" or "goal" seems to be the point in 1 Cor. 10:11.
- b. In Mt. 26:58 "issue" or "result" is meant (cf. Jms. 5:11; Heb. 6:8). The eschatological "result" or "destiny" is at issue in Rom. 6:21-22 (cf. also Phil. 3:19; 2 Cor. 11:15; 1 Pet. 4:17).
- c. The meaning "end" or "conclusion" is less likely than "fulfilment" in Lk. 22:37. In Rev. 21:6; 22:13 *télōs*, with *arché*, denotes eternity and majesty. The eschatological end or conclusion is the point in 1 Cor. 15 and Mk. 13. Prepositional phrases have an adverbial character and carry such meanings as "to the end," "fully," "finally," "wholly," and "continually."

d. The sense "cessation" occurs in Heb. 7:3; 2 Cor. 3:13; Lk. 1:33; Mk. 3:26; Rom. 7:4. The narrower context supports this meaning for Rom. 10:4, where the point is that the cross abolishes the possibility of attaining to righteousness by the law.

3. "Tax" or "tribute" is the meaning of *télos* in Mt. 17:25; Rom. 13:7.

4. The meanings "detachment" and "initiatory act" do not occur in the NT.

E. **The Apostolic Fathers.** In these works the usage is not very specific. We find such senses as "end" (Ignatius *Ephesians* 14.1), "result" (Rom. 6:21-22), "goal" (Rom. 1:1), "last time" (Hermas *Visions* 3.8.9). Adverbial uses are for "finally," "always," "without end," "totally," and "completely."

### *teléō.*

#### A. Outside the Bible.

1. a. This verb means "to carry out," "to execute."

b. As distinct from promising it means "to fulfil."

c. "To carry out instructions" is another sense.

2. The word also means "to bring to an end."

3. Another meaning is "to fulfil obligations."

4. Cultically the word means "to carry out religious acts," "to sacrifice," "to instal" (as a priest), "to consecrate" (initiates). Philo uses *teléō* both for adopting the worship of false gods and for priestly consecration and initiation into the higher mysteries of knowledge (cf. initiation into the mysteries of government).

B. **The LXX.** In the LXX *teléō* has such various senses as "to carry through," "to actualize," "to complete," "to conclude," and religiously "to dedicate oneself" (but only to the service of a pagan god).

#### C. The NT.

1. a. In 2 Cor. 12:9 Christ's power "is truly efficacious" in weakness. Gal. 5:16 forbids "carrying out" a will that is opposed to the Spirit. In Lk. 12:50 the reference is to "accomplishing" the baptism of judgment. "Completed" is the point in Jn. 19:30. "Successfully finishing" is meant in 2 Tim. 4:7. God's wrath is "executed" in the plagues in Rev. 15:1, his plan is "fulfilled" in 10:7, and "ending" or "accomplishing" is the point in 15:8.

b. Divine sayings about the future are "put into effect" in Rev. 17:17 (cf. those about Christ's death in Lk. 22:37).

c. The parents of Jesus "carry out" the rites of purification in Lk. 2:39 (cf. the uncircumcised in Rom. 2:27). Love "fulfils" the royal law in Jms. 2:8ff. (cf. Lev. 19:18).

2. The disciples will not "finish" the list of Israel's cities before the parousia in Mt. 10:23. Jesus "finishes" sets of teaching in Mt. 7:28; 11:1; 13:53; 19:1; 26:1. A divinely appointed time "ends" in Rev. 20:3, 5, 7.

3. The meaning "to pay taxes" occurs in Mt. 17:24; Rom. 13:6.

D. **The Apostolic Fathers.** Apart from Barn. 7.3 ("fulfilled" type), the word occurs in these works only in Hermas for "to perform," "to carry out," "to complete."

### *epiteléō.*

1. This stronger form of *teléō* has the similar senses "to carry out," "to fulfil," "to execute," "to pay," and "to celebrate."

2. In the LXX we find "to accomplish," "to carry through," "to fulfil," "to end," and "to celebrate" (a feast or a wedding).

3. a. In the NT the meaning "to perform," "to establish" occurs in Heb. 8:5, "to actualize" in 2 Cor. 7:1, "to carry out" or "accomplish" in 2 Cor. 8:11, and "to carry through" in Phil. 1:6.

b. The meaning "to finish" (in contrast to beginning) may be found in Gal. 3:3.

c. Heb. 9:6 refers to priestly functions.

4. "Accomplishing" sacrifices is the meaning in Diog. 3.5, "carrying out" orders (1 Clem. 37.2-3) or cultic acts (40.2-3) also occurs, and "fulfilling" an OT saying (Dt. 32:15) is meant in 1 Clem. 3.1.

#### *syntelēō.*

1. *Nonbiblical Usage.* This word means "to fulfil obligations," "to contribute," "to do together," "to cooperate," "to carry out," "to execute," "to work," "to take place," "to end," "to finish," and "to perform" (sacrifices etc.).

2. *The LXX.* In the LXX we find the senses "to accomplish," "to carry out," "to complete," "to execute," "to end," "to finish," "to put an end to," "to cease," and "to celebrate."

#### 3. *The NT.*

a. A first meaning is "to execute" with such nuances as "to practice" (Lk. 4:13), "to fulfil" (Heb. 8:8), and "to put into effect" (Rom. 9:28).

b. The meaning "to end" or "to come to an end" occurs in Lk. 4:2 and Acts 21:27.

4. *The Apostolic Fathers.* Hermas uses the verb for "to carry out" or "to finish," and Barnabas has it in quotations or with reference to a quotation (15.4; cf. Gen. 2:2).

*synteleia.* Outside the Bible this word means "common accomplishment" (also "taxes"), "cooperation," "execution," "completion," "conclusion."

2. In the LXX it has such varied senses as "execution," "totality," "satiety," "fulfilment," "conclusion," "cessation," and "destruction."

3. In Daniel LXX it is a technical term for the eschatological "end" (cf. 11:35; 12:4), though it may also mean "end" in a more general sense (9:26). It is a technical apocalyptic term in the Testaments of the Twelve, sometimes with the thought of completion.

4. Qumran has a reference to the "end" of time.

5. The NT uses the term only in eschatological sayings. In Heb. 9:27 Christ's saving work is the event of the end time. The juxtaposition stresses its definitiveness and perfection. In Matthew the phrase "end of the age" (13:39; 24:3; 28:20) refers to eschatological events that have yet to take place, including the judgment (13:39-40, 49).

6. Of the apostolic fathers only Hermas uses *synteleia* (the "end"). The Apologist Tatian uses it in the context of resurrection and judgment (*Address to the Greeks* 6.1; 17.1).

#### *pantelēs.*

1. This word refers to full completion and hence has such senses as "full," "complete," "intact," or adverbially "completely," "altogether," "permanently."

2. In the LXX it occurs only in Maccabees for "complete," and as an adverb "totally," "wholly," "fully," or, negatively, "not at all."

3. The NT uses the term only in the adverbial phrase *eis tō pantelēs*. This means either "fully" or "at all" in Lk. 13:11; the emphasis on being bound favors the latter. The totality of Christ's saving work in Heb. 7:25 means that he is able to save both "forever" and "altogether"; the term has both nuances.

4. The Apologists have *eis tō pantelēs* for "absolutely" (Tatian *Address to the Greeks* 6.1) and *pantelōs* for "generally" (Justin *Epitome* 10.8).

*téléios*.

A. Outside the Bible. This adjective means "whole," "unblemished," "full," "perfect," "actualized," "efficacious," "mature," "supreme," and perhaps "dedicated."

## B. The Philosophical Concept of Perfection.

1. In philosophy *téléios* carries the sense of full humanity with an orientation to what is worthwhile and ethically good. In Plato this entails the attainment of insight by recollection and the resultant achievement of true being. Whereas the perfection of the cosmos is its completeness, the *téleion* in the ethical sphere is intrinsic goodness or the absolute good.

2. In Aristotle perfection is present with right ethical choice, i.e., with the choice for its own sake of the good in an absolute sense.

3. For Stoics that person alone is *téléios* who has all virtues, and that deed alone is *téléios* in which all virtues cooperate.

4. Philo comes under various influences. Academic vision is the perfect good, but divinely given wisdom is the perfect way to God. In the strict sense God himself is the perfect good and the giver of perfect goods. The law means that piety comes though perfect virtue, whose use is happiness, and whose fruitfulness depends on God. The pinnacle of most perfect felicity is God himself. To possess a wholly perfect nature is to be free from passion and desire. The perfect person regards only the ethically beautiful as good, standing between God and humanity, yet not wholly free from error as God is. Taking note of the law is the way to perfectness. The forefathers are perfect, and to the perfect Abraham (after the change of name) God gives the promise of Gen. 22:16-17. Moses is the perfect sage and the most perfect of the prophets; his perfect soul goes directly to God apart from any visible event.

## C. The LXX and Dead Sea Scrolls.

1. In the LXX *téléios* has such meanings as "unblemished," "undivided" (cf. the obedient heart in 1 Kgs. 8:61; 11:4), "total" (cf. Jer. 13:19).

2. The equivalent terms in the Dead Sea Scrolls have the senses "without defect," "unblemished," "entire," and "undivided."

## D. The NT.

1. The use in Matthew carries the LXX sense of "whole" or "undivided." Thus the rich young ruler is not yet "undivided" in his obedience to God (19:20). God is undivided in his conduct toward us, and so must we be in our conduct toward him and others (5:48). Our total love should encompass even enemies.

2. The sense "whole" or "complete" also occurs in Jms. 1:4. Those are whole who do the whole work and whose steadfastness works itself out fully. This means looking into the "entire" law of liberty (1:25) and doing it. This law brings liberty with its observance. It finds fulfilment in love but also in self-control, for the whole person bridles the whole body, including the tongue (3:2ff.). What is "whole" and without fault comes from God (1:17). "Full" and "unlimited" love leaves no place for fear (1 Jn. 4:18). This love comes from God (v. 16) in the sending of the Son that removes fear of judgment (v. 10). The command to be "completely" sober in 1 Pet. 1:13 is ethically related and eschatologically grounded.

3. In the Pauline corpus "whole" seems to be the sense in 1 Cor. 13:10. The gifts do not give the full knowledge which is to come. Col. 4:12 refers to the solid position

of those who are "complete" in God's total will. Yet the idea of maturity is also present, as in 1:28, where Paul's aim is to present believers "full-grown" under the direction and in the power of Christ's cross and resurrection. *télēios* may thus be the opposite of *nēpios* etc. (1 Cor. 14:20; cf. Phil. 3:15 and perhaps 1 Cor. 2:6, where the truly mature understand the message of the cross as the wisdom of God). In Rom. 12:2 knowledge of the entire or perfect will of God comes through the renewing of judgment by the Spirit.

4. Heb. 5:14 distinguishes between initial doctrines for *nēpioi* and full fare for the mature (*téleioi*) who know God's will and can differentiate good and evil. In 9:11 the heavenly sanctuary is "more perfect" than the provisional temple.

5. The NT never seems to use *télēios* for a gradual advance to Christian perfection or for a two-graded ideal of ethical perfection. It plainly means "whole" or "entire" in Matthew, Paul, and the Catholic Epistles, and it also has the sense of "mature" in some passages in Paul.

**E. The Apostolic Fathers.** Here, too, the term has the senses "total," "complete," "full," "supreme," and then "perfect" (cf. fasting in Hermas *Similitudes* 5.3.6, the church as a perfect temple in Barn. 4.11, Esther in 1 Clem. 55.6, and Christ the "perfect man" in Ignatius *Smyrneans* 4.2).

#### *teleiôtēs.*

1. This uncommon term denotes a state of "completeness" and also means "completion."

2. In the LXX it means "wholeness," "integrity," "completeness."

3. a. In the NT Col. 3:14 calls love the bond of "completeness"; it either binds the other virtues into a whole, or gives unity and harmony to the church.

b. In Heb. 6:1 *teleiôtēs* is the "highest stage" of Christian teaching.

4. In the apostolic fathers love has the quality of perfection in 1 Clem. 50.1, and reference is made to the perfection of Moses' love for the people in 1 Clem. 53.5.

#### *teleiōō.*

1. *Nonbiblical Usage.* This word means "to make *télēios*" or, in the passive, "to become *télēios*," in such senses as "to complete," "to carry out," "to put into effect," and, passive, "to be completed," "to mature."

2. *The LXX.* In the LXX we find the senses "to make perfect" (Ezek. 27:11), "to fill (the hands)" (Ex. 29:9, 29, 33, for "to consecrate"), "to complete" (2 Chr. 8:16), and "to conclude" (4 Macc. 7:15).

#### 3. *The NT.*

a. The sense "to fulfil" occurs in Acts 20:24; Jn. 4:34 (where the aim of Jesus is to accomplish his Father's work); 17:4, etc.

b. In 1 John *teleiōō* denotes the perfection or completeness of God's love, or of Christians in love (4:18). God's love is fully present in those who keep his word (2:5). This love manifests its completeness by removing fear of judgment (4:17). In Jn. 17:23 Jesus prays that his disciples may be wholly one as he is in them and God in him. Scripture comes to completeness or fulfilment in the cross (Jn. 19:28). Faith finds fulfilment in works (Jms. 2:22), as may be seen from the offering of Isaac as a confirmation of the verdict of Gen. 15:6.

c. In Hebrews *teleiōō tiná* means enabling someone to stand before God (cf. the LXX), as in Heb. 7:19; 10:1, 14. Cultic terms here clarify the new order of salvation. The OT priests are inadequate because of their sinfulness and not merely their cultic

defects. Jesus is qualified to come before God (5:8-9), not by cleansing, but by proving his obedience. His is an eternal qualification (7:28) which enables him, by his once-for-all high-priestly work, to qualify those whom he represents to come before God (10:14) in the heavenly sanctuary as those whose sins are expiated.

d. In Heb. 11-12 the use is slightly different. The fathers of faith were not made perfect (11:40) in the sense that they did not yet attain to the heavenly city. But through Christ's saving work they now share in the consummation (12:23). Paul says something to the same effect in Phil. 3:12 when he admits that he is not already perfect but still presses on. The thought of fulfilment is present in Lk. 13:32, and cf. the fulfilling of the days of the Passover in 2:43.

e. *telēō* and *teleiōō* often have much the same meaning ("to carry through," "to complete"), but *teleiōō* has a stronger suggestion of totality, *telēō* of goal or end.

4. *The Apostolic Fathers*. In these works *teleiōō* has such senses as "to carry out" (1 Clem. 33.6), "to fulfil" (Hermas *Visions* 4.1.3), "to effect" (Ignatius *Smyrneans* 7.2), "to complete" (Did. 10.5), and, in the passive, "to become perfect" (Did. 16.2).

#### *teleiōōsis*.

1. *Outside the Bible*. This word means "actualization," "completion," "conclusion," and "maturing."

2. *The LXX*. Here we find the senses "execution," "completion," "conclusion," and "maturity."

#### 3. *The NT*.

a. Mary is blessed in Lk. 1:45 because she believes there will be an execution of God's word.

b. The OT priesthood in Heb. 7:11 does not confer qualification to stand before God. On the basis of LXX usage (cf. *teleiōō*) the underlying thought is that of consecration or institution to the priesthood in the sense of cultic qualification. This thought is now given a spiritual application.

4. *The Apostolic Fathers*. The term does not occur in these works or in the Apologists.

#### *teleiōōtēs*.

1. This rare term denotes one who accomplishes *teleiōōn*. God is *teleiōōtēs* both in natural events and in the ministry of the Spirit. The word also applies to those who administer baptism inasmuch as they make the candidate *tēleios*.

2. The context supplies the meaning in Heb. 12:2. Jesus gives faith its perfect basis by his high-priestly work and thus completes it. At the same time, he exercises complete faith as demonstrated by his passion. [G. DELLING, VIII, 49-87]

### *telōnēs* [tax collector]

#### A. Tax Farming in Antiquity.

##### 1. *Main Types*.

1. *Athens*. The Greek cities farm out taxes in private agreements between the state and the tax farmers. Laws fix the duties and privileges of the tax farmers but do not specify the methods or demand an audit. The system provides ready cash for the government and reduces officialdom. The problems are that the tax farmers need to impose more taxes in order to make a profit and that they are inclined, if necessary, to resort to illegal practices. Tax farmers also band together to reduce their bids. The



tax farmers might be either individuals or companies. Their contract is an annual one but is usually renewed. Backers guarantee the payment and must make good any deficiency. Only when a first instalment is paid may the tax farmers levy taxes, and there are penalties for tardy payment. Tax farming is a lucrative business; in case of war or plague the state might remit the debt if the collection falls short. Employees have the right to search for contraband goods and may lodge complaints against smugglers with the possibility of confiscating their goods.

2. *Ptolemaic Egypt.* Egypt under the Ptolemies adopts tax farming and regulates it by royal legislation. The main difference from Athens is that the state supervises the system in detail. Its officials can calculate the yield more accurately and they probably fix a minimum rate. No large first instalment must be paid, as in Athens, but guarantors are required, who have some share in the profits. The lessees collect the taxes through their agents, whose wages are fixed by law. The tax farmers receive a share of the sum collected and also take over any surplus, although they or their sponsors must also make good any deficit. Only royal officials can distrain goods in the case of those who fail to pay taxes. The main point of the system in Egypt is to guarantee a fixed sum for the state, not to relieve the state of the whole burden or to provide ready cash at the beginning of the fiscal year (as in Athens).

3. *Rome.* Rome develops tax farming for much the same reasons as Athens. With the growth of its possessions, however, a tax-farming class comes into being to handle the large financial transactions. Under Augustus reorganization becomes necessary, and this results in a restriction of the powers of tax-farming corporations. By the second century A.D. imperial officials begin to take over the collection of taxes.

#### *II. Palestine.*

1. Tax farming comes into Palestine from at least the time of Ptolemy II Philadelphus (308–246 B.C.). Later, taxes are paid to both Syria and Egypt and leading citizens see to their collection, paying a fixed sum and collecting as they are able.

b. When Pompey conquers Jerusalem in 63 B.C. he imposes a tribute for which the high priests seem to have been responsible. After 57 B.C. there are five taxing districts but a single corporation seems to have contracted with the towns, which pay lump sums that they then have to collect. Caesar reduces taxes in 47 B.C. and in 44 B.C. abolishes the system of farming out taxes to a corporation in Judea.

c. Augustus frees Herod from the tribute to Rome, thus enabling Herod to control his own finances. There are no details about tax collection, but Herod seems not to have used tax farming. Herod Antipas, however, renews the farming system. In NT times direct taxes are not farmed out under the Roman procurator in Judea but indirect taxes (customs etc.) are mostly farmed out, often on a smaller, individual basis.

d. Dues are collected at Gaza, Ascalon, Joppa, and Caesarea, and inland at Jerusalem, Jericho, and Capernaum. Roman officials collect arrears; tax farmers report smugglers and delinquents to them.

#### *III. The Position of Tax Farmers.*

##### *1. In General.*

a. Since no one pays taxes willingly, people dislike and fear tax farmers. Traders run into problems at toll and customs stations. On long journeys goods are often taxed several times as they pass through various districts.

b. Since tax farmers have to make a profit, they obviously charge more than is legally imposed. They must also protect themselves against fraud. Constant disputes arise, especially as the regulations are not widely known until Nero orders that they should be posted up at every customs house. Travelers must declare what they are

carrying but are allowed to bring in personal articles free of duty. The collectors have the right of search and may confiscate dutiable goods not declared. In case of wrongful confiscation double restitution must be paid on timely objection unless a plea of misunderstanding prevails. Simple travelers, however, often do not know the rules or proper channels, and thus become a prey to avaricious tax farmers and their agents. This explains the low esteem in which the latter are held.

## 2. *Judaism.*

a. The rabbis, regarding tax collectors as people who try to gain money dishonestly, treat them as in a special way unclean.

b. Indeed, they classify them as thieves or robbers.

c. Whereas they view direct taxes as a sign of subjection, they regard indirect taxes, especially tolls, as a form of injustice and chicanery. They thus think that false protestations to tax collectors are legitimate, they deny tax collectors the right to appear as witnesses, and they group both them and their families as gamblers or usurers who, if they wish to "convert," should restore what they have taken illegally where the persons defrauded are known, and contribute the rest of their ill-gotten gains to the common good.

d. A few tax farmers, however, seem to have conducted their business honestly and hence to have earned the respect of their fellow citizens.

**B. Jesus and Toll Collectors.** *telōnēs* occurs only in the Synoptics in Mt. 11:18-19 and parallels; 5:46-47; Mk. 2:14ff. and parallels; 10:3; 18:17; 21:31-32; Lk. 3:12-13; 7:29; 15:1; 18:9ff.; 19:2. The noun *telōnion* occurs only in Mt. 2:14 and parallels. The NT agrees with the rabbis in thinking that tax collectors alienate themselves from God and the people. "Publicans and sinners" are the opposite of the children of the kingdom (cf. Mt. 5:46-47). Tax collectors are notoriously wicked Israelites who may even be grouped with the Gentiles (cf. Mt. 18:15ff.). If the interest of the NT is in their conversion, as in Lk. 18:9ff. and 19:1f., it is as an example of God's miraculous power to bring even the most sinful back to himself. Yet the stress lies on the fact that Jesus seeks them (cf. Mt. 9:36; 10:6; 15:24; Lk. 19:10). Neither the Baptist nor Jesus denies them access to the eschatological community. There is special joy in heaven over the conversion of sinners like them (Mt. 18:13-14; Lk. 15:7, 10). Jesus excludes no specific groups (Mt. 13:24-25). He starts by recognizing all Israel (Lk. 19:9). The summons of the gospel is especially to toll collectors and sinners, and to table fellowship with them. Jesus, indeed, incurs criticism by associating with those whom the people as well as the Pharisees revile (Mt. 11:19). His acceptance of a *telōnēs* as a disciple must have caused particular offense (Mk. 2:14), followed as it was by a feast attended by many toll collectors and sinners. He also lodges with a chief tax farmer in Jericho (Lk. 19:1ff.). If Zacchaeus promises restitution, Jesus assures him of salvation prior to this commitment. Similarly, he grants the assurance that the publican's prayer for forgiveness is heard by God (Lk. 18:14). He uses the conversion of toll collectors and sinners as a model and a warning (Lk. 15:1ff.; Mt. 20:13ff.). Whereas the Pharisee's prayer has become an extolling of self, that of the publican, which God hears and answers, is a humble plea for mercy. The public acceptance of toll collectors and sinners belongs in the main to the Galilean ministry but there are also striking instances in the later period (Mk. 14:3ff.; Lk. 19:1ff.). [O. MICHEL, VIII, 88-105]

*témnō* [to cut], *apotomía* [severity], *apótomos* [severe], *apotómōs* [severely], *katatomē* [cutting up, mutilation], *orthotomēō* [to cut a straight path, teach aright]

*témnō*. This word, meaning “to cut,” does not occur in the NT.

*apotomía, apótomos, apotómōs.*

1. *apótomos* means “sharply cut,” and it then has the more common derived sense of “steep,” “inaccessible,” and the transferred sense of “sharp,” “keen,” “exact,” “careful,” “strict,” and even “severe” or “pitiless.”

2. *apotomía* occurs only from the Hellenistic period. It means “cutting off,” then “difficulty,” mostly “strictness” or “severity” (in a good sense as regards the law), and also “hardness” in carrying out a resolve.

#### B. The LXX and Judaism.

1. Only *apótomos* and *apotómōs* occur in the LXX, and these only in Wisdom. They relate to God’s severity in judgment on the wicked. God is like a Father to the righteous but has the severity of a sovereign toward sinners.

2. The noun *apotomía* occurs in Σ with reference to the “cruelty” of Nineveh (Nah. 3:1) and Babylon (Jer. 51:35).

3. Josephus uses *apótomos* for “steep” and also to describe the “harshness” of Herod. Philo uses *apotomía* for “crushing ferocity.” The verb *apotémnō* is also common in Josephus.

#### C. The NT.

1. The adverb *apotómōs* occurs in 2 Cor. 13:10. Paul wants to settle the matter quickly so that he will not have to exert his authority severely, i.e., with the force of judgment (as distinct from the sharp rebuke of Tit. 1:13 that aims at correction).

2. In the NT only Rom. 11:22 uses the noun *apotomía*. As in Wisdom, those who ignore God’s kindness come under the threat of his inexorable severity, i.e., in judgment.

D. The Apostolic Fathers. Pol. 6.1 advises presbyters not to use their judicial authority without clemency as though they were tyrants or in anticipation of God’s judicial severity.

#### *katatomē.*

A. Nonbiblical Greek. This word means “incision” or “sectional plane” and occurs mostly in the scientific or technical sphere. The verb *katatémnō*, however, is also used for the cutting up of meat, especially sacrificial meat, and can be used ironically for “to cut into strips,” i.e., “to kill” (cf. also “to chop up” with words in the charge against Socrates).

B. The LXX. The noun does not occur in the LXX, but *katatémnō* comes into use for the prohibited slitting of the skin, e.g., in mourning (Is. 15:2); cf. also the use for cultic incisions in A at Jer. 48:37 (Σ *katatomē*).

C. The NT. The only NT instance of *katatomē* is in Phil. 3:2. Opposing those who press circumcision on believers, Paul is not accusing them of causing “division” but making play on the term *peritomē* (circumcision). Their vaunted circumcision is in reality “dissection”—a “mutilation” that the law itself forbids. This ironic play on words, familiar in the diatribe, is perhaps suggested by the common ironic use of the verb *katatémnō* in the Greek world.

*orthotomēō*.

1. This word occurs in the Greek Bible only at Prov. 3:6; 11:5; 2 Tim. 2:15. Underlying it is the phrase *témnō hodón*, "to lay down a way," "to open a way," "to build a road."

2. The phrase *orthotomēō hodón* has the same sense in Prov. 3:6 and 11:5 (plural). The *ortho-* lays stress on a straight path.

3. In later Jewish writings *orthotomēō* does not occur but other terms convey the idea of the right way, now more closely equated with the commandments.

4. The figurative idea of the way is very pale in the one NT instance of *orthotomēō* in 2 Tim. 2:15. As distinct from those who engage in useless theological chatter, Timothy is to do what is right relative to the word of truth. Other possible meanings, e.g., "to cut," "to handle," or "to deliver," do not fit the context or agree with the parallel expression in Gal. 2:14. The real meaning seems to be that Timothy should speak the word of truth in his conduct, i.e., follow it. When he does this, he need not be ashamed, for, unlike the false teachers, he will present the word legitimately, confirming it in his life.

[H. KÖSTER, VIII, 106-12]

→ *dichotomēō*, *peritémnō*

*téras* [omen, wonder]

**A. Nonbiblical Usage.**

1. *General.* The word *téras* is an ancient one denoting omens, e.g., in the form of natural phenomena or unusual manifestations.

2. *Theological.*

a. From earliest times *téras* has a theological reference. For Homer Zeus is the author of *térata* such as thunder, the rainbow, or meteorites.

b. Yet the link with Zeus seems to be a secondary harmonizing of awe-kindling phenomena with the Olympian gods.

c. In Homer the *téras* is only for human beings as in their search for the essence of things they experience their dependence on the gods and yet also their closeness to them. The *mántis* is needed to interpret the *téras*, but the *téras* itself may be given in answer to prayer.

3. *Trend and Development.*

a. Greek thought takes an original experience of the sinister, appropriates it as a means to explain the human situation, and integrates it into the cultus.

b. At a later stage Xenophon mentions dreams as a means of finding the divine will but avoids the term *téras*. When other authors use it, it is usually as a traditional term with no survival of the ancient connotations. In general it takes on negative content and therefore is no longer the right term to present the reality of a divine wonder.

4. *sēmeía kaí térata.* For this phrase see *sēmeíon*.

**B. The OT and Greek Judaism.**

1. *The LXX.*

a. *téras* occurs 46 times in the LXX. In 34 of the 38 instances where there is a Hebrew original, this is *môpēt*.

b. As regards the meaning of the Hebrew term, it is coordinated with the parallel 'ôf in 18 of 36 passages, and the two together relate to extraordinary phenomena or events together with the impression they make and the knowledge they mediate. The author of these extraordinary manifestations is God, and it is his historical power that

they display as he makes decisions for the present that also determine the future. That the two Hebrew terms are not synonymous, but carry different accents, may be seen from a comparison of 2 Kgs. 20:1ff. and 2 Chr. 32:24, 31; the former stresses the sign and the latter the miracle. The revelatory aspect comes out in Ezek. 12:1ff. when the prophet himself becomes a sign for Israel (cf. Ps. 71:7). In Joel 2:30-31 the God who has made heaven and earth gives signs in them to usher in the last time. As Ps. 105:5 shows, it is of the essence of OT signs that in them God reaches the goal of establishing his righteousness.

c. The LXX use of *téras* is governed by the Hebrew. The term denotes something unusual whereby the God who is the Creator and the Lord of events adds a new element to his word of self-manifestation. The emphasis lies on God's action, not on the marvelous aspect, and there is no conceptual abstraction. The translators observe the distinction from *sēmeíon* (cf. Ex. 4:17, 21). The point of *téras* is that it discloses the sovereign being of God in all its uniqueness. The term plays no essential role in works that are Greek in origin. In two of four instances in Wisdom it occurs in the combination *sēmeía kaí térata* (8:8; 10:16). In Wis. 17:14; 19:8, too, the wonderful acts that reveal God are at issue. *téras* does not occur in Maccabees, though God is *teratopoiós* in 2 Macc. 15:21; 3 Macc. 6:32. Greek Judaism perhaps dislikes *téras* (except when combined with *sēmeíon*) because of its pagan associations.

#### 2. Nonbiblical Greek Judaism.

a. Philo. Philo seldom uses *téras*, although *terástios* is more common, and he also uses various derivatives. The connection with what is unusual and terrifying may be seen in his use. Yet the group does not have a negative accent, for God is the author of the *térata* done by Moses. A *sēmeíon* is not necessarily a miracle, but a *téras* is a *sēmeíon* when God stands behind it. The positive sense rests on the *térata* associated with the exodus. The *téras* is a means of revelation. By it Philo shows that Judaism enjoys supreme knowledge of God and the highest form of morality.

b. Josephus. Josephus adopts the traditional use of *téras* for the supernatural. *térata* aid in the knowledge of God, especially in his sovereignty over events. They are sometimes predictive signs indicating the future that God controls. Insight is needed for their correct evaluation and interpretation. Knowledge of Scripture serves best in this regard, for God's *térata* stand in relation to the direction of the history initiated by the exodus.

c. The Pseudepigrapha. The term *téras* plays no significant part in these writings.

d. *sēmeía kaí térata*. In this phrase *térata* is the more important term, inasmuch as it expresses the conviction that the way and goal of God govern all that happens. For Josephus those who ignore signs of the destruction of city and temple refuse faith in God in so doing.

#### C. Postbiblical Judaism.

1. *Qumran*. The Dead Sea Scrolls refer only seldom to mighty acts as distinct from signs.

2. *The Rabbis*. The rabbis practically never use the equivalent Hebrew term.

#### D. The NT.

1. *The Absence of téras Alone*. The NT never uses *téras* alone. This is by intent, as may be seen in Acts 2:19, where the author adds an interpretative *kaí sēmeía* to the Hebrew and Greek of Joel 2:30 (cf. 2:22, 43; 6:8; 7:36). This is not because *téras* has become a more colorless term. It is because *téras* does not fit in so well with the aims of proclamation. For the mighty works of Jesus, *dynamis* serves better to bring out an

unambiguous christological interpretation. *téras* might suggest that God does the works and thus restrict the autonomy of Jesus. As regards the works of the apostles, the point is that in them the Spirit continues the work of Jesus, and hence *dýnamis* is better adapted to express the fact that the apostles do the works as the representatives of Jesus.

2. *sēmeía kai térata*—*térata kai sēmeía*. Acts uses both expressions (4:30; 5:12; 14:3; 15:12; 2:19, 22, 43; 6:8; 7:36). Perhaps in *sēmeía kai térata* the stress is on God's giving a new and specific stamp to the present, whereas in *térata kai sēmeía* the present stands under the sign of his advance and there is thus an invitation to turn to him, with *dýnamis* as the catchword. Paul, too, uses *dýnamis* in connection with *sēmeía kai térata* in Rom. 15:19, 2 Cor. 12:12, and even 2 Th. 2:9, where he has the coming of antichrist in view.

E. The Early Church. The apostolic fathers have *sēmeía kai térata* but never *téras* alone. This is also the case in the apocryphal Acts. The only instance of *téras* in the Apologists is in Athenagoras *Supplication* 20.2, where it is a term taken from ancient epic poetry.

[K. H. RENGSTORF, VIII, 113-26]

→ *sēmeíon*

*téssares* [four], *tétartos* [fourth], *tetartaíos* [fourth (day)], *tesserákonta* [40], *tesserakontaetēs* [40 (years)]

*téssares, tértartos, tetartaíos.*

#### A. Four in Antiquity.

1. *Linguistic Problems*. Differing forms of the term for "four" occur in the Greek dialects (Attic *téttares*, Ionic *tésseres*, Doric *tétores*). The NT perhaps gives evidence of a general intermingling of forms, *tesser-* being preferred on euphonic or rhythmic grounds.

##### 2. *The Greek Sphere*.

a. On the basis of the four corners, etc., the number four becomes a term for totality. It is only occasionally a sacred number, but it often serves as a round number (cf. the four cardinal virtues, basic emotions, or types of sovereignty).

b. The number frequently has special significance, as in references to the fourth assault, the dangers of the fourth day, the four-day fever, the need for marriage after four years of sexual maturity, the birth of Heracles on the fourth day of the month (cf. also four-year contests).

c. Myths commonly contain the idea of the four ages of the world, and we also read of the four discoveries of Hermes, the four-cornered Hermes pillars, the four-eyed Proserpine, etc.

d. In the Platonic and Pythagorean tradition four is a symbol, but Aristotle stresses the numerical aspect. The four elements play an important role in Mithraism. For the Pythagoreans four is the basis of the decimal system inasmuch as the first four numbers add up to ten. Stress lies elsewhere on the four phases of the moon or the four seasons.

#### B. Four in the OT and Judaism.

##### 1. *The OT*.

a. Four is a figure denoting totality in the OT (cf. the four quarters of heaven, the four rivers of paradise, also Dan. 11:4; Ezek. 7:2; Zech. 1:8ff.). Four is important in

the theophany of Ezek. 1 (the four living creatures, four faces, and four wheels). There are four phenomena at Elijah's theophany in 1 Kgs. 19:11-12. Four is also important in apocalyptic (cf. Dan. 7:2-3, 6, 17; also 2:31ff.).

b. As a round number, four figures in Zech. 7:1; Judg. 14:15; 2 Kgs. 7:3, and cf. in relation to the ark and tabernacle Ex. 25:12, 26, 34; 26:2, 8, 32.

c. The series three-four, which also occurs in the Greek world, has the sense of a few. It is schematic in proverbs (Am. 1:3, 6, 9; Prov. 30:15, 18, 21, 24, 29).

## 2. *Judaism.*

a. In rabbinic works four is often a round number, e.g., four categories of penitence or of scholars, or four things for which there are rewards and punishments. The fourth day is the day of demons, and on the fourth day the soul finally leaves the tomb. Qumran has four waters of purification and divides the community fourfold. Eth. En. 22 divides the underworld into four.

b. Philo refers to the four elements. He attributes to Moses the holiness of the number four. Thus on the fourth day God made heaven and the stars. Philo also refers to four main emotions, and for him the most important secret of the number is the tetragrammaton, the divine name.

## C. The NT.

1. *General Use.* The use is technical in Mk. 2:3 and Acts 10:11; 11:5. The four anchors of Acts 27:29 are for added safety. Four denotes a short space of time in Jn. 4:35; Acts 10:30. The fourth watch is the dawn in Mk. 6:48. The series of four in 2 Pet. 3:10 and Rev. 5:13 suggests completeness. The four parts of the field in Mk. 4:1ff. contain three that are similar and a fourth that is different. The four days in the tomb in Jn. 11:17 express the irreversibility of death. The fourfold division of Jesus' clothes (Jn. 19:23) corresponds to the number of soldiers in the watch. Fourfold restitution in Lk. 19:8 displays generosity.

2. *Apocalyptic.* Revelation uses the Ezekiel tradition in 4:6, 8; 5:6, 8, etc. The four faces become four animals (4:7), eyes replace the wheels, and the creatures now surround the throne. Rev. 6:1ff. adopts the motif of the four horses, combining it with that of the first four seals (cf. the four destroying angels of 9:14-15). The heavenly city is foursquare (21:16). In Mk. 13:27 the elect are gathered from the four winds.

D. *The Early Church.* Motifs in the apostolic fathers include the gathering from the four quarters of the earth (Did. 10.5) and the four periods (Hermas *Similitudes* 9.4.3). Irenaeus associates the four Gospels with the four districts of the earth and the need for four pillars (*Against Heresies* 3.11.8). He also characterizes the Gospels as four beasts. Augustine later links the names of the four Evangelists with the beasts (*On the Harmony of the Gospels* 1.6).

## *tesserákonta, tesserakontaetês.*

### A. 40 in Antiquity.

a. In the Greek world 40 is a round number. 40 years are a long time, 40 days a shorter time.

b. 40 is also the time of maturity. One must be at least 40 to be appointed to certain posts.

c. 40 also denotes specific periods, e.g., the first movement of a child in the womb, the crisis in an illness, and the normal period of pregnancy (7 times 40 days). Pythagoras fasts for 40 days, and we also read of a period of rain for 40 days and of the 40-day period when the Pleiades are not visible.

### B. The OT and Judaism.

a. In the OT 40 years are the period of a generation, i.e., when a whole generation is active (cf. the wilderness generation, Ex. 16:35; Dt. 1:3, etc.). David reigns for 40 years in 2 Sam. 5:4-5 (cf. also Solomon in 1 Kgs. 11:42), and the period from the exodus to the temple consists of 480 years.

b. The number 40 also denotes maturity, e.g., the year of marriage or accession (Gen. 25:20; 2 Sam. 2:10). The span of human life consists of 120 years (Gen. 6:3).

c. 40 also serves as a typical round number (cf. the flood in Gen. 7:4, Moses on Sinai in Ex. 24:18, the taunting of Goliath in 1 Sam. 7:16, the time for repentance in Jon. 3:4, Elijah's journey in 1 Kgs. 19:8, the days of impurity in Lev. 12:4, the maximum number of stripes in Dt. 25:3).

2. 40 is a most important number, second only to seven, in later Judaism. 40 days are a typical period in popular medicine and agriculture as well as in relation to biblical incidents (the flood etc.). Reference is made to 40 days of fasting, and 40 years are significant as periods in office. Signs appear 40 years before the destruction of the temple. A rabbinic disciple achieves independence of judgment when reaching 40.

b. 40 also serves as a round number, e.g., in learning or in scourging.

c. In messianic contexts the interim messianic kingdom lasts 40 years. At Qumran 40 years elapse between the Teacher of Righteousness and the coming of the divine kingdom. Apocalyptic attaches 40 days of judgment to the 40-year messianic kingdom. The wilderness years become a messianic type.

C. The NT. 40 serves as a round number in Acts 4:22; 23:13, 21. When Paul is given 40 stripes save one (2 Cor. 11:24), this is the first written instance of the omission of the last stroke. Heb. 3:10, 17 and Acts 13:18 recall God's judging and guiding in the wilderness period. Acts 13:21 seems to ascribe 40 years to Saul. Acts 7:42 gives a negative turn to Am. 5:25. Acts 7:23 refers to the three 40-year periods in the life of Moses. Mk. 1:13 and parallels link the 40-day fast of Jesus to his baptism and thus find in it obedience to his messianic commission. The references to the animals and the angels define the desert as a place of eschatological paradisaic peace. We also find Moses typology in Mt. 4:2 (cf. Lk. 4:2-3). The 40 days of appearances to the disciples are the period when the disclosures of the risen Lord elucidate and validate the gospel (Acts 1:3).

D. The Early Church. The apostolic fathers refer only to Moses on Sinai (1 Clem. 53.2). Tertullian mentions the teaching of the risen Lord (*Apology* 21.23). A 40-day fast develops prior to Easter on the model of that of Jesus.

[H. BALZ, VIII, 127-39]

*tērēō* [to watch over, protect], *tērēsis* [watch, custody], *paratērēō* [to watch closely, guard], *paratērēsis* [watching, observance], *diatērēō* [to keep, store up], *syntērēō* [to keep in mind, protect]

*tērēō*.

### A. Outside the NT.

1. The basic meaning of this word is "to keep in view," "to note," "to watch over"; it takes on such nuances as "to rule," "to observe," "to ward off," "to guard," "to



keep,” and in a transferred sense “to see to,” “to apply oneself to,” “to defend oneself.”

2. The word occurs 39 times in the LXX in such senses as “to aim at,” “to keep watch,” “to pay attention,” “to watch over or for,” “to keep,” “to observe.”

3. Philo seldom uses the term. It can mean “to watch over” in Test. Zeb. 4:3, and Josephus uses it for “to hold.”

4. Rabbinic parallels denote obedience to the law.

## B. The NT.

1. *Literal Meaning.* Used 60 times in the NT, *tērēō* may have here such literal senses as “to guard” (Acts 12:6; Mt. 27:36), “to keep” (Jn. 2:10; 1 Pet. 1:4), “to retain” (negatively in Jude 6), and “to protect” (1 Cor. 7:37).

### 2. *Transferred Meaning.*

a. The sense is “to protect” or “to preserve” in Jn. 17:11-12. So, too, Christ protects his church against temptation in Rev. 3:10. Paul’s desire is that the spirits, souls, and bodies of believers may be kept (with an eschatological reference) in 1 Th. 5:23. The called will be kept for the reign of Christ in Jude 1. Christ grants protection against the devil and sin in 1 Jn. 5:18. Keeping aloof from the world is the point in 1 Tim. 5:22 and Jms. 1:27. In Jude 21 the genitive (“of God”) expresses God’s initiative, the verb our response.

b. With an impersonal object the idea is that of maintaining the essential Christian realities, e.g., faith in 2 Tim. 4:7, the unity of the Spirit in Eph. 4:3, one’s garments (i.e., salvation) in Rev. 16:15.

c. A common thought is that of observing or keeping commandments etc.; cf. Mt. 19:17; Acts 15:5; Jn. 9:16 (the sabbath); Mt. 23:3 (scribal teaching); Jms. 2:10 (the royal law); Mt. 28:20 (Jesus’ teaching); Jn. 14:15 (Jesus’ commandments). The expressions used relative to Christians suggest the existence of a catechetical tradition. This goes back to the teaching of Jesus himself, so that keeping his commands is the same as keeping his word (Jn. 14:23-24). The disciples pass on this word of revelation with a summons to faith and obedience (Jn. 15:20), and keeping it means eternal life (8:51-52). Similar thoughts occur in 1 Jn. 2:3, 4; Rev. 12:17. The Christian life as a fulfilling of God’s will is both a prerequisite of answers to prayer and a result of the Spirit’s working (1 Jn. 3:22, 24). Love for God finds expression in love for others and keeping the commandments (1 Jn. 5:2-3).

### *tērēsis.*

1. In Greek this word means “attention,” “vigilance,” “watch,” “observation,” “preservation,” “care,” and “custody.”

2. In the LXX it occurs only in the Apocrypha for “keeping” or “guarding.”

3. In the NT the word means “custody” (or “prison”) in Acts 4:3; 5:18 and “keeping” or “fulfilling” God’s commandments in 1 Cor. 7:19 (cf. Gal. 5:6; Rom. 14:17).

### *paratērēō.*

1. In Greek this word has such senses as “to observe,” “to keep under observation,” “to lurk,” “to lie in wait,” “to pay heed,” “to note,” “to be on the lookout,” “to preserve,” “to watch over,” and “to keep.”

2. In the LXX the verb means “to lurk” in Ps. 37:12 and “to keep in mind” in Ps. 130:3.

3. In other Jewish Greek works one finds the senses “to find by observation,” “to wait for observantly,” and “to observe” (cultic regulations).

4. In the NT *paraterēō* means "to watch" (Jesus) in Mk. 3:2 and "to guard" (the gates) in Acts 9:24. Cultic observance is the point in Gal. 4:10. A relapse into observance of days entails a loss of freedom. Paul may be arguing here against compulsory keeping of the sabbath and OT feasts, but he may also be rejecting the idea of lucky or unlucky days and seasons, for the compound (in the middle) suggests anxious observance in one's own interest.

*paratērēsis.*

1. In Greek this means "watching," "lying in wait," "spying," "attention," "scrutiny," "scientific observation," "self-scrutiny," "self-discipline," "watching over," "keeping" (laws etc.), "observing" (usage), and "maintaining" (obedience).

2. The LXX does not use the term.

3. In the NT it occurs only in Lk. 17:20, where it might have either a temporal or a local reference (observing times or places). These are linked in apocalyptic. The statement that the kingdom is "among you" or "in your midst" suggests, not that the calculation of signs is contrasted with some future incursion of the kingdom, but that the kingdom has already come in Jesus. Some people, however, do not perceive it. Observation of signs cannot show whether the kingdom has come; as it is now at work, God's rule can be grasped only by faith. The messianic expectations of the opponents of Jesus, who are demanding signs, are wholly inadequate in the face of what Jesus effects with his coming among the people.

4. In Diog. 4.5 we find a polemic against the ritual "observance" of Judaism.

*diatērēō.* In the NT this word occurs in Lk. 2:51 for "keeping" or "storing up" in the memory. The sense in Acts 15:29 is "to keep oneself," i.e., "to abstain." Diog. 8:10 says that God keeps his saving plan unchanged up to Christ's coming.

*syntērēō.* This word means "to keep" in the memory in Lk. 2:19, "to protect" in Mk. 6:20, "to be preserved" in Mt. 9:17. It means "to think of (and care for)" in *Hermas Mandates* 8.10.

[H. RIESENFELD, VIII, 140-51]

*tīthēmi* [to place, lay], *athetēō* [to set aside, annul], *athētēsis* [annulment], *epitīthēmi* [to lay on], *epithēsis* [laying on], *metatīthēmi* [to put in another place], *metathēsis* [change of place], *paratīthēmi* [to present], *parathēkē* [deposit], (*parakatathēkē* [deposit]), *protīthēmi* [to set before], *próthesis* [aspiration], *prostīthēmi* [to add to]

*tīthēmi.*

A. Secular Greek.

1. *The Local Sense.*

a. The primary local sense of this word is "to place," "to lay." We thus find it for laying foundations, laying down articles, putting in the hand or before the eyes, putting in one's vote, and interring.

b. Special senses include paying taxes and depositing money.

c. In the military sphere we find several uses, e.g., for camping, siding with, or laying down shields in capitulation.

d. In the games the term denotes the displaying or presenting of prizes.

e. Sacrally it is used for donating gifts to the gods.

f. "To put" in the mind or heart (cf. "to have in mind") is close to the transferred sense.

## 2. Transferred Sense.

a. In the transferred sense we find raising a house, conceiving a child (putting under the girdle), or holding a wedding.

b. Laying down laws etc. is another use.

c. The gods establish ordinances and decrees.

d. Intellectual presupposing or positing offers another field of usage.

e. With a double accusative we find the idea of making someone something, i.e., appointing, marrying, adopting. Along similar lines is the use for making a mock of, or valuing as.

## B. The LXX.

1. *Occurrence.* The LXX uses *tithēmi* some 560 times, 260 times for Heb. *šym*, which similarly combines the local and transferred elements.

2. *Meaning.* The OT has much the same meaning as secular Greek, e.g., setting down, erecting, placing, investing, putting on, bringing (gifts), also setting snares, hazarding one's life, taking to heart, appointing, issuing (orders), representing as, or making.

3. In a quarter of the OT references God is the subject in his work of creating, saving, and judging. He sets the stars in the firmament (Gen. 1:17) and sets bounds for the sea (Job 38:10). He makes Abraham the father of many nations (Gen. 17:5-6). He sets his name in specific places (1 Kgs. 9:3). He sets the priest-king's enemies under his feet (Ps. 110:1). He grants life and mercy (Job 10:12). He sets aside tears and sins (Ps. 56:8). He makes idol-manufacturers as nothing (Mic. 1:7). He sets up a wall for Jerusalem (Is. 26:1). Having set Israel in her place (1 Chr. 17:9), he will put her in her own land again (Ezek. 37:14).

## C. The NT.

### 1. General.

a. The 101 instances are spread throughout the NT. Often we find the basic local sense, putting a light on a stand (Mk. 4:21), laying out the sick for healing (6:56), serving wine (Jn. 2:10), and laying on hands (Mk. 8:25).

b. Other senses include burying (Mk. 6:29).

c. Financially the term means investing money (Lk. 19:21-22) or setting it aside (1 Cor. 16:2).

d. Figuratively the term means "to set forth" (Mk. 4:30) or "to offer" (1 Cor. 9:18).

2. Peculiar to Luke are such expressions as "to bend the knees" (Lk. 22:41), "to take to heart" or "to intend" (Lk. 1:66; Acts 5:4), "to resolve" (Acts 19:21), and "to lay at the feet" (i.e., "put under the control") (Acts 4:35).

3. Peculiar to John is the expression "to lay down one's life" (10:11). This echoes a Greek expression for "risking one's life" but with a reference to Is. 53:10 which makes the risk into an actual sacrifice (cf. Mk. 10:45).

4. a. Relative to God's action, the NT often quotes Ps. 110:1. In 1 Cor. 15:25 the context shows that the enthronement of Christ and the subjugation of hostile powers take place in time. In Hebrews the exalted position of the Son (1:3) rests on the future subjection of his foes (10:13). Acts 2:33-34 and Mk. 18:19 connect the verse with the ascension (cf. also Col. 3:1). In Mk. 12:35ff. the function of the exalted Lord is denoted by the titles Son of David and Kyrios. Christ is no mere political liberator but the unique and all-embracing Lord.

b. Paul rarely uses *tithēmi* or its compounds. In Rom. 4:17 he quotes Gen. 17:5, where faith is in the God who raises up the promised posterity beyond the bounds of natural procreation. Abraham's election is thus set against the background of the new creation. The same connection appears in 1 Th. 5:9. In Phil. 1:16 and 1 Th. 3:3 the verb denotes the point where divine decision and human existence converge. Divine ordination decides the existence of the members in Christ's body (1 Cor. 12:18, 28). Rom. 9:33 calls Christ the appointed stone of stumbling at which the paths of Israel and the church cross. In 2 Cor. 5:19 the new creation rests on God's reconciling act in Christ's work and the commissioning of the apostles. Divine ordination gives the message its authority. Similarly in 1 Cor. 3:10-11 Paul lays the foundation, but so does God, so that the authorized apostle may be called God's fellow worker (v. 9).

c. In 1 Tim. 1:12 Christ has put Paul in service. In 1 Tim. 2:7 Paul is appointed a herald. The offense of disobedience is ordained in 1 Pet. 2:8, and Sodom and Gomorrah are set as a warning in 2 Pet. 2:6. The Son is appointed heir of all things in Heb. 1:2, and the Servant is appointed a light to the nations in Acts 13:47. The Holy Spirit sets up leaders in Acts 20:28. The Father has fixed the eschatological hour in Acts 1:7.

**D. The Apostolic Fathers.** Hermas uses the term relative to the fitting and laying of stones in the tower (*Visions* 3.2.7 etc.). Special expressions are bowing the knees (*Visions* 1.1.3), paying heed (*Mandates* 12.4.5), and making mighty (Barn. 6:3). Divine ordination is found in OT quotations (1 Clem. 15.6 etc.). God has set in us the gift of doctrine (Barn. 9.9). He has ordained suffering for believers (Diog. 6.10) and punishment for apostates (1 Clem. 11.1).

***athetēō, athētēsis.***

1. In secular Greek *athetēō* means "to regard as nought," "to set aside," "to consider invalid," passive "to be struck off," "to break with."

2. The LXX gives the term the sense of willful repudiation, e.g., "to disregard," "to violate" (an oath), "to ignore," "to rebel," "to annul," "to revoke," and intransitively "to act unfaithfully or wickedly," "to be apostate."

3. a. The first NT sense is "to annul," as in Gal. 3:15, where only the testator may annul his will while he is alive, or Gal. 2:21, where Paul does not annul God's grace as Judaizers do by robbing it of its practical force.

b. Violation of God's law or commandment is at issue in Heb. 10:28; Lk. 7:30; Mk. 7:9. Young widows break their first loyalty by remarrying (1 Tim. 5:12), and God brings to nothing the wisdom of the wise (1 Cor. 1:19).

c. The verb also means refusing or rejecting a person (cf. 1 Th. 4:8; Jn. 12:48; Jude 8). *athētēsis* is "abrogation" or "annulment" of the law in Heb. 7:18, of sin in 9:26.

4. The apostolic fathers use the verb for rejecting or despising God, Christ, or Christ's witnesses.

For the *anatithēmi* group → *anatithēmi*; for *diatithēmi* and *diathékē* → *diatithēmi*.

***epitithēmi, epithesis.***

1. In secular Greek the verb means "to lay down," "to set on," "to apply," "to add on," "to give," "to take up." The noun is used for putting up a statue, or putting on a cover, or for an assault.

2. a. The verb is common in the LXX in various senses, e.g., putting on plaster, imposing service or tribute, bringing fire, smearing blood, laying out the showbread,

waving the wave offering, weaving a conspiracy, intending something. Especially common is the expression "to lay on hands," e.g., for consecration to ministry (Num. 8:10), dedication of offerings (Ex. 29:10), imparting blessing or spiritual gifts (Num. 27:18; Gen. 48:17-18), cursing (Lev. 24:14), and once for healing (2 Cor. 5:11).

b. The noun occurs only five times for "conspiracy" in 2 Chr. 25:27, "assault" in 2 Macc. 4:41; 5:5; 14:15, and "wooing" in Ezek. 23:11.

3. a. In the NT the verb is used for laying the sheep on the shoulder in Lk. 15:5, placing on the crown of thorns in Mt. 27:29, putting the title on the cross in Mt. 27:37, laying on blows in Lk. 10:30, imposing a yoke in Acts 15:28, and giving a name in Mk. 3:16-17. In Rev. 22:18 God will "lay" a punishment on those who "add to" the words of the book (a play on the word).

b. In 20 of 40 instances "laying on of hands" is at issue (also *epithesis* four times). On the one hand Jesus lays on hands to heal (Mk. 5:23 etc.); on the other he lays on hands to bless (Mt. 19:13). Laying on of hands is also connected with imparting the Spirit (Acts 8:17ff.), with ordination for a task (6:6), and with imparting gifts by ordination (1 Tim. 4:14).

4. There is nothing new in the apostolic fathers.

#### *metatithēmi, metáthesis.*

1. In secular Greek the verb means "to bring to, or set in, another place," "to alter," and middle "to change over." The noun means "change of place," "alteration," or "change of mind."

2. The LXX uses the verb for removing boundaries, transplanting peoples, or translating from the earth, as well as for convincing or talking around. The noun denotes "transition" to Greek custom in 2 Macc. 11:24.

3. a. In the NT the verb means "to carry to" in Acts 7:16, "to take up" in Heb. 11:5 (Enoch), "to transform" in Jude 4, "to be done away" in Heb. 7:12, "to fall away" in Gal. 1:6.

b. The noun is used for Enoch's "translation" in Heb. 11:5, the "alteration" of the law in 7:12, and the "metamorphosis" of shaken creation in 12:27.

4. The apostolic fathers use only the verb (cf. the local sense in Barn. 13:5, Enoch's translation in 1 Clem. 9.3, and changing one's mind in Mart. Pol. 11.1).

#### *paratithēmi, parathēkē (parakatathēkē).*

##### 1. Secular Greek.

a. This verb means "to set beside or before," "to present."

b. A technical meaning is "to deposit," "to entrust," in the legal sense of leaving an object in another's keeping, with strict penalties for embezzlement. A transferred sense develops out of the technical use.

##### 2. The LXX.

a. The term is used here mostly in the local sense "to serve" (food), "to set forth," "to lay down," "to furnish."

b. The commercial sense "to entrust for safekeeping" occurs, e.g., in Lev. 5:23 (cf. Ex. 22:7ff. for regulations). In Ps. 31:5 the author puts himself under God's protection.

3. *Later Judaism.* The rabbis supply rulings for goods on deposit. Josephus stresses the need for honesty. Philo speaks about entrusting knowledge and regards the self and all that it has as a trust from God.

#### 4. *The NT.*

a. The verb occurs 19 times, usually in the literal sense of "laying" food before someone (Mk. 6:41), or "expounding" teaching (Acts 17:3). Jesus commends his spirit to the Father (Lk. 23:46), the persecuted should entrust their lives to a faithful Creator (1 Pet. 4:19), and Paul entrusts the elders to God's abiding faithfulness (Acts 14:23; 20:32).

b. The middle is a commercial term in Lk. 12:48. Along the same lines the faith is a trust in 1 Tim. 1:18 (cf. 2 Tim. 2:2). It is to be kept intact up to the parousia (1 Tim. 6:20). This is to be done with the help of the Spirit and as an act of faith and love (2 Tim. 1:3-4). In 2 Tim. 1:12 the meaning is more probably "what has been entrusted to me" than "what I have entrusted." Christ himself protects this right up to the last day. Not the teaching itself, but he who is its content, insures its continuity. One may thus repulse false teaching without absolutizing tradition.

5. *The Apostolic Fathers.* In these works there is nothing distinctive about the verb. The noun means entrusted deposit in Hermas *Mandates* 3.2; liars do not return it.

#### *protithēmi, próthesis.*

##### 1. *Secular Greek.*

- a. This word means "to set before" (e.g., food, offerings).
- b. It then means "to display, or make known, publicly."
- c. Another sense is "to impose (middle "undertake") a task."
- d. A final sense is "to prefer," "to put before."

2. *The LXX.* Here we find such senses as "to collect," "to set out" (the showbread), "to set before the eyes" (God), and "to undertake" (or "purpose").

##### 3. *The NT.*

a. A reference to the showbread occurs in Mk. 2:26, and cf. also Heb. 9:2, which seems to refer to the bread laid out rather than the act of placing.

b. In Rom. 3:25 the reference might be to God's counsel, i.e., his ordaining of Christ as a means of expiation, but the context seems to demand execution rather than resolve, and hence it is better to think in terms of the public setting forth of Christ as a means of expiation.

c. The verb denotes human resolving in Rom. 1:13 and the noun in Acts 11:23. Paul's "aspiration" is what Timothy observes in 2 Tim. 3:10.

d. Paul gives *próthesis* a new sense when he uses it for the primal decision whereby God initiates his saving work through Christ. In Rom. 8:28 those who love God rest on the basic resolve wherein God's will to bring to final glory is coincident with his will to affirm the community. The content of *próthesis* is God's abiding faithfulness. The goal of foreknowledge and foreordination (vv. 29-30) is the community of the firstborn Son. God is the subject of calling and justification in time, so that on the real basis of the event in Christ Paul can speak already, in prophetic anticipation, of eschatological glorification. In Rom. 9:11 God's purpose in election stands throughout the stories of Esau and Jacob. It is not rigid but freely works out the Yes to Israel in human decisions and by human agents. In Eph. 1:19ff. God's final aim is according to the good pleasure established from the first in Christ. In God's resolve, which comes first both temporally and materially, lies the community's superiority to Gnostic sects. 2 Tim. 1:9 traces salvation and calling to God's eternal purpose and grace in Christ.

4. *The Apostolic Fathers.* These authors use the verb for undertaking in Hermas *Mandates* 12.3.5 and ordination in Diog. 9.2. *próthesis* means "serving" in 1 Clem. 45.7.

**prostithēmi.**

1. In secular Greek this means "to put to," "to add to," "to shut," middle "to attach oneself to," "to win," "to join" (cf. also "to win over").

2. In the LXX we find Hebraizing in many of the references (cf. Gen. 4:2; 25:1). Elsewhere the usage is similar to that of secular Greek.

3. a. There are some Hebraisms in the NT (cf. Lk. 19:11). "Adding to" is the meaning in Mk. 4:24; Heb. 12:19; Lk. 3:20; Mk. 6:27; Mt. 6:33 (unless "give" is the sense here).

b. The idea of "adding" suggests that the law is simply an interlude in Gal. 3:19.

c. The adding of people (to the church) is the point in Acts 2:41, 47; they are added to the Lord in 5:14 and 11:24.

4. In the apostolic fathers we find such senses as "to continue" (Barn. 2.5), "to add" (19.11), "to increase" in sins (Hermas *Visions* 6.1.4) or in righteousness (Did. 11.2). [C. MAURER, VIII, 152-68]

<i>timē</i> [honor], <i>timáo</i> [to honor]
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**A. Greek and Hellenistic Literature.**

*I. Meanings.* In general *timē* means "worth," "evaluation," "honor," then "price." Specific meanings are "appraisal," "assessment," "honor," "dignity," "honorarium," "honors." Similarly *timáo* means "to value," "to honor," passive "to be deemed worthy of honor." Religiously the honoring of the gods is worship. The Greeks also believe that certain people are honored by the gods, e.g., with wealth, power, etc. *timai* may be used for offerings, feasts, etc. that honor the gods, or for donations to them. Financially the terms are used for fixing value, appraising, and taxing.

*II. The Concept of Honor.* *timē* has at first a strong material orientation to possessions, strength, or social influence. Later, moral conduct plays a bigger part. The fact that *timē* can also mean "price" upholds the material connection, but *timē* as honor increasingly becomes inner worth as distinct from outward esteem. For Aristotle there is no honor without virtue; only on the basis of virtue should outward honor be shown. No honor is enough for perfect virtue, and the person of inner worth is finally above outward honor. In Stoicism inner honor is what counts. The sage, enjoying inward freedom, can live without external honor and can thus be relaxed in relation to it.

**B. Hellenistic Judaism.***I. The LXX.*

1. Hebrew has no exact equivalent for the group but does require the honoring of parents (Ex. 20:12) and of the moral commandments (Gen. 38:23). The LXX uses *timē* for 12 Hebrew terms. A first sense is honor, e.g., the honor that must be brought to God, the honor that God gives us, the honor that comes through doing good, the honor that must be shown others. We then find the meaning "price" with such nuances as "payment," "compensation," "evaluation." Other senses are "valuables" and "tax." Finally the term denotes royal dignity or honorable conduct.

2. *timáo* renders six Hebrew terms in such senses as "to honor" (God, kings, parents, the elderly, the poor, loyal slaves, doctors, or the temple), "to appraise," and "to honor with money," i.e., "to reward."

*II. Philo.* In Philo we find the honoring of God, of parents, the elderly, the sabbath,

etc. Philo also uses the term for "dignity," "value," "assessment," "tax." Very typical are combinations that relate inward and outward values.

*III. Josephus.* In Josephus, the noun (often plural) mostly has such meanings as "honor," "honoring," "veneration" (of God), "dignity" (of the high priest), "distinction," "reward," "recognition," although we also find "price." Special expressions are "to hold in honor," "to come to honor," and "to be highly honored." The verb means "to honor," "to venerate," "to reward," passive "to stand in honor."

### C. The NT.

#### 1. *timé*.

##### 1. *Honor.*

a. Rom. 12:10 exhorts Christians to prefer one another in honor, 1 Tim. 6:1 tells slaves to honor their masters lest God's name be defamed, 1 Pet. 3:7 summons men to honor their wives out of loving regard, 1 Th. 4:4 shows that the wife has a claim to honor as God's creation, and Rom. 13:7 asks believers not only to pay taxes to the state but also to give it the fear and respect that are its due.

b. "Recognition" is the sense in Jn. 4:44. The common combination with *dóxa* occurs in christological statements in 2 Pet. 1:17 (the transfiguration) and Heb. 2:7, 9; 3:3. In Heb. 2:7ff. Christ's passion is the presupposition of his crowning with glory and honor (Ps. 8:5ff.), i. e., his institution to high-priestly dignity. Moses has his own honor, but this is far inferior to that of the Son (3:3). In these references *timé* is one part of *dóxa*. Dignity of office is the point in Heb. 5:4. Christians also have *timé* according to 1 Pet. 2:7. They share Christ's honor as living stones built into the spiritual house. In 1 Pet. 1:7 those who prove their faith in affliction will have praise, glory, and honor when Christ comes. In 1 Cor. 12:23-24 believers who have no striking charisms have equal honor with the rest. In 2 Tim. 2:20-21 some vessels have noble uses, others ignoble; believers must cleanse themselves from error so as to be of noble use. This metaphor carries a suggestion of price or value as well as honor. In Rom. 9:21 the vessel that is made for honor is that to which the use for which it is destined brings honor. In Rom. 2:7, 10 glory, honor, and immortality are the reward at the judgment for doing good in fulfilment of God's will.

2. *Honorarium.* This is perhaps the meaning in 1 Tim. 5:17, unless "honor" be meant.

3. *Col. 2:23.* Paul in this difficult passage is adopting the slogans of his opponents. For them *timé* is perhaps a term denoting election and deification. If so, Paul rejects this kind of *timé*. Other possibilities for *timé* in this passage are "honor" or "value."

4. *Liturgical Use.* Doxological use occurs in 1 Tim. 1:17 and 6:16. Revelation offers more developed doxologies in 4:9, 11; 5:12-13 (to God and the Lamb); 7:12. The church's praise corresponds to these heavenly songs.

5. *Value, Price.* With *dóxa*, *timé* denotes earthly goods in Rev. 21:26. Believers hand over the "proceeds" of sales in Acts 4:34; 5:2-3. The "value" of the books burned at Ephesus is given in Acts 19:19. Acts 7:16 refers to the grave that Abraham bought for a "sum" of money. In 1 Cor. 6:20; 7:23 Christians have been bought with the "price" of Christ's blood.

#### II. *timáō*.

1. "To honor." Jesus presses the commandment to honor parents, criticizing the evasion of financial support in case of need (Mk. 7:10ff.). The honoring of widows in 1 Tim. 5:3 probably includes financial provision as well as respect. Children are to honor their parents in the Lord (Eph. 6:2), and believers are to honor all people, specifically rulers (1 Pet. 2:17). Paul receives many honors, or concretely gifts, after



curing the father of Publius and others on Malta (Acts 28:10). Jesus claims the same honor as is paid to God in Jn. 5:23, for God has commissioned him as eschatological Judge. He himself honors the Father (8:49), and those who serve him will be honored by the Father (12:26), i.e., granted a share in his own glory.

2. "To value." Mt. 27:8-9 sees in the purchase of the potter's field a fulfilment of Zech. 11:12-13. The quotation contains both *timáō* ("to assess the value") and *timé* ("the sum realized").

**D. The Apostolic Fathers.** Christians are summoned to honor their teachers (Did. 4.1) and officebearers (1 Clem. 21.6; Ignatius *Smyrneans* 9.1). The congregational office is held in honor (1 Clem. 44.6; cf. Did. 15.2). *timé* also denotes the divinely ordained position of the ruler (1 Clem. 61.1). Combination with *dóxa* occurs in 1 Clem. 64 and 65.2.

[J. SCHNEIDER, VIII, 169-80]

*tolmáō* [to dare, presume], *apotolmáō* [to be bold], *tolmētēs* [presumptuous], *tolmērós* [bold]

#### A. The Greek World.

1. From a root meaning "to lift," "to carry," *tolmáō* means first "to endure," "to suffer," then "to dare," "to venture," then "to be courageous," "to have the courage," and finally "to make bold," "to presume." In rhetoric we find the phrase "to venture to say."

2. The compound strengthens the sense.

**B. The LXX.** The term occurs only seven times in the LXX and only twice with Hebrew originals. It has the two meanings "to dare" and "to presume" (3 Macc. 3:21; 2 Macc. 4:2).

#### C. Philo and Josephus.

1. Philo occasionally uses the term for venturing hypotheses or statements.

2. Josephus makes considerable use of *tolmáō* and related terms for "to have the courage," "to dare," and "to venture." Positive motives behind ventures are courage and warlike passion; negative motives are conceit and wantonness.

#### D. The NT.

##### 1. The Gospels, Acts, and Jude.

a. *tolmáō* means "to dare" when Joseph takes courage and goes to Pilate to ask for the body of Jesus (Mk. 15:43). He ventures a direct approach.

b. In the negative, no one dare ask Jesus any more questions in Mk. 12:34; they all recognize his supremacy. Faced with the risen Lord, the disciples, too, do not dare ask him who he is (Jn. 21:12). Moses did not dare look closely at the bush (Acts 7:32). Michael does not presume to pass judgment on the devil in Jude 9. In Acts 5:13 the other believers dare not join the apostles, who alone come under arrest (v. 18).

##### 2. Paul.

a. Paul makes lavish use of *tolmáō*, first in the weak sense of "dare," as in Rom. 5:7.

b. "Dare" with the stronger sense of venturing confession or facing up to opponents occurs in Phil. 1:14 and 2 Cor. 10:2. "To dare" with the nuance "to presume" may be found in 2 Cor. 11:21, where Paul's courtesy to opponents carries with it an ironical

suggestion of their presumption. Similar irony occurs in 10:12: Paul does not presume to class himself with those who commend themselves.

c. A final use in Paul is for "to be insolent." Believers should not insolently go to law against one another (1 Cor. 6:1), and Paul will not insolently speak about things that Christ has not done through him (Rom. 15:18). In Paul, as in the entire NT, *tolmáō* never denotes the venture of life or of faith. What makes a word or work a venture is danger or propriety. What prevents the venture is recognition of Christ's supremacy or reverence for God.

*apotolmáō*. This word occurs only in Rom. 10:20 to strengthen the formula.

*tolmētēs*. This word relates only to false teachers, whom 2 Pet. 2:10 describes as presumptuous and self-willed (cf. Jude 9).

*tolmērōteros*. In saying that he has written rather boldly in Rom. 15:15, Paul is simply using an apologetic formula. Behind it lies the conviction that he has something special to say. [G. FITZER, VIII, 181-86]

### *tópos* [place]

#### A. Greek Literature.

1. *Simple Use*. In common usage this word means a. "territory," "land," "area," "locality," b. "district," "town," "dwelling place," and c. "place" in a very general sense, as in such phrases as "in every place," "in the place in question," "in no place" (nowhere), "on the spot," and "out of place."

#### 2. *Special Meanings*.

a. In cultic texts *tópos* sometimes means "sanctuary" (the holy place). Later a holy place may be a grave, e.g., of a martyr.

b. Another use is for "someone's place," e.g., a senator's seat, a place at school, one's place in the world. The phrase "in place of" develops out of this sense. So does the transferred sense of "opportunity" or "occasion" (cf. "room for flight," "occasion for tears").

c. In rhetoric, since everything has a place, a *tópos* is what recurs in the same situation (topic). Technically Aristotle first has a "basic element" in view. But the word may then denote various fields of Stoic dialectic.

d. Another meaning is the "place" in a writing.

3. *Philosophical, Scientific, and Cosmological Usage*. Aristotle starts from the idea of movement from one place to another. There is no empty place; the thought of place is always proper to certain things. When common to several things, it is still defined and not unlimited space. Geographically *tópos* means "position," "territory," or "zone." Cosmological speculation discusses the place in which the cosmos moves. The cosmos has four *tópoi*, namely, heaven, aether, air, and earth. Similarly there are three spheres, the upper one of humanity, the middle one of animals, and the lower one of plants. The soul, too, has three *tópoi* as well as three functions.

#### B. OT Usage.

1. *General*. The Hebrew original of *tópos* is *māqôm*, which is almost always translated *tópos*, although *tópos* also occurs frequently for other terms or where there is no original. The Greek and Hebrew largely correspond, but not wholly so.

## 2. Linguistic Peculiarities.

a. Basis. The idea of a "site" or "settlement" is intrinsic to the Hebrew, not that of space or locality.

b. Place Where. This explains the common use for "where," e.g., "the place where his tent was" in Gen. 13:14.

c. The Place. The Hebrew often adds the demonstrative to denote the place meant, often perhaps in the sense of "here" (cf. Dt. 1:31).

d. A close relation comes to expression in the use with a possessive pronoun (cf. Gen. 30:25).

## 3. Comparable Meanings.

The Hebrew may denote a. a "land" or "locality," but always in the singular (cf. Ex. 3:8).

b. Another meaning is "town" or "dwelling place" (cf. Gen. 18:24).

c. The term may also be used for various other places (cf. the campsite in Dt. 1:33, the narrow place in Num. 22:26).

4. *The Promised Land.* The Hebrew term does not come into technical use for the promised land but it may denote the place that God has appointed for his people (Ex. 23:20). Those who are abroad are away from both their people and their own place (2 Sam. 15:19).

## 5. Holy Places.

a. In a cultic sense the term may denote original Canaanite shrines; some of these come into association with faith in God and the promise of the land (cf. Gen. 12:6ff.; 28:11ff.), and are thus appropriated theologically as well as historically.

b. Zion and the Temple. Although Jerusalem, too, must have been an original holy place, the OT gives it significance only as the city of David to which he brings the ark and where he plans the temple. It thus becomes the holy place that God has chosen according to Dt. 12:5, 11 etc. Since God has set his name, and tabernacles, there, the people must destroy all other holy places.

c. This Place. In prophetic warnings "this place" often means Jerusalem but at times the temple is perhaps in view (cf. Jer. 14:13ff.). If judgment falls on the people, land, and city, special significance attaches to the destruction of the temple.

d. Postexilic Usage. The cultic use is now governed by the idea of the sanctity of the place and its precincts. Only the LXX, however, develops the term into a technical one for the holy place. 1–4 Maccabees never call the land *tópos* and only rarely Jerusalem, but they often have "holy place" for the sacred precincts.

6. *Places in Creation.* Another sense, worked out in Wisdom writings, is that of the proper place (cf. Gen. 24:31; Num. 32:1). The place may be large or narrow, or may even cease to exist (1 Sam. 26:13; 2 Kgs. 6:1; Is. 5:8). The place of the wicked denies them when they perish (Job 8:18). Gog comes forth from his place (Ezek. 38:15), and God has his place in heaven (cf. Hos. 5:15) or the temple (1 Chr. 16:27). Humans have their place, but the time comes when it knows them no more (Ps. 103:16). Geographical features also have their place (Ps. 104:8). This may give reassurance (Job 38:12, 19), but it also suggests pointlessness (Eccl. 3:20). God alone knows the place of wisdom (Job 28:12, 20). Wrong may at times stand in the place of right (Eccl. 3:16). But *tópos* is also the opportunity or possibility of being that God has given. There is a place for repentance and also for mercy (Wis. 12:10; Sir. 16:14). God has provided a place—that of repentance and salvation—which is the basis of a life in faith.

### C. Later Jewish Usage.

1. *The Rabbis*. A distinctive rabbinic use is as a term for God.

2. *Philo*. Philo takes *tópos* a. as a place that a body fills, b. as the divine *lógos* that God has filled with immaterial forces, and c. as God himself inasmuch as he comprehends all things, i.e., in a cosmic sense. God is a place of refuge for all things and provides a place for all creatures. Earthly movement is a change of place. Creatures all have their places, but human beings are at home in all spheres. The soul has left its heavenly place, and the wicked have no place to go. The righteous, however, prepare their souls as a place for God to dwell. Philo, then, spiritualizes the OT understanding with some help from the usage of Greek cosmology.

### D. NT Usage.

1. *tópos as a General Term for Place*.

a. Semitic influence may be seen in John in the use of *tópos* with *hórou* ("there where") (cf. 6:23; 10:40; 11:6). In Lk. 10:32 *tópos* links up the story topographically (cf. 19:5). Adverbial phrases are "everywhere" in 1 Cor. 1:2, "here and there" in Mk. 13:8, and "to another place" in Acts 12:17.

b. To denote a place *tópos* is parallel to *pólis* in Acts 16:2 etc. In the plural a district is suggested (cf. Lk. 4:37). An adjective may describe the place; cf. *érēmos tópos* (Mk. 1:35) for "desert" or "waste place."

c. The name seldom accompanies *tópos*, but *tópos* and Golgotha always go together (Mk. 15:22; Jn. 19:17). Mk. 15:2 and Mt. 27:33 add that the name means the place of a skull, John gives the Greek translation first, and Lk. 23:33 has "the place which is called The Skull." Fixing the site exactly assumes importance in view of the need to establish the historical reality of the crucifixion.

2. *Special Senses*.

a. Temple. The use of *tópos* for the temple is rare in the NT. We find it in Mt. 24:15 and Jn. 4:20, and most likely in Jn. 11:48, although *tópos* could be the city here. In Acts one might mention 6:13 and 21:28, where Stephen and Paul are accused of attacking the holy place after the manner of OT prophets.

b. The Right Place. Luke uses *tópos* in this sense in 14:9 and Paul in 1 Cor. 14:16. In Acts 1:25 the vacated "place" rather than "office" is the meaning, and Judas goes to the "place" where he really belongs. The transferred sense of "opportunity" suggests itself in Rom. 15:28 and Acts 25:16. In Heb. 12:17 Esau's failure to find opportunity to repent shows that one cannot control repentance at will; the chance to repent comes only as God provides it. Similarly in Heb. 8:7 a divine act establishes the new covenant. Rom. 12:19 demands that we give divine wrath the opportunity to act, but Eph. 4:27 warns against giving place to the devil. In Rev. 6:14 *tópos* has a cosmic reach; every mountain and island will be moved from its place. In Rev. 2:5 the removal of the church's lampstand from its place signifies judgment. In Rev. 12:6 God prepares a place for the woman, who represents the church. She can flee to this place in time of persecution (v. 14). Judgment means that no place remains (cf. 12:8; 20:11) except the place of torment (cf. Lk. 16:28).

c. Place of Scripture. The use for an OT reference occurs only in Lk. 4:17.

E. *Apostolic Fathers*. The use in these works is much the same as in the NT but with some movement toward the sense of "position" or "office" (cf. 1 Clem. 40.51; 44.5; Ignatius *Smyrneans* 6.1; Ignatius *Polycarp* 1.2; Pol. 11.1), although only in isolated cases.

[H. KÖSTER, VIII, 187-208]

<b>trápeza</b> [table, meal]
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**A. Usage.**

1. *General Use.* This word means "table" and then in a transferred sense "meal," "food."

2. *Dining Table.* Tables develop out of stands of cloth, leather, wickerwork, or metal on which food is placed. The forms of tables vary according to the posture adopted for eating, e.g., crouching, sitting, or reclining. In Palestine crouching or sitting seems to have been the usual posture, but the rabbis make reclining obligatory for the Passover. One reclines on the left arm and eats chopped-up food with bread and fingers. In the NT only reclining is mentioned, but probably in the weak sense of "sitting down for a meal" in many instances. One cannot always assume that a table is present, although the term for "to recline" can include it even when *trápeza* is not mentioned.

3. *Money-Changers' Table.* Money changers regularly use tables for their coins and thus come to be called *trapezítai* ("table men").

4. *Table for the Showbread.* This is the only OT cultic table mentioned in the NT (Heb. 9:2). We read of such a table in 1 Sam. 21:7; 1 Kgs. 6:20; 1 Macc. 1:22. 1 Cor. 10:20 refers to a cultic table in the pagan sphere.

**B. Theological Table Sayings.**

1. *Daily Bread.* In Lk. 16:21 and Mk. 7:28 the table represents the supply of daily food; the poor seek nourishment from its superfluity. In Rom. 11:9 the table is a figure of nourishment. What should contribute to life becomes a snare; the law is probably meant (cf. 11:7; 9:31).

2. *Table Fellowship.* In Lk. 22:21 the expression shows that the traitor belongs to the innermost circle, i.e., those who have table fellowship. Lk. 22:28ff. connects sitting at table with sitting on thrones, i.e., participation in the kingdom (cf. Mt. 19:28). Behind this figure stand the ideas of the royal table and the eschatological banquet. In Acts 6:2 the common sacral meal of the community is at issue. The apostles should minister the word instead of having to see to meals. Meal is also the sense in Acts 16:33-34; the converted jailer sets food before Paul and Silas.

3. *The Table of the Lord and the Table of Demons.* The table of the Lord is the table or meal which the Lord provides and which lays claim to those who receive it. The table of demons is the sacrificial meal which similarly binds participants (cf. 1 Cor. 10:18), not to the gods, but to the demons that stand behind them. The phrase *trápeza kýriou* finds an OT basis in Mal. 1:7, 12, although Paul is not suggesting that the table is an altar or that the Supper has a sacrificial character. The common feature is not sacrifice but participation and commitment. The *kýrios* and demons offer different things and summon to different dominions; one cannot alternate between them (1 Cor. 10:21-22).

4. *Congregational Worship.* In the early church worship takes place in houses around everyday tables. Only when the sacramental meal is detached does a special table come into use. In the third century A.D. this table as the place of consecration is called an altar, but it is still an ordinary table. Later the eucharistic table is honored as a holy place, left continuously in one spot, and called either table or altar with appropriate preciser definitions.

[L. GOPPELT, VIII, 209-15]

*treis* [three], *trís* [three], *trítos* [third]

A. **Three in the Greek and Hellenistic Roman World.** Divine triads are common in ancient cults, and threefold utterance or execution supposedly makes valid or definitive. Thus we find threefold oaths, invocations, prayers, etc. Some healing processes last three days. Aristotle thinks the number three is significant in nature. It embraces beginning, middle, and end. There are three dimensions, and time has three aspects. Philo thinks that the soul has three divisions. The right is the mean between two extremes.

B. **Three in the OT and LXX.** Three seldom has specific importance in the OT. The three sons of Noah are the ancestors of the whole race in Gen. 6:10. Balaam blesses Israel three times in Num. 24:10. The priestly blessing is threefold (Num. 6:24ff.), and we find a threefold crescendo of promise in Hos. 2:21-22 and of action in 1 Kgs. 18:34. Notable threes are David's heroes, the three righteous men of Ezek. 14:14, the three friends of Job, the three friends of Daniel, the three who visited Abraham, and cf. the three flocks of Gen. 29:2. Cultic threes are the three feasts (Ex. 23:14) and the three hours of prayer (Dan. 6:11). Three is a round number in the combination two-three (Job 33:29). Three days are important in Ex. 15:22; 2 Kgs. 2:17; Judg. 14:14; 2 Chr. 20:25; Esth. 4:16; Hos. 6:2; 2 Macc. 5:14. Only in the third generation can Edomites and Egyptians enter the Lord's community (Dt. 23:9). A three-member description of the Spirit's works occurs in Is. 11:2, and threefold utterance emphasizes validity in Is. 6:11.

C. **Three in Jewish Literature.** John Hyrcanus holds the threefold office of prophet, priest, and king. Three gifts are given for the sake of three persons, water for Miriam, the pillar of cloud for Aaron, and manna for Moses. We find three ranks, but also three nets of Belial and three offenses that God notes. A three-year cycle is worked out for the reading of the law.

D. **Three in the NT.**

1. a. Strict use occurs in 2 Cor. 11:25; 12:14; 13:1; Gal. 1:18; Mk. 9:5; Rev. 21:13. The third heaven of 2 Cor. 12:2 accords with current ideas. In Lk. 12:52-53 the two-and-three division arises out of the relationships in a Palestinian household. The number 153 in Jn. 21:11 seems to be a triangular number expressing totality.

b. Round numbers are common in Acts (months in 7:20; 19:8; 20:3; 28:11, days in 9:9; 25:1; 28:7, 12, 17).

2. The sayings about Christ's resurrection on the third day stand in obvious relation to Hos. 6:2 (cf. Mk. 8:31; 14:58; Mt. 27:63-64; Jn. 2:19-20; 1 Cor. 15:4), but the events of Easter (the empty tomb and the first appearances) give precision to the number.

3. Ideas of few or many may be connected with the number three. Three years are too long and exhaust the owner's patience in Lk. 13:7, but in Mt. 18:20 "two or three" tells us that the Lord will be present even with the smallest number that meet in his name. Paul limits the speakers in 1 Cor. 14:29, and God sets a term for the work of Jesus in Lk. 13:32.

4. In sayings based on Dt. 19:15 "two or three" stands in antithesis to one. In the three steps of Mt. 18:15ff. the one that starts the process is one of the two or three witnesses needed. Paul refers to the witness of threefold action in 2 Cor. 13:1. 1 Jn. 5:7-8 stresses the agreement of three testimonies. Heb. 10:28 rests on a combination of Dt. 17:6 and Num. 15:30. Lk. 10:36 distinguishes the conduct of the third traveler from that of the other two.

5. Threefold performance or occurrence denotes completeness and hence importance in Acts 10:16, urgency in Mt. 26:44, intensity in 2 Cor. 12:8, long-suffering and obstinacy in Lk. 20:12, definitiveness in Lk. 23:22, totality in Mk. 14:30, penetrating scrutiny in Jn. 21:17, and certainty in 20:19ff.

6. "These three" in 1 Cor. 13:13 is meant comprehensively. The same triad of faith, love, and hope occurs in 1 Th. 1:3 and Col. 1:4ff. Another fixed triad in Paul is God, Lord, and Spirit (1 Cor. 12:4ff.; Eph. 4:4ff.; 2 Cor. 13:13; cf. 2 Jn. 3; Jude 20-21). In context the three are the authors or agents of salvation; this shows that the statements arise out of the matter itself and not by way of speculation. One may compare Father, Son, and Holy Spirit in Mt. 28:19, God, the spirits, and Christ in Rev. 1:4-5, and God, Christ, and the angels in Rev. 3:5. The serpent, beast, and false prophet are an ungodly triad in Rev. 16:13.

7. Three plays a role in parables and stories (cf. the three gifts of Mt. 2:11, the three types of people in Lk. 14:18ff., the three forms of judgment in Mt. 5:22, the three temptations of Mt. 4:1ff., the threefold prediction of the passion in Mk. 8:31; 10:33-34. (For a full list see *TDNT*, VIII, 223-25.)

E. **The Apostolic Fathers.** Did. 12.2 limits hospitality to two or three days. The herald declares three times that Polycarp has confessed Christ (Mart. Pol. 12.1). Trine immersion is the rule in Did. 7.3. (For various other triads cf. *TDNT*, VIII, 225.) Father, Son, and Spirit occur in Did. 7.1, God, Christ, and Spirit in 1 Clem. 46.6, Father, Christ, and Holy Spirit in Ignatius *Ephesians* 9.1, and Christ, Father, and Spirit in Ignatius *Magnesians* 13.1-2.

[G. DELLING, VIII, 216-25]

**tréchō** [to run, hasten], **drómos** [course], **pródromos** [forerunner]

*tréchō*.

#### A. The Greek World.

1. *Literal Sense.* Literally this word means "to run," "to rush on," "to run through."
2. *Transferred Sense.* A common transferred sense is "to hasten (on)."
3. *The Stadium.* Runners in the Olympic games rank high, and the term has a cultic nuance in this connection. Yet there is also criticism of runners. Plato contends for intellectual achievement, and the Cynics point out that many animals excel men in running. Yet critics like to depict themselves as the true contestants who deserve the crown, even though wreaths in fact are better adapted for goats, which can eat them.

#### B. The OT and Later Judaism.

1. *The LXX.* *tréchō* occurs in Job 41:14 for "to leap," in Gen. 18:7 for "to run," in 2 Kgs. 4:22 for "to ride." In addition to professional runners, there are those who run for everyday reasons, e.g., to bring good news or to save life (2 Sam. 18:19; Prov. 7:23). Elijah runs when the hand of God is on him (1 Kgs. 18:46). Prophets run even when God has not sent them (Jer. 23:21). This may be related to the spreading of the message or we may have the transferred sense of reading with ease. God's word runs swiftly (Ps. 147:15), God seems to run against Job like a warrior (Job 16:14), and sinners run as in battle against God (15:26). Running the way of God's commandments is an emphatic form of walking (Ps. 119:32). The seven martyrs in 4 Macc. 14:5 run the way of immortality by fearlessly hastening to death.

2. *Qumran.* Qumran relates Hab. 2:2 to the Teacher of Righteousness either in the

sense of hastening to spread truth or in that of ready reading of the record. A readiness to run with those who seek righteousness comes to expression. By joining the runners one is lifted out of confusion.

3. *Survey.* Running means prompt obedience, and blessing attends it just as eschatological expectation promotes it. Apart from 4 Macc. 14:5 the texts are not dependent on Hellenistic usage. This verse shows how easy it is to combine the Hellenistic idea with others, but Philo and Josephus do not do this.

### C. The NT.

1. *Paul.* The prayer of 2 Th. 3:1 rests on Ps. 147:15. Gal. 2:2 and Phil. 2:16 both refer to running in vain. In Gal. 2:2 Paul has his missionary work in mind, in Phil. 2:16 the reference is more personal but he still thinks of a commissioned running with which others associate. In 1 Cor. 9:24ff. and Phil. 3:12ff. running for a prize is the point. The stress is on preparation and effort, not on defeating rivals. The runner in the arena is thus a model only with qualifications. The use in Rom. 9:16 is unexpected. The statement stresses the normative action of God. Willing and running are not directly connected. The idea seems to be that things do not depend on exerting all the force of will in an effort to win salvation. They do not depend on such brilliant but superfluous achievements as those of runners in the arena.

2. *Other Works.* Forgiving love forces the father to run to meet the prodigal in Lk. 15:20. Why the person runs with the vinegar in Mk. 15:36 is not clear. Running under demonic possession occurs in Mk. 5:6 (cf. Rev. 9:9). The running to the tomb in Jn. 20:4 (cf. Mary in 20:2) has symbolical force, as does the difference in speed. A transferred sense may be found only in Heb. 12:1.

D. *Post-NT Writings.* Pol. 9.2 rests on Phil. 2:16. 2 Clem. 7.3 relates the language of the games to conduct. The sense is literal in Mart. Pol. 7.1. Ignatius uses the compound *syntréchō* (cf. Pol. 6.1, where the context does not support an allusion to the games).

### *drómos.*

1. This term means "course" with reference to horses, clouds, journeys, etc. Other senses are "way" and "corridor."

2. In the LXX the use in Eccl. 9:11; 2 Sam. 18:27; Jer. 8:6 is much the same as elsewhere. The phrase in Jer. 23:10 (cf. v. 21) means running with authorization.

3. Philo refers to the *drómos* of nature, the tongue, deliberation, and the eyes of the *psyché*.

4. In the NT reference is made to a course of life that has ended (Acts 13:25) or that will shortly end (20:24; 2 Tim. 4:7). At issue is the content of this life, e.g., the Baptist's work as a herald or Paul's discharge of his commission. In 2 Tim. 4:7 keeping the faith gives a special slant to the athletic allusions.

5. 1 Clem. 6.2 combines faith and the *drómos* more closely by speaking of the course of faith which the martyred women have successfully run, thus winning the imperishable crown of victory. 1 Clem. 20.2 and Diog. 7.2 refer to the course of the cosmos. In Ignatius *Polycarp* 1.2 Polycarp is to prove himself as an athlete by adding to his course.

### *pródromos.*

1. This word, meaning "running before," is used of messengers and also in athletics and sailing (e.g., winds or ships).



2. It is used of early figs in Is. 28:4. Hornets are the forerunners of God's host in Wis. 12:8.

3. In the one NT instance in Heb. 6:20 Christ is our forerunner. The idea is not so much that of an onrushing warrior or an advance ship as of the one who has run the same course and whose successful running makes that of believers possible. The term is part of the vocabulary of edification but fits in well with the priestly and sacral context (cf. 5:5-10; 7:1ff.). [O. BAUERNFEIND, VIII, 226-35]

→ *agōn*

*trygōn* → *peristerá*

***trōgō*** [to gnaw, eat]

1. *Usage.*

a. This word means "to gnaw," "to bite," "to chew," "to eat." Later it often replaces *esthō*.

b. The use in biblical Greek is in accord with this. In the NT the Synoptists prefer *esthō*, but John generally has *trōgō* (cf. Ps. 41:10 and Jn. 13:18).

2. *Theological Meaning in Jn. 6.* The usage in Jn. 6:51ff. suggests that the change from *éphagon* in 6:52-53 to *trōgō* in 6:54, 56ff. is merely grammatical alteration, but the change throws light on the intention of the section. From 6:51 onward eating is not just appropriating Jesus' self-offering by faith but receiving it eucharistically. The section consists of proclamation summoning to faith, but the self-offering in word becomes self-offering in the eucharist, and believing hearing becomes believing eating. The uncurtailed incarnation of the Word demands eucharistic reception. Word and sacrament thus belong together. [L. GOPPELT, VIII, 236-37]

***tynchánō*** [to obtain, happen], ***entynchánō*** [to run up against, to approach], ***hyperentynchánō*** [to intercede for], ***énteuxis*** [encounter, petition]

✓ *tynchánō.*

A. The Greek World.

1. In Homer the word *tynchánō* develops from the aorist *étychon* (future *teúxomai*).

2. The word mostly means "to hit" a target, then "to do the right thing," "to obtain," and intransitively "to happen." Even when a hit is made, there is an element of good fortune as well as skill.

3. After Homer the accidental element gains in strength, as in the phrase "it so happened."

B. The LXX.

1. *tynchánō* does not fit in easily with any Hebrew original. It occurs in Dt. 19:5 for the chance blow. In Job 17:1 (negative) the grave is the object, and in 7:2 the shadow. In Prov. 30:23 a despised woman finally becomes a wife.

2. *tynchánō* is more common in 2 and 3 Maccabees but has little theological significance.

3. In Is. 65:11 the noun *týchē* denotes a pagan deity. The only other instance of

*týchē* is in Gen. 30:11. The translators avoid the noun because it stands in more direct antithesis to OT piety. It may stand in Gen. 30:11 because it expresses happiness rather than good luck.

### C. Hellenistic Judaism.

1. Philo uses the verb in the phrases "as the matter stands" or "for example." In Josephus it has such senses as "to get" or "to receive."

2. Philo uses the noun quite freely, although he argues that when people speak of *týchē* they should really think of the divine *lógos*. Josephus finds *týchē* indispensable in his apologetic to the Romans.

### D. The NT.

1. In 2 Tim. 2:10, Heb. 11:35, and Lk. 20:35, *tyrchánō* in the sense "to achieve" or "to obtain" occurs in contexts which show that we cannot win salvation for ourselves. Heb. 8:6, referring to the ministry that Christ has obtained, is to the same effect. In Acts 19:11 and 28:2 the verb denotes unusual events; the reference in 19:11 is to the nature of the healings. In 1 Cor. 15:37, where Paul picks a random instance, the meaning of *ei týchoi* is "for example." In 1 Cor. 14:10 the same phrase suggests an unknown number. The point of *tychón* in 1 Cor. 16:6 is "perhaps"; Paul does not yet know how his plans will work out.

2. The NT makes only sparing use of the verb and does not use the noun at all. This is important theologically; like that of the LXX, the NT message leaves no room for *týchē*.

E. The Apostolic Fathers. God is the object of *tyrchánō* in Ignatius *Ephesians* 10.1. The term signifies reaching port in *Smyrneans* 11.3. Vines suffer neglect in *Hermas Mandates* 10.1.5. Intransitively *tyrchánō* means *eimí* in Diog. 5.8, and *ei týchoi* means "perhaps" in 2.3.



### *entyrchánō*.

#### A. Outside the NT.

1. This compound means "to run up against," often in a bad sense (e.g., against missiles or crocodiles), but also a good sense (e.g., lighting on a book). In relation to visits it may have the connotation of complaint or intercession.

2. In the LXX (no Hebrew originals) we find the use for "complaint" and "petition."

3. In Jewish Hellenistic works we find the meaning "to encounter" and also such senses as "to approach," "to turn to" (God in prayer), "to raise a complaint," and "to have to do with."

B. The NT. "To approach with a complaint" is the meaning in Rom. 11:2 (cf. Acts 25:24), and "to intercede for" is the point of *hyperentyrchánō* in Rom. 8:26-27. Christ is the subject in Rom. 8:34. As in Heb. 7:25, believers have in the Spirit or Christ a heavenly intercessor.

C. The Apostolic Fathers. The compound has little theological significance in these works. It refers to intercession in 1 Clem. 56.1. "To approach" occurs positively in Mart. Pol. 17.2 and negatively in *Hermas Mandates* 10.2.5. "To read" is meant in Diog. 12.1.



### *enteuxis*.

1. This noun has such varied senses as "encounter," "dealings," "conversation," "conduct," and "petition."

2. It means "conversation" in 2 Macc. 4:8.
3. In 1 Tim. 2:1 "intercession" is the fairly obvious sense, while in 1 Tim. 4:4 it means "thanksgiving," perhaps in the sense of "grace" at meals.
4. Hermas uses the term for "prayer" either as petition or more broadly. In 2 Clem. 19.1 it has the force of "address" and in 1 Clem. 63.2 of "concern" (i.e., the letter's concern for peace and unity). [O. BAUERNFEIND, VIII, 238-45]

*týpos* [mark, type], *antítupos* [copy, antitype], *typikós* [typological], *hypotýpōsis* [model, prototype]

#### A. Usage.

##### I. Nonbiblical.

1. *týpos*. Deriving from *týptō*, "to strike," *týpos* denotes "the impress" of a blow, and then "form" with such nuances as "mark," "mold," and "outline" or "figure."
2. *antítupos*. This word has the actual smiting in view and takes on such senses as "striking back," "sending back," then "resistant," "inimical," "antitypical," "corresponding," and "reproducing."
3. *typikós*. This rare adjective means "open to impressions" and "corresponding to type."
4. *hypotýpōsis*. This word means "model" or "sketch."

##### II. Judaism.

1. *LXX*. In the *LXX* *týpos* means "model" in Ex. 25:40, "idol" in Am. 5:26, "text" in 3 Macc. 3:30, and "example" in 4 Macc. 6:19.
2. *Philo*. Philo often uses the term in traditional ways.

III. *The NT*. In the NT we find *týpos* for "mark" in Jn. 20:25, "idol" in Acts 7:43, and "text" in 23:25. Paul has it for "example" but also in the new hermeneutical sense of (OT) "type" (cf. *typikós* in 1 Cor. 10:11 and *antítupos* in 1 Pet. 3:21). In Acts 7:44 and Heb. 8:5 we find the idea of the heavenly original (cf. Ex. 25:40) in contrast to the earthly copy (*antítupos*, Heb. 9:24).

#### B. Theological Significance in the NT.

1. *The Scars in Jn. 20:25*. Jn. 20:25 refers to the scars left by the nails (cf. 20:20) in connection with the resurrection appearances. These are marks of identity and serve to establish faith. Doubt demands touching, the Lord offers it, but the disciples do not in fact touch; they believe.
2. *Example of the Obedience of Faith*.
  - a. Paul is an example or model to the church in Phil. 3:17 and 2 Th. 3:9. The church is a model in 1 Th. 1:7. The thought here is not that of an ideal but of a model that makes an impress because God has molded it, and that is effective through faith. Word and deed bear witness to the life of faith that summons to faith and is grasped in faith. The more life is molded by the word, the more it becomes a *týpos*. It cannot be imitated, but is lived out in freedom by faith. Officebearers are to be examples in this way (by word and deed) in 1 Tim. 4:12 and 1 Pet. 5:3.
  - b. The term *hypotýpōsis* expresses the same thought in 1 Tim. 1:16 (Christ's dealings with Paul) and 2 Tim. 1:13 (Paul's own preaching).
3. *Teaching as Mold and Norm in Rom. 6:17*. The idea of a molded figure applies also in Rom. 6:17. God has handed over believers to a new power, to which he has

made them obedient from the heart. The *týpos didachés* is not just an outline of teaching here, but an impress that molds their whole conduct, serving therefore as a norm or standard.

4. *týpos as a Hermeneutical Term.*

a. Events in the wilderness are *týpoi* in 1 Cor. 10:6 (cf. *typikós* in v. 11). The apostle has the events and not just the OT texts in mind. God caused these events both to happen and to be recorded because of their essential similarity to his end-time acts. The likeness is not just external, nor does it rule out difference in view of the eschatological nature of God's present work. But Paul here stresses the basic likeness so as to relate baptism and the Lord's Supper, which the Corinthians misunderstand, to the saving acts of the God who personally met Israel in salvation and judgment. The word *týpoi* might, of course, mean "examples," but the context suggests that it has here the force of "advance presentations" intimating eschatological events. "Types," then, is the best translation.

b. Rom. 5:14 demands the same rendering. In the havoc he wrought, Adam is for Paul a *týpos* through which God intimates the future Adam (Christ) in his work of salvation. Christ corresponds antithetically to Adam and also emulates him. The *týpos* here is the advance presentation, but with a suggestion of the hollow form which makes an opposite impression. The "shadow of what is to come" in Col. 2:17 stands in close analogy.

c. Other terms relating the OT and the NT are *parabolé* in Heb. 9:9 and *allēgoroumena* in Gal. 4:24. But *týpos* proves more adequate and hence the church adopts it in this hermeneutical sense. 1 Pet. 3:21 uses *antítýpos* in a similar sense when relating baptism to the flood; baptism is the counterpart.

d. In the apostolic fathers Barnabas and Hermas adopt *týpos* very naturally as a hermeneutical term. Justin defines it in this sense, and the Latin fathers render it by *figura* or *typus*.

e. The underlying thought of correspondence occurs in the OT in, e.g., Hos. 2:17; Jer. 16:14-15; Am. 9:11-12; Is. 11:1ff.; 11:6ff.; 51:3 with reference to the new exodus, the new Davidic kingdom, and the new creation. Cyclic ideas may be seen here, but more decisive are the belief that election reaches its goal in spite of judgment and the confidence that the renewal transcends what has gone before. The continuity of salvation history and its expected consummation control this approach. In apocalyptic and the rabbis the idea of recurrence (either of paradise or of the age of Moses) is stronger, yet the typology still relates to the end time. Jesus emphasizes transcending what precedes (Mt. 12:41-42; Mk. 14:24). By a divine self-offering that surpasses that of the OT the relation to God is definitively healed. Paul develops the typology along similar lines, relating OT phenomena to the situation of the church by explicit comparison or hidden allusion. Though tied to current thought-forms, this is the decisive interpretation of Jesus, the gospel, and the church. In the apostolic fathers typology is either unimportant or it suffers basic change. Thus 1 Clem. 12.7 sees Christ's blood in the scarlet thread. Barnabas proceeds similarly in 7.3ff.; 8.1ff. The new thing here is the focus on external form rather than essential feature. Distortion results as typology becomes, not a spiritual and kerygmatic approach as in Paul, but a hermeneutical device. Yet at its NT core typology is still theologically constitutive for understanding the gospel.

5. *týpos as the Heavenly Original (Ex. 25:40).*

a. In Ex. 25:40 the heavenly original of the tabernacle is called *týpos*. The underlying thought is that of an analogical relation between heaven and earth. 1 Chr. 28:11-12

transfers the idea to the horizontal plane; David gives Solomon a model. Philo finds a difference in worth between the two sanctuaries along the lines of the world of ideas and sensory phenomena.

b. Acts 7:44 quotes Ex. 25:40 to make the two points (a) that the tabernacle, unlike the temple, is divinely commanded, and (b) that above it is the *τύπος* as the place of God's self-proffering in the age of salvation (cf. Mt. 26:61).

c. Heb. 8:5 also quotes Ex. 25:40 and relates it directly to Jesus' saving work. As the true High Priest he enters the heavenly holy of holies with his own blood. The earthly sanctuary, the *αντίτυπος*, goes with the first covenant. The analogous ministry in the heavenly sanctuary is a metaphor from salvation history relating intercession to the enactment of eschatological salvation. In accompanying comparisons the law is a shadow of final expiation, and Israel's disobedience is an illustrative warning. The comparative (*kreittōn* in 8:6 and *meizōn* in 9:11) expresses an absolute intensifying. Christ's work is new, but it achieves the intentions of what precedes, so that continuity is preserved. The typology of Hebrews overlaps and transcends the ancient cyclic and vertical analogies of the upper world and the lower with its emphasis on the word of revelation in salvation history. The fundamental conviction is that in spite of every setback God's work achieves its goal in new and yet corresponding demonstrations of grace.

d. 1 Clement views the OT records as analogies from which one may read off the lasting cosmic order. Barnabas (6:13) expresses the principles of once-for-all recurrence. For Ignatius (*Magnesiensians* 6.2) the church is the type of immortality. The Gnostics find in earthly phenomena symbols of the real events. For them, therefore, the earthly church is an antitype of the true church. [L. GOPPELT, VIII, 246-59]

### *τύπτō* [to strike]

#### A. Relations and Usage.

##### I. Relations.

1. *τύπτō* is one of many NT words for "to strike." The basic sense is "to stupefy with a blow." It then means "to stamp on," "to impress." Later it takes on the more general sense "to strike."

2. The most important OT equivalent in *nkh*, but this is mostly translated *patássō* in the LXX (344 times) and only 26 times *τύπτō*.

3. The rabbis have an equivalent for the reflexive "to strike oneself."

##### II. Usage.

1. *τύπτō* occurs for striking with the hand, fist, or foot, or with a staff, rod, whip, or weapon. It may mean "to strike dead," "to smite an enemy," or "to smite a land with destruction."

2. In a transferred sense it means "to stab" with grief, remorse, the pang of conscience, terror, etc.

3. "To smite oneself" occurs in training for the games and in expression of sorrow.

4. In a transferred sense "to strike oneself" means "to lament," but for this the Attic prefers *káptomai*.

#### B. NT Contexts.

1. *The Preaching of Jesus*. Lk. 6:29 uses *τύπτō* in a simplified version of Mt. 5:39. In Lk. 12:45 the servant abuses his position by beating the menservants and even the

maidservants. In Mt. 24:51 and parallels the punishment corresponds to the offense of v. 49 but with enhanced severity. The picture of the carousing and striking servant serves to warn those who have special responsibilities in the church against playing the lord in the period prior to the parousia (cf. 2 Cor. 4:5). In Lk. 18:9ff. the tax collector adopts a conventional practice, but the prayer of v. 13 shows that it is a spontaneous expression of conviction of sin and of the desire for grace, and that as such it is the only attitude that can stand before God.

*II. The Passion Narrative.* In the passion narrative Jesus is twice beaten (Lk. 22:63-64; Mk. 15:19) and the spectators also strike themselves (Lk. 23:48). In the mocking of the blindfolded Jesus in Lk. 22:64 rough handling is part of the game. Even in the wording a relation to Is. 50:6 LXX is plain. The events point the writers to the OT original for their phrasing and presentation. So does the patient acceptance of mockery and smiting by Jesus. Striking him on his thorn-crowned head, the soldiers mock Jesus as king (Mk. 15:18-19). In contrast, those who beat their breasts at the foot of the cross (Lk. 23:48) seem to be uttering an Amen to the confession of the centurion, not merely bewailing Jesus but offering a sign of penitence as in 18:13.

*III. Acts.* In their resistance to the gospel in Acts the Jews often resort to blows, as in the beating of Sosthenes in 18:17 (cf. the attack on Paul in 23:27ff.). In 23:2 Ananias has Paul struck on the mouth, and Paul in response tells him that God will smite him. God's smiting in judgment takes various forms (Dt. 28:22) but it is usually depicted as a direct mortal blow (Gen. 8:21; Num. 33:4, etc.). Paul perhaps lived to see Ananias struck down in A.D. 66.

*IV. Paul.* The only NT instance of a transferred use of *τύπτω* is in 1 Cor. 8:12, where the strong inflict a blow on the conscience of the weak by causing them to act against conscience. The blow is not the resultant pang of conscience but the damage done to faith and hence to the relationship with God. [G. STÄHLIN, VIII, 260-69]

<i>typhlós</i> [blind], <i>typhlóō</i> [to blind]
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## A. Greek Antiquity and Hellenism.

### I. Meaning.

1. The adjective *typhlós* denotes human and animal blindness. It then refers to objects without light or access (cf. blind alleys) and also to what is invisible or concealed.

2. The verb *typhlóō* means "to make blind," "to rob of sight," passive "to go blind," "to be blinded," and less strictly "to render (or be) ineffectual."

### II. Literal Blindness.

1. Normally in antiquity blindness means full loss of sight. The blind, deaf, and lame are often mentioned together.

2. Causes of blindness are heredity, animal poison, wounds, accidents, exposure to bright light, etc. Psychological causes are sought in sorrow or tears. Excesses and affronting the gods might also cause blindness.

3. The barbaric custom of blinding others in jealousy, revenge, retribution, or punishment is another cause of blindness. Orestes tries to atone for his incest by self-blinding. Goddesses often inflict blindness as a penalty.

4. The blind walk unsteadily, stretch out their hands for support, use sticks for their feet, and are helped by others, especially relatives. Antigone is an example of devotion

to the blind. Many of the blind are beggars, although a few of the more talented make their mark as musicians, seers, philosophers, even jurists or statesmen.

5. Blindness does not necessarily bring moral betterment and may even augment wickedness. It is thought to enhance mental perception, hence blind seers and sages. Inability to see the world's beauty counts as a grievous blow of fate. Yet philosophers think one should not bewail it but accept it; the real evil is the failure to live the life of the sage with no wants.

6. Although cataracts may be removed and incipient blindness arrested, there are no natural cures for blindness in antiquity. Sight can be restored only by divine intervention. *Vespasian* and *Hadrian* are said to have cured blind people as divine agents, but normally the gods restore sight directly when penitence is expressed, some divine condition is met, or petition is made. Usually the return of sight is sudden, but the gods may also use or command medicine or magic as instruments. *Aesculapius* is of special importance in this area.

### *III. Comparisons and the Transferred Sense.*

1. The unsteady walk of the blind offers a common point of comparison. So do the pain and unalterability of blindness. The thought of the blind leading the blind occurs frequently. A paradoxical proverb is that even the blind can see something that is plain.

2. Metaphorically other bodily members, or acts, or objects may be called blind. We also read of mental or moral blindness. Spiritual blindness can be set in juxtaposition with physical sight.

a. It is a terrible affliction for the mind or the soul to be blind. The whole person may be blind when the field of vision is restricted. Thus all of us are blind regarding the future. Wealth leads to intellectual and moral blindness; it is a poor optician. Lovers are also blind, and love of self blinds us to our faults. In philosophy ignorance is blindness, e.g., ignorance of who we are, why we are here, and what good and evil are. Skeptics, whose wisdom is to know, see, and hear nothing, are blind. There may also be blindness to art, science, and beauty. In Gnosticism those who have not attained to saving knowledge are blind. Ignorance is dream, sleep, and blindness. Woes fall on those who grope around like the blind. The redeemer comes to bring sight to the blind, although full freedom comes only at death with freeing from the body.

b. What blinds can also be called blind, e.g., wealth, or the gods of wealth (*Plutos*), love (*Eros*), and war (*Ares*). Gnostic texts also refer to the blind god or blind evil powers, which are blind in their pride or ignorance.

## **B. The LXX.**

### *I. Usage.*

1. The adjective occurs some 21 times in the LXX, but mostly the word is used as a noun. We find both literal and transferred uses.

2. The verb occurs only three times in the LXX.

*II. Literal Use.* 1. Causes of blindness in the OT are heredity, striking, blinding, etc. Blindness, mentioned with deafness and lameness, is a severe handicap.

2. Laws protect the blind. If they cannot be priests (Lev. 21:18ff.), they enjoy God's help and are thus to be treated humanely (Lev. 19:14; Dt. 27:18).

3. God as Creator is behind blindness (Ex. 4:11). He threatens it as a penalty for those who reject his word and break his commandments (Dt. 28:28-29). He can also open the eyes of the blind (Ps. 146:8).

### III. Transferred Sense.

1. On the day of the Lord people will wander about like the blind, i.e., in anxiety and confusion (Zeph. 1:17). When justice is far off, they grope for the wall like the blind (Is. 59:9-10).

2. In the deliverance from exile God brings forth the blind who have eyes but do not see, i.e., who cannot interpret events (Is. 43:8). To be blind is to be without knowledge (42:19; 56:10).

3. Curing blindness is part of the message of salvation. The reference is partly literal (Is. 35:5) and partly figurative (29:18). The Servant has the task of opening blind eyes (42:7). God himself will be a guide to the blind on the way (42:16). The messenger of Is. 61:1ff. proclaims sight to the blind in the LXX version.

### C. Judaism apart from Philo.

I. *Usage.* Various Hebrew and Aramaic words are used for those born blind or those who go blind in either one eye or both.

#### II. *Literal Sense.*

1. Judaism follows the OT closely in relation to blindness. Blindness is a severe affliction, although it may give enhanced spiritual light and greater powers of memory. Laws ameliorate the lot of the blind, protecting them from various ills, but the blind are often beggars.

2. The law frees the blind from various cultic duties and penalties, e.g., attending feasts and scourging. They must not go out with a stick on the sabbath, and others must help them to fulfil some obligations, e.g., purification. The blind may not be witnesses or judges, nor may they divorce their wives or accuse them out of jealousy.

3. Judaism views blindness as a divine punishment, especially for sins with the eye (cf. Samson). In the case of those born blind, the sin is their parents' or else they sin in the womb or God foresees future sin. But the defect also ranks as a wise provision to check the full development of evil impulses.

4. Blindness may also be traced back to demons, or to the tears of sorrowing angels (Isaac), or to seeing God's glory (Abraham). Jacob's blindness is a blessing when Esau marries foreign wives. Cures are not expected unless God intervenes. The messianic age will bring the end of blindness. As God gave the law to a people with no defects, so there will be no defects in the end time. In the eschatological restoration, the Messiah will heal the blind first.

#### III. *Transferred Sense.*

1. When Is. 35:5 is taken spiritually, the main hope is that of removing blindness to the law. Yet blindness may also denote ignorance and aberration. Sinners are blind. In the Damascus Document Israel is blind in the sense of being unable to find God without the Teacher of Righteousness.

2. Jewish literature contains few proverbs referring to the blind. When the blind are present, a person with one eye is said to see clearly. A doctor at a distance is called a blind eye.

### D. Philo.

1. Philo mostly uses *typhlós* in a transferred sense for moral, philosophical, or spiritual blindness. Comparisons are common, e.g., the partial judge blundering along like the blind without stick or guide, or the wicked groping about at midday like the blind. The crowd follows blind riches or blind *aísthēsis*. To miss the allegorical sense of the OT is blindness. Ordinary people who choose the evil, ugly, or perishable are blind.



2. Philo makes little use of the verb. The blinded in soul perceive only sensory things and regard them as the source of all being.

### E. The NT.

#### I. Usage.

1. *typhlós* occurs in the NT some 36 times in the literal and 12 in the transferred sense. Only Mark has it solely in the literal sense. The senses merge in Jn. 9. Paul uses the term only in the metaphor in Rom. 2:19.

2. *typhlóō* occurs three times in the NT in a transferred sense.

#### II. Literal Sense.

1. The NT mostly uses *typhlós* as a noun with reference to blindness in both eyes.

2. The NT sheds little light on the social, legal, or religious status of the blind. Interest centers on the cure at the physical level. The traditional cry of Mk. 10:47 brings the NT view into sharp focus. Begging is for many blind people the only means of livelihood (Mk. 10:46; Jn. 9:8). The association with the deaf and the lame is traditional. Lk. 14:13 enjoins kindness to the blind. Mt. 12:22 traces back blindness to demons. A curse causes temporary blindness in Acts 13:11; the verse presupposes miraculous healing.

3. The main NT references come in accounts of healing. Features of these accounts are the cry for mercy, the separation of the blind (Mk. 8:23), the use of spittle and washing (Jn. 9), the laying on of hands (Mk. 8:23), the suddenness or difficulty of the cure (Mk. 8:25), and confirmation of the result (10:52). The stress falls on faith and the healing power of the word. The pity of Jesus calls for notice in Mt. 20:34. In Mk. 8:17ff. the dramatic healing of the blind man answers the blindness of the disciples regarding the saying of Jesus in 8:14. With Jesus' other mighty works, the healings of the blind signify the dawn of the age of eschatological salvation in fulfilment of prophetic promise (Mt. 11:5; Lk. 4:18). In Lk. 7:19-20 John's disciples see the blind cured and can thus reassure the Baptist that Jesus is the expected Savior. In Jn. 9 the fact that the man is born blind stresses the greatness of the cure but also suggests that all of us are by nature blind to the light of revelation. The disciples echo a common view when they ask whether the blindness is due to some sin of the parents. When they ask about his own sin, they possibly have in mind some sin in the womb or God's foreseeing of future sin. Jesus points to a differently oriented divine prescience. If the cure shows that Christ is in truth the light of the world (9:5) who has come to bring sight (9:39), it still evokes doubt and strife and rejection (vv. 8-9, 16, 18, 34). Christ makes the blind to see, but he also makes those who see blind (v. 39).

#### III. Transferred Sense.

1. The blind of Jn. 9:39ff. are those who cannot understand the signs of Jesus, or perceive his divine origin (v. 29), or be led by him out of darkness. Their fault is to think that they see when they are blind. God himself sends this blindness according to Jn. 12:40. In 1 Jn. 2:11 darkness is the force that brings blindness, but only through hatred of the brother and walking in darkness. This kind of blindness is sin.

2. In the saying about "blind leaders of the blind" the reference is to those who judge others without seeing their own sin (Lk. 6:37ff.), but also involved is blindness to God's will and the word of Jesus (Mt. 15:14). The blindness of the scribes and Pharisees is a refrain in the great attack of Mt. 23 (vv. 16, 17, 19, 24, 26). Their blind folly may be seen in their false exposition of the law, which fixes on details and misses essentials. Thinking they are guides of the blind, they are in truth blind guides.

3. In Rom. 2:19 Paul's more general charge against the Jews is that their failure to

do what they say invalidates their claim to be a guide to the blind. In 2 Cor. 4:4 the god of this aeon has blinded the eyes of unbelievers so that they cannot see the light of the gospel. The decision regarding blinding comes with the preaching of the gospel.

4. In 2 Pet. 1:9 it is the unfruitful rather than the ignorant who are blind and shortsighted (cf. vv. 5-6). Rev. 3:17 complains that the Laodicean church thinks it is spiritually rich but is really blind. Only Christ (v. 18) can cure this blindness of self-deception and complacency.

F. The Apostolic Fathers. In these works *typhlós* occurs only in LXX quotations in Barn. 14.7, 9 (Is. 42:6-7; 61:1-2). [W. SCHRAGE, VIII, 270-94]

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<p><i>hýbris</i> [arrogance], <i>hybrízō</i> [to treat with arrogance], <i>enybrízō</i> [to insult], <i>hybristēs</i> [an arrogant person]</p>
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#### A. Greek Usage.

1. The original sense of this group, which is of obscure derivation, is that of invading the sphere of another, with an implication of arrogance. Conveyed is the idea of trespass with overweening force and the infliction of insult, injury, etc. There are warnings against *hýbris*, which is a common fault among the free, but which finally brings destruction to the self or others.

2. Tragedy deals with *hýbris*. It is the scornful right of the mighty. The gods visit it with retribution and hence it plays a big role in the Greek sense of sin. It breeds tyrants, plunges into excess, and entails violation of reverence for the holy. In human relations it means either scorn and contempt or, more actively, hurt and violence.

3. For the historians *hýbris* is an important factor in the course of events. In Herodotus the religious basis is plain; the Persian plan of conquest is in keeping with a fundamental attitude. In Thucydides affluence leads to *hýbris* and punishment follows. Xenophon finds in the decay of Sparta and Athens a judgment on *hýbris*.

4. In legal rhetoric *hýbris* denotes the violence of the rich or the violation of personal rights.

5. Socrates has no sense of arrogance. For Plato *hýbris* is the negative side of *érōs* and an essential force. In young people it leads to attacks on parents and public order. It hits the weakest most severely and results in injustice and destruction. If education brings victory over it, the victory can lead to fresh *hýbris*. *hýbris* is a power of fate that permeates all areas of life.

6. In Aristotle *hýbris* denotes sexual violation but also scorn, ill-will, arrogance, greed, and offense against the gods. A presumptuous disposition is a general human complaint which the law cannot punish. It raises a political problem; only prudence can achieve the peace that is the goal of politics, but periods of peace also produce transgression.

7. The usual senses continue in the later period, but while *hýbris* retains its emotional force, it often takes on much weaker meanings, and it never becomes a key concept in Greek thinking.

### B. The OT.

1. The main Hebrew originals for *hýbris* belong to the *g'h* group denoting loftiness and then pride or arrogance, which are wrong inasmuch as they involve presumptuousness and defiance. God comes to overthrow pride (Am. 6:8). Pomp and careless ease lead to it (Ezek. 16:49-50). A fall ineluctably follows pride (Prov. 16:18). This applies to Israel (Hos. 5:5) no less than its enemies (Jer. 48:29-30). The arrogant encroach on the weak (Jn. 35:12). The righteous hold aloof from them (Prov. 16:19). Zeph. 3:11 promises their overthrow. Since the Greek terms correspond only to the negative side, they can be used only in appropriate passages.

2. Another root is *zyd*, which denotes bubbling or boiling, and which has the force of "impudence" or "insolence" when applied to foreign powers (Jer. 50:29ff.) or to Israel herself (Ezek. 7:10). The group is important in Proverbs for frivolous or contentious conduct (13:10). In Sir. 3:16 arrogance is sin and is thus aimed against God. For this root *hýbris* and related terms occur only six times, in spite of the similarity between the Greek and Hebrew words.

3. Since *hýbris* is so broad, it is hard to fix its limits either over against synonymous Greek words or in relation to Hebrew terms.

4. Other roots connected to *hýbris* denote kicking, despising, unruliness, etc.

5. Only a few instances occur in works available only in Greek. The references are to pride, arrogance, and violence, especially in the Gentiles. Opposing them, God is the one who hates *hýbris* (*mísybris*). (For OT details see *TDNT*, VIII, 299-302.)

### C. Judaism.

1. Philo refers to persecutions of the Jews or attacks on them. *hýbris* occurs between men and women or among men or women. It includes infringements, excesses, and boasting, but also legally inflicted dishonoring. It permeates the Gentile world (cf. the games, festivals, and excessive taxation). Affluence breeds it, and the senses lead to it.

2. Josephus finds *hýbris* in OT history (e.g., Cain, Nimrod, and the people of Sodom). It includes disparagement, ignominy, ravishing, encroachment, violence, cruelty, provocation, and shaming. It characterizes those in power, poisons human relations, and explains the fall of Israel and Judah.

3. The Dead Sea Scrolls refer to arrogant people, scoffing priests, and wicked pride.

4. In eschatology *hýbris* is a mark of the kingdom of evil. For the rabbis pride is willful sin and involves denial of God and idolatry. Two aspects of pride are the wicked act of destruction and joy in it.

### D. The NT.

1. The group occurs only infrequently in the NT. Paul in Acts 27:10, 21 uses the noun *hýbris* in the sense of "injury" or "loss." Among the sufferings of 2 Cor. 12:10 the *hýbreis* are "difficulties" that he meets with on his travels due to the terrain, the weather, and human hostility.

2. Paul uses the verb in 1 Th. 2:2 with reference to the sufferings and insults that he and Silas undergo at Philippi. The meaning of *hybrízō* here is "to suffer ignominious punishment." The general sense in Acts 14:5 is "to revile or maltreat." In Lk. 11:45 the scribe accuses Jesus of reproaching the leaders with insulting mockery. Rough handling is the point in Mt. 22:6. Jesus himself suffers the fate of the righteous by being shamefully treated according to Lk. 18:32.

3. *hybristé̄s* occurs in the list of vices in Rom. 1:30 for despisers who disrupt relations with both God and their fellows. Paul himself was once a blasphemer, persecutor, and evildoer (1 Tim. 1:13; cf. 1 Cor. 15:9; Gal. 1:13; Acts 9:4-5).

4. Heb. 10:29 uses the compound *enybrízō*. As those who violate Moses' law incur severe punishment, how much more those who spurn God's Son, profane the covenant blood, and do despite to the Spirit of grace. The three statements correspond.

E. **The Early Church.** 2 Clem. 14.4 echoes Heb. 10:29, while 1 Clem. 59.3 shows the influence of the liturgical usage of Judaism. In Hermas *Similitudes* 6.3.4 the reference is to temporal punishment. The wicked rejection of Christ in Justin *Dialogue* 136.3 is directed against God. Pagans deride their own gods (*Apology* 4.9). Idolatry is mocking God (9.3). Apocryphal works refer to the charge of *hýbris* leveled against Christ. Later *hýbris* is a mark of the despotic ruler who is hostile to God. For Augustine it is the basic sin which causes the fall and from which other sins derive.

[G. BERTRAM, VIII, 295-307]

*hygiēs* [healthy, sound], *hygiainō* [to be healthy, sound]

#### A. Secular Greek.

1. *Meaning.* The group has the sense of "healthy" and then more generally "rational," "intelligent," "reliable," and "whole." Health implies a proper balance of the whole and on some views is maintained by a balance of such forces as the moist, dry, cold, hot, bitter, and sweet.

2. *Assessment of Health.* Health is regarded as the normal state and is highly valued. In philosophy it ranks as one of the goods. Healing is an important craft. All excess damages health. There is a health of soul as well as body, but bodily and spiritual health belong together. Stoicism views bodily health as indifferent. Passion of every kind is sickness, and virtue results from health of soul. Magic associates health with life, but Gnosticism shows little interest in it.

#### B. The LXX.

1. *hygiainō* occurs 41 times in the LXX. Health is a divine gift, a part of life, and denotes human well-being.

2. *hygiēs* occurs ten times in the LXX and denotes healthy or safe (Is. 38:21; Josh. 10:21). The Hellenistic evaluation of health emerges in Sir. 30:14. Physicians and apothecaries work through divinely given means (38:1ff.).

#### C. Hellenistic Judaism.

1. Josephus mostly uses the group for rational thought and action.

2. Philo believes with the Stoics that if the soul is healthy sickness does little harm, and that the soul is healthy when healthy thoughts overpower passion. The soul's corruption is the basis of all vice. The pillar of the healthy soul is the *noús*.

#### D. The NT.

1. The NT does not especially value health. Yet Jesus as the victor over sin and suffering restores health by his word (Mk. 5:34; Mt. 12:13; Jn. 5:9; Lk. 5:31). Making the whole man healthy (Jn. 7:23), he liberates for a new life that embraces the body. He transmits the power to heal, or to make whole, to the apostles (Acts 4:10).

2. 3 Jn. 2 uses a Hellenistic epistolary greeting.

3. In 1 Tim. 1:10; 6:3; Tit. 2:8 we find the idea of "sound" teaching or words. The reference is to true teaching, not to teaching that makes whole. This teaching, validated by the apostles, is concerned, not with speculation, but with true, rational, and proper

life in the world. Being “sound in faith” (Tit. 1:13) goes hand in hand with being temperate, serious, and sensible (2:2).

**E. Apostolic Fathers.** Prayer is made for the “health” of kings and rulers in 1 Clem. 61.1. The tree that represents the law in Hermas *Similitudes* 8.1.3-4 is “sound.” So are the stones used in building the church (*Similitudes* 9.8.3). Not keeping the seal of baptism “intact” is the point in *Similitudes* 8.6.3. But the group seldom occurs in these writings. [U. Luck, VIII, 308-13]

→ *therapeía, iáomai, ischýō, nósos*

### **hýdōr** [water]

#### **A. The World of Antiquity.**

**I. Greek Usage.** *hýdōr* is found from Homer in the sense of “water.” Derivatives and compounds include “water jug,” “to drink water,” and “dropsical” (*hydrōpikós*).

#### **II. Meaning.**

**1. The Flood.** Water figures first in human experience as the flood that surrounds and threatens dry land. Many cosmogonies have the world arise out of the primal flood. Distinction is made between the upper and lower waters. The Greeks localize water in the seas but still distinguish between the water that comes from the depths of the earth and the water that falls as rain.

**2. The Dispenser of Life.** Water also has a life-giving role in human experience. The Greeks regard springs and rivers as divine, and the Egyptians hail the Nile as “the lord of the water that brings greenness.” The idea of a “water of life” occurs in Babylonian myth, and Hellenism develops the legend of Alexander’s campaign for the water of life that confers immortality.

**3. Cleansing.** A third use of water is for cleansing. In religion this results in rites of purification, e.g., for cultic qualification. If possible, running water should be used, and sometimes it is consecrated by special rites. Whether ritual cleansing is supposed to wash away sins is highly doubtful.

#### **B. The OT and Jewish World.**

**1. Usage.** The LXX uses *hýdōr* for a Hebrew term (*mayim*) that is partly singular and partly plural. In the Hebrew the term is sometimes added to define springs or channels that may or may not contain water. With place names water means that a body of water is close by (Josh. 11:5, 7; 16:1; Judg. 5:19). Water is a general term for what might be cloud, mist, rain, or dew; spring, stream, canal, pond, lake, or cistern; or simply drinking water.

#### **II. Meaning.**

##### **1. Literal Use.**

**a. Drinking Water and Irrigation.** Palestine is poor in water resources; there is no assurance of it for people or plants. Water is thus emphasized along with bread (Ex. 23:25; 1 Sam. 30:11-12). Great importance attaches to wells (Gen. 26:18-19), pitchers (24:14ff.), water pots (1 Sam. 26:11-12), conduits (2 Kgs. 18:17), and troughs (Gen. 30:38). Rain, dew, and watercourses provide for the watering of tillable land. The provision of water in the desert stresses its great importance (Num. 20:24; 27:14, etc.). In the promise of the land the assurance of water is decisive (Dt. 8:7). The prophecy of living streams depicts end-time Israel as an antitype of paradise (Ezek.

47:1ff.; Zech. 14:8). God can both send rain and dry up great rivers (1 Kgs. 18:41ff.; Is. 15:6). It is he who provides the necessities of life (Is. 55:1).

b. The Flood. The earth arises out of chaos as God divides the waters. At the flood the upper and lower waters engulf the earth. God keeps back the flood at the exodus but causes it to overwhelm the pursuing Egyptians. A parallel occurs with the crossing of the Jordan and again when Elijah parts the Jordan (2 Kgs. 2:8). These events declare God's lordship over creation. In rabbinic Judaism the temple rock stops up the lower waters but allows them to flow across the earth. The water ceremonies at Tabernacles make the earth's fertility possible. The paradisaal rivers will flow from this place in the age of salvation!

c. Cleansing: Water is offered to guests to wash their feet (Gen. 18:4), and it is also used for washing clothes. Yet it is supremely important in ritual cleansing. Living water should be used for special purifications. Its application is by sprinkling, partial washing, or total washing, whether of the body or of clothes. The entrails of sacrifices should also be washed. Ordained for the holy people, the cleansing rites have symbolical and eschatological significance (cf. Ezek. 36:25; Zech. 13:1; Is. 4:4). Washing to cleanse from blood-guiltiness (Dt. 21:6) is partly ritual and partly figurative. The Pharisees and Essenes develop the OT rites of cleansing into all-embracing systems, e.g., cleansing before meals. From OT washings proselyte baptism arises. Ritual washings seem to have been common at Qumran in the form of bathing. Washing and inner conversion are demanded for total consecration. In a final cleansing God sprinkles the spirit of truth like cleansing water on the elect.

## 2. Transferred Usage.

a. As water quenches thirst and nourishes life, so God is the source of living water (Jer. 2:13), and desire for him is the true thirst (Ps. 42:1). His people is like a flock by the water or a tree by the brook (Pss. 23:2; 1:3). In the last time Israel will be like a watered garden (Is. 58:11). The Qumran community regards its members as trees of life hidden by lofty trees (the wicked). It also speaks of the water of life and the drink of knowledge. Rabbinic Judaism compares the word of the law or of scribes to water. Damascus describes false teaching as lying water.

b. As in the flood, water may symbolize oppression of the nation (Is. 8:6-7) or of individuals (2 Sam. 22:17). The breadth of water is compared to the knowledge of God (Hab. 2:14). Other images are the running off of water (the heart failing for fear), the spilling of water (death), and water bursting the dam (2 Sam. 5:20) and flooding the earth (Is. 30:28).

c. The figure of cleansing occurs mostly with verbs of washing rather than the term "water."

## C. The NT.

### 1. Water Literally and Metaphorically.

#### 1. The Synoptic Tradition.

a. Flood. Jesus displays his divine authority over the flood (Mk. 4:35ff.) when the raging water threatens the disciples. He commands the storm as only God can do, and he summons the disciples to faith. When he walks on the water he does so as God coming to the aid of his people. Peter's walking depicts faith's walking over the flood of evil that engulfs unbelievers (Mk. 6:45ff.; Mt. 14:28ff.; cf. Jn. 21:7).

b. Drinking Water. A cup of cold water is a small gift (Mt. 10:42), but it carries a share in the kingdom (25:40). Those who refuse it will thirst in vain for a drop of water in the world to come (Lk. 16:21ff.).

c. **Cleansing Water.** The sinful woman displays her devotion by washing Jesus' feet with her tears (Lk. 7:36ff.). Pilate washes his hands (Mt. 27:24-25) to shift guilt from himself to the people. Jesus calls for inner cleansing rather than the outer washing of the hands before meals (Mk. 7:2ff.), which as a human tradition evades the true demand of the law. He himself effects the eschatological cleansing of the heart.

## 2. *The Johannine Writings.*

a. **The Flood in Revelation.** The voice of the exalted and victorious Son is as "the sound of many waters" in Rev. 1:15 (cf. 14:2; 19:6). The harlot is enthroned on many waters in 17:1, the waters being the nations. The dragon spews out water in 12:15; depicted here is the church's flight into the wilderness and its deliverance from the flood of oppression.

b. **Drinking Water in Revelation and John's Gospel.** God smites the earth's drinking water in judgment in Rev. 8:10-11; 14:7; 16:4-5. The redeemed receive the water of life to drink. The Lamb leads them to fountains of the water of life (7:17), God gives drink to the thirsty from the fountain of the water of life (21:6), a river of water of life issues from the throne (22:1), and the thirsty are invited to take the water of life without cost (22:17). In this figurative usage the water represents true life in fellowship with God. In John's Gospel Jesus at the well offers the true water that quenches the thirst for life by giving life (Jn. 4:13-14). The gift that becomes a well of water is his word or Spirit or he himself (8:37; 7:39; 6:56). To drink is to believe (7:38). The living water of 4:10-11; 7:38 is not running water (the traditional sense) but the water that mediates life.

c. **Healing and Cleansing Water in John's Gospel.** Water has a curative effect in Jn. 5:7, but Jesus' healing as a demonstration of eschatological grace sets aside the natural rules. The washing in the pool in 9:6-7 does not effect the healing; the man regains his sight by coming to him whom God has sent. The symbolism of Jn. 2:1ff. is that Jesus is he who brings salvation. Using water for purification, Jesus replaces with his gift all that the law can offer. The foot-washing signifies what Jesus does for the disciples by his death. Rabbinic disciples have to wash the rabbis' feet, slaves those of their masters, and wives those of their husbands, but Jesus by this act shows that his work of salvation is a service of love that cleanses his people and pledges them to similar mutual service (13:6ff., 12ff.).

3. **2 Pet. 3:5-6.** In the NT only 2 Pet. 3:5-6 refers to the cosmogonic significance of water. By God's word the earth is formed out of and by water, and it is then destroyed by water. The verse uses a Hellenistic idea but replaces emanation with creation by the word. The point of the passage is to draw a parallel between destruction by water and future destruction by fire.

## II. *Baptismal Water.*

1. **The Saying of the Baptist.** The saying in Mk. 1:8 and Mt. 3:11 describes the imminent eschatological event as the completion of what has already begun. The initial cleansing mediates forgiveness, the final cleansing will create the new life and abolish all that is against God.

2. **Water Baptism and Spirit Baptism.** Acts 1:5 applies the saying of the Baptist to the receiving of the Spirit (cf. 11:16). The promise of the Spirit marks off Christians from disciples of John (19:1ff.). The uncircumcised who receive the Spirit by hearing in faith cannot be denied water (10:47-48). Water here is the element, not a figurative term for baptism itself; it is not efficacious as such (cf. 2:38). God gives the Spirit through the human action but in orientation to faith and church growth (8:16-17; 11:17). In John the climax of John's baptism is the manifestation of Jesus as the bearer

of the Spirit (1:26-27, 31, 33). 1 John links baptism with death; Christ has come through both water and blood (5:6), and is thus thrice attested by Spirit, water, and blood (5:7-8). Water is efficacious through the Spirit (Jn. 3:5; cf. flesh and blood and the Spirit in 6:53, 63). The blood and water of Jn. 19:34 also recall baptism. In Eph. 5:26 Christ cleanses through the washing as he is at work by the word, i.e., the invocation of his name. Heb. 10:22 associates washing and spiritual cleansing. Baptism replaces previous washings, and Christ's blood sprinkles the heart. It has inner, not outer significance (1 Pet. 3:21).

3. *Water Symbolism.* Christian baptism is compared to a cleansing bath (Eph. 5:26; Heb. 10:22), to the death-dealing and saving flood (1 Pet. 3:20-21), to the sea that divides the saved from the lost (1 Cor. 10:1-2), and to a death from which there is emergence to new life (Rom. 6; cf. 1 Pet. 1:3) in fellowship with God and his people.

#### D. The Early Church.

1. *Water Symbolism.* Hermas *Similitudes* 9.16.4ff. compares the church to a tower standing over the primal flood. Barn. 11 relates baptism to drinking water that mediates life. Tertullian *On Baptism* 3ff. calls water, as the first element, the seat of the Spirit. As living creatures come forth from it, so does new life in baptism.

2. *Rules about Baptismal Water.* As in proselyte baptism, so in John's the candidates probably stand in the water and the Baptist either immerses them or pours water over them. Did. 7.1ff. prescribes running water if possible and trine immersion or pouring. Tertullian thinks it makes no difference what water is used (*On Baptism* 4) in view of its sanctification for the purpose of baptism.

3. *Sanctifying.* From Ignatius *Ephesians* 18.2 one finds the idea of a sanctifying of the baptismal water. This supposedly empowers it for its special task. Invocation of the Spirit develops in the baptismal liturgy. Tertullian *On Baptism* 4 views the sanctifying as the descent of a heavenly substance but *Apostolic Constitutions* 7.43 prays only that the baptism that follows may have an effect corresponding to the promise.

4. *Holy Water.* In the fourth century A.D. the sanctifying of the baptismal water merges with a hallowing of the water of lustration, which originally is unconsecrated and largely symbolic. *Apostolic Constitutions* 8.29 offers a dedicatory prayer that seeks for the holy water effective power through Christ to preserve health, cure sickness, drive out demons, and ward off assaults. [L. GOPPELT, VIII, 314-33]

### *huiós* [son], *huióthesía* [adoption]

#### A. *huiós* in Greek.

##### I. Classical Usage.

1. The word occurs in the two forms *huiós* and *hyós*.
2. From Homer *huiós* is a word for "son" alongside *país*. It embraces illegitimate sons and sons-in-law as well as physical sons.
3. The gods have both divine sons and sons by mortal women.
4. The possibility of an extended use occurs in phrases like "son of sorrow."

##### II. Hellenism.

1. *huiós* occurs in the style of Near Eastern and Egyptian rulers: "son of Helios or Zeus." Augustus styles himself *Divi filius* (*theoú huiós*).
2. "Son of the city" etc. is an honorary title for leading citizens.



3. On papyri *huiós* may also denote one who is not a relative but close, e.g., a pupil.

4. Among the Stoics the idea of divine sonship is suggested by the doctrine of the unity of the human race.

5. a. A question arises whether the description of Jesus as the *huiós tou theou* is linked with the Hellenistic idea of the *theios anēr* (divine man). Homer uses *theios* to describe heroes, but this is a mark of epic style. In classical Greek *theios* means "pious" or "extraordinary," but carries no sacral connotation.

b. We find the idea of divine charisma in some personages, but not with any clear-cut concept of divine descent.

c. The son formula occurs relative to Simon Magus and other Gnostics, but we know these claims only from Christian polemic.

d. In pre-Christian times *theios anēr* is not a fixed expression, and *theios* usually has predicative significance and does not necessarily imply strict divine sonship. The only mortals who are sons of gods are doctors as descendants of Aesculapius (a functional use), rulers, Gnostics in Christian polemic, and some philosophers. Usage does not support any firm association between divine sonship and *theios*.

[W. VON MARTITZ, VIII, 334-40]

## B. Old Testament.

1. *Linguistic Data.* The Hebrew term for "son" is *bēn*, and the Aramaic, with a shift from *n* to *r*, is *bar*.

2. *Physical Descendants and Relatives.*

a. The primary meaning of *bēn* or *bar* is "son," but the terms may also denote other degrees of relationship, e.g., brother, grandson, or cousin. We also find a use for the offspring of animals, the shoots of trees, and sparks as the offshoots of fire.

b. Mostly the terms serve to denote personal status. By relating people to their fathers or ancestors they put them in the organic context of a family or tribe.

c. A genealogical sense leads to the desire for many sons (Dt. 28:4ff.; Ps. 127:3ff.). Jeremiah commands the exiles to have children as an expression of the divine promise of life (29:6). Sons insure the future and are the crown of the aged (Prov. 17:6; 23:24-25). The wicked have no sons or lose them (Num. 27:1ff.; 2 Chr. 21:17). David regards his many sons as a gift from God (1 Chr. 28:5).

d. The son is under his father's authority. The firstborn has privileges (Gen. 43:33; Dt. 21:17) but may forfeit them (Gen. 35:22; 25:29ff.); the father may prefer, or God elect, a younger son instead (cf. Gen. 37:3; 1 Sam. 16:12). Parents must bring up sons, instructing (Prov. 1:8; Dt. 6:9; Ex. 10:2) and chastising them (Prov. 13:1) as needed. Sons owe moral duties to their parents (Prov. 1:8, 4:1; 6:20, etc.). They have responsibility for the debts and offenses of their fathers (2 Kgs. 4:1; Josh. 7:24-25), but with some limitation (cf. Dt. 24:16). If God visits the sins of parents on their children (Ex. 20:5), this does not abrogate personal responsibility (Ezek. 18:1ff.). Tensions may arise between fathers and sons (cf. Gen. 27; 34).

e. Certain sons like Isaac and Jacob have special significance as heirs of the divine promise. The sons of Hosea and Isaiah (Hos. 1; Is. 7:3; 8:1ff.) play a symbolical role (cf. also Is. 7:10ff.).

f. Adoption confers equality with physical sons. The OT has legitimation rites that serve this purpose; cf. Gen. 30:3 and perhaps Ruth 4:16-17 (where Naomi recognizes the child of Boaz and Ruth as the rightful heir of her dead son).

### 3. Association.

a. In the plural *bēn* may carry the sense of “young men” or “children” (Prov. 7:7; Gen. 3:16). It may also be used for members of a group or for students etc. for whom the speaker is a father.

b. In Zech. 4:14 Joshua and Zerubbabel are “sons of oil,” i.e., anointed ones; the term “sons” expresses their relationship to the anointing oil.

### 4. Relationship.

a. In a weaker sense *bēn* or *bar* expresses membership in a collective society.

b. This may be a people, country, or place.

c. It may also be a vocational guild or a class of people (e.g., resident aliens).

d. Another use is to denote the sharing of a quality (courage etc.) or fate (captivity).

e. Finally, the terms are used to express belonging to a time or age (cf. Jon. 4:10; Ex. 12:5; Lev. 12:6; Gen. 7:6).

### 5. Relationship to God.

a. The OT uses *bēn* or *bar* for beings that belong to the divine world but never with the term Yahweh (cf. Gen. 6:2, 4; Job 1:6; Dan. 3:25; Pss. 82:1; 89:5). The idea is that of a pantheon under the sovereignty of God. Yahweh is Judge in the heavenly council. The heavenly beings are totally subject to God and his will (Job 1:6ff.). There is no strict father-son relationship such as one finds in surrounding cults. If divine beings, including the gods of other nations, exist under the supreme God, they have no independent power and simply constitute a heavenly court.

b. In 2 Sam. 7:14; Pss. 2:7; 89:26-27 the king is called God's son, but this cannot be meant in a physical sense. God will play the role of a father to the Davidic dynasty (2 Sam. 7:14-15). He will give the Davidic king both legitimacy and a share in his kingly rule. Ps. 89 offers a poetic paraphrase of the divine legitimation of the Davidic dynasty. The king of Judah has here the privilege of a firstborn. He does not claim deity but uses his divine legitimation as a ground on which to seek help. Ps. 2:7 recalls the divine legitimation by enthronement. God's declaration may well be part of the ritual. It takes the form of acknowledgment (as of the child of a concubine). The ruler is not a divine son by nature, nor does he enter the divine sphere by enthronement. He is recognized as a son by divine resolve and hence shares the divine authority and inheritance. A legal sonship replaces the physical sonship of Egyptian thinking.

c. More commonly Israel is God's son, his firstborn (Ex. 4:22), his dear child (Jer. 31:20), his favored one (3:19). The people are God's children (Dt. 14:1) whom the wife Israel (Hos. 2:4) or Jerusalem (Ezek. 16:20) has borne. They may thus call God “our Father” (Is. 63:16; 64:7; Mal. 2:10). Israel and the Israelites are equally God's son or sons, although only the righteous are so in Ps. 73:15 and the priests in Mal. 1:6. God acts toward Israel as both father and mother (Dt. 1:31; Is. 66:13). The relationship is not a natural one and may be dissolved. On the one side it stresses distance (cf. Mal. 1:6; Dt. 8:5). God has a legal claim to Israel, and it owes him duties in response for care. On the other side the relation stresses intimacy. God deals with Israel in kindness and love. It may thus appeal to his mercy (Is. 63:15-16). Even when it disappoints him by its sin, he still admonishes it to return to a loving Father (Jer. 3:14, 22) and promises that he will again receive its members as sons (Hos. 2:1). It is, of course, by God's free resolve and not by physical generation that Israel is God's son, and when it proves disobedient to God the term “son” becomes in the prophets an expression for sinful and guilty Israel (cf. Is. 1:2ff.; 30:1, 9).

d. Personal names with “father” or “brother” show that individuals may be seen

in a father-son relation to God. There are no similar names with "son" in the OT, but perhaps the use of "shoot" in 1 Chr. 7:17; Ezr. 10:35 serves this purpose.

### C. Judaism.

#### I. Hellenistic Judaism.

##### 1. The LXX.

a. The LXX usually has *huiós* for *bēn* (*bar*), and less commonly *téknōn* and *paidíōn*. No solid conclusion can be drawn from the use of other terms than *huiós* in, e.g., Ex. 4:23 and Hos. 11:1. [G. FOHRER, VIII, 340-54]

b. Special phrases are "beloved son" in Gen. 22:2, and "sons of wisdom" (Sir. 4:11), of "captivity" (1 Esdr. 7:11ff.), of "Adam" (Sir. 40:1); of "the covenant" (Ps. Sol. 17:15), and of "aliens" (1 Macc. 3:45).

c. Wis. 9:7 and Ps. Sol. 17:27 adopt the OT phrase "sons of God" for Israel. The whole nation is God's son in Wis. 18:13, but not every Israelite is a son of God (Sir. 51:10). After death the righteous dwell among God's sons (Wis. 5:5).

d. In the LXX the king is God's son in Ps. 110:3, the angels are God's sons in Dt. 32:43, and Israel is the firstborn son in Ex. 4:22. In general, however, there is some hesitation about the use of the title "son of God."

2. *Josephus*. Josephus does not use "son of God," although he views God as the Father and Lord of Israel and the Creator of all people. He restates 2 Sam. 7:14 (*Antiquities* 7.93) in such a way as to rule out any mythical idea of divine sonship.

3. *Philo*. Philo accepts God as the Father of all; the cosmos is his "younger son." Individually only doers of good are God's sons. The sons of Israel should seek to be sons of the firstborn *lógos*. The wise are adoptive sons of God by a second birth. Nevertheless, the title "man of God" is more appropriate. Philo upholds the differentiation of God and man but comes near to divinizing Moses. The *lógos* is God's firstborn son as the force that creates and sustains the world and as the sinless mediator. Hellenistic Judaism uses "son of God" more freely than Palestinian Judaism. Yet it does not equate the son of God with the *theíos anér* either as a Hellenistic charismatic or as a biblical man of God through whom God works miracles.

[E. SCHWEIZER, VIII, 354-57]

#### II. Palestinian Judaism.

1. *Duties of the Son*. Sons are circumcised on the eighth day, learn the law from their fathers, and assume responsibility in their thirteenth year. They must honor and respect their parents, merely inviting them to see any errors, and making expiation for them the first year after death. Since sons learn from fathers, students view their teachers as fathers and owe them the same respect. Teachers are fathers for the world to come and not just for this world. The rabbis set stages for the various periods of life. Thus the learning of Scripture comes at five years, practice at thirteen, marriage at eighteen, work at twenty, maturity at thirty, age at sixty, and old age at seventy. In the father's house study of Scripture and its legal exposition are the primary duty.

2. *Relationship*. As in the OT the term "son" often denotes relationship, e.g., to a city or society or to the covenant. Common phrases are "sons of the world" and "sons of the world to come." Qumran uses "sons of light and darkness," "sons of the truth, righteousness, and grace," and "sons of iniquity, guilt, and Belial."

3. *Sons of God*. Israel ranks as the son, the firstborn, or the only son of God, and Israelites are God's sons. Divine sonship is grounded in the law and demands its study and observance. The righteous in particular are God's sons; he protects them and punishes those who mistreat them.

4. *The Messiah as God's Son.* Postbiblical Judaism does not forget the promise of a royal anointed one called God's son, but treats the phrase "son of God" cautiously so as to avoid ideas of physical descent. "Son of God" is not a messianic title and references occur only in connection with promises such as that of Ps. 2:7 and 2 Sam. 7:10ff. Qumran takes these messianically but offers no precise exposition. Reservations become stronger when Christians call Jesus "Son of God." Thus 2 Sam. 7:14 is no longer taken messianically and Ps. 2:7 is reduced to a mere comparison. The rabbis also stress God's uniqueness and deny that he can have a son.

[E. LOHSE, VIII, 357-62]

#### D. The NT.

##### I. *huiós* without Reference to God.

1. *Jesus as the Son of Mary and Joseph.* Jesus is Mary's son in Mt. 1:21ff.; Lk. 1:31. In the genealogies legal descent is at issue. In Mk. 6:3 "son of Mary" is probably used because Joseph is dead. The point in Mt. 13:55 is that the people do not sense the true mystery of the origin of Jesus. The son of Rev. 12:5 seems to be the son of the community.

2. *Father and Son in Illustration of God's Care for Believers.* God deals with believers as his sons in Mt. 7:9 and Heb. 12:5ff. Believers are sons of the king in Mt. 17:25-26 but may retain synagogal fellowship in this freedom.

3. *High Estimation of the Son.* Hostility of fathers and sons marks the horror of eschatological tribulation (Lk. 12:53). Serious discipleship means not loving sons or daughters more than Jesus (Mt. 10:37). Jesus shows his compassion by raising the widow's only son (Lk. 7:22). On some readings Lk. 14:5 puts the son before the ox to show the urgency of rescue even on the sabbath.

4. *The Transferred Sense.* In Jn. 19:26 Jesus makes the favorite disciple Mary's son.

5. *Sons of Abraham and Israel.* In Lk. 15:21ff. only the word of forgiveness makes the prodigal a true son. Being a son of Abraham is the essential thing in salvation in Lk. 19:9. God's election decides this (Gal. 3:7; 4:22ff.). Mt. 27:9, Lk. 1:16, and 2 Cor. 3:7ff. refer to pre-Christian Israel.

6. *huiós for Student.* Jesus calls students "sons" of the Pharisees in Mt. 12:27 (cf. Paul in Acts 23:6). Mark is Peter's son in 1 Pet. 5:13.

7. *Relationship.* NT phrases are "sons of the kingdom" (Mt. 8:12), "of peace" (Lk. 10:6), "of light" (Lk. 16:8), "of the resurrection" (Lk. 20:36), "of this aeon" (Lk. 16:8), "of the wicked one" (Mt. 13:38), "of the devil" (Acts 13:10), "of disobedience" (Eph. 2:2), and "of perdition" (Jn. 17:12); cf. also "sons of the bride chamber" (Mk. 2:19) and "of thunder" (Mk. 3:17).

##### II. *Jesus as the Son of God in the Tradition.*

1. *Jesus.* Jesus seldom uses "Son of God" for himself, though scoffers accuse him of doing so in Mt. 27:43. He works out more by his life and teaching than the title as such can ever say. He distinguishes, however, between God as "my Father" and God as "your Father," thus setting himself in a unique relationship to God.

##### 2. *The Davidic Son of God.*

a. *The Regency of the Exalted.* In Rom. 1:3-4 Jesus is the son of David who after Easter is granted eternal dominion as messianic King of the community. In this verse "Son of God" denotes a function.

b. *Resurrection as Son of God.* In Acts 13:33 Jesus is raised as the Son. The resurrection is central here. It means victory over death and the beginning of the royal dominion of the Son with God's unique act of intervention.

c. The Baptism of Jesus. The statement at the baptism comes in an eschatological setting and fulfils expectation of the Davidic Son of God. The good pleasure of God denotes election to the office of eschatological King, and Jesus' ministry is thus understood as the regency promised to David's house and executed by God's commission.

d. Separation to the Kingdom. In Col. 1:12ff. the church is taken out of the world and set in the kingdom of God's beloved Son. Remission of sins delivers believers from the power of darkness and sets them under the rule of the exalted Lord. The terminology resembles that of Qumran.

e. The Transfiguration. Here again one sees a link between the institution of Jesus as end-time King and his designation as Son of God.

f. Ps. 110. Mk. 12:35ff. relates the rule of the Son of David to the session at God's right hand (cf. also Heb. 1:5ff.). Heb. 5:5-6 combines Ps. 2:7 with Ps. 110:4 in order to forge a link with the important high-priestly motif.

### 3. The Eschatological Role of the Son of God and the Absolute *ho huiós*.

a. The Link with Son of Man Christology. 1 Th. 1:10 presents the eschatological role of the Son of God in connection with Christ's atoning death and resurrection. Paul is perhaps adapting here an original Son of Man saying. Rev. 2:18 describes the Son of God in the same way as the one like a son of man in 1:13ff. Here again, then, an original Son of Man saying is perhaps transferred to the exalted Son of God. Conversely Mk. 14:62 links the Son of Man with Ps. 110:1, and cf. the link between Ps. 8:6 and Ps. 110:1 in 1 Cor. 15:25ff.; Eph. 1:20ff.

b. 1 Cor. 15:28. *ho huiós* occurs in this verse in an apocalyptic context. The term safeguards against a Christology that forgets the consummation, avoids a unitarian concept of God, and yet steers clear of a doctrine of two Gods by giving the Son his place within the one divine glory.

c. Mk. 13:32. In this verse the parousia is again central and the Son is subordinate to the Father in his earthly work, for while he brings about the meeting of God and the world he does not know the time of the consummation. The title "Son" is not the primary point of the saying and perhaps relates to the title "Son of Man" (cf. Lk. 12:8; Mt. 13:41; Jn. 1:51 for references to the Son of Man and angels together).

d. Mt. 11:27. This verse associates the Son and the Father. The reference is not so much to mutual knowledge as to the election and acknowledgment of the Son, to whom the Father has given all power, and hence to the work of the Son for the acknowledgment of the Father in the world. The stress is on the unique mediatorial position of the Son in his function of representing God in the world.

e. Johannine Passages. The apocalyptic basis of the absolute *ho huiós* may be seen in Jn. 3:5 and 5:19ff. In the Son one sees the Father, so that faith in him is faith in the Father. Jn. 8:35-36 contrasts the transitory stay of the slave with the permanent residence of the son (cf. Heb. 3:5-6; Gal. 4:7; Rom. 8:15ff.).

4. The Sending of the Preexistent Son of God. In Gal. 4:4-5; Jn. 3:17; 1 Jn. 4:9 we find the phrase "God sent his Son," with a *hína* clause to express the saving mission of the Son. As such the term "send" does not have to mean preexistence (God also sent the prophets), but in Paul and John a developed Christology may be presupposed. As God sent wisdom or the Spirit, so he sends the preexistent Son whose closeness to God constitutes his significance as distinct from angels or prophets. The categories are such as we find in Hellenistic Judaism but with a new historical singularity and eschatological urgency. They are thus more temporal than spatial.

5. *The Miraculously Born and Miracle-Working Son of God.*

a. The Virgin Birth. Lk. 1:35 links the annunciation to *huiós theoú*. The saying explains the title in terms of the power of the Spirit while relating the divine Son to the stem of David. There are no true parallels for this usage.

b. The Miracle Worker. The demon addresses Jesus as "Son of the Most High God" in Mk. 5:7. The cries in 1:24 show that the root idea may be that of the OT charismatic (possibly associated with the *theíos anér*); expectation of a Messiah who drives out demons helps to complete the picture.

c. The Temptation. Satan's questions presuppose the manifestation of God's Son by mighty acts. Jesus himself, however, rejects a divine sonship that manifests itself along the lines suggested.

6. *The Suffering Righteous as Son of God.* In Mt. 27:43 the chief priests mock Jesus in the words of Ps. 22:8 for regarding himself as the Son of God along the lines of the suffering righteous of Wis. 2:18, i.e., the servant who trusts God and is exalted among his sons after suffering ignominious death. The general point here is that suffering and sonship are not incompatible.

III. *Jesus' Divine Sonship in the NT Writers.*

1. *Mark.* Mk. 1:11 adopts the title "Son of God" and thus presents the divine dimension of the work of Jesus. The demons know him as the Son in 1:24, God manifests his sonship to the three in 9:7, Jesus links the sonship and the passion in 12:1ff., he relates it to the coming exaltation in 14:61, and the centurion confesses it in 15:39. Mark, then, finds in the title the mystery of Jesus but only insofar as Jesus manifests himself as Son of God in the passion, death, and exaltation of the Son of Man.

2. *Matthew.* In Matthew the divine sonship lies hidden under his suffering as the righteous one (cf. 3:15, 17; 21:39; 27:40). Jesus is the Son as he fulfils Israel's destiny (2:15). Discipleship leads to confession of Jesus as God's Son (14:33; 16:16). 17:5 repeats 3:17 and thus strengthens the disciples and illustrates the promise. 11:27 presents the Son as the Revealer of all mysteries. Finally, 28:19 associates Father, Son, and Holy Spirit.

3. *Luke and Acts.* The title "Son of God" characterizes Paul's preaching in Acts 9:20. The term Christ explains Son of God in Lk. 4:41. Lk. 22:69-70 connects divine sonship with session at God's right hand. In 23:47 Luke is perhaps preventing pagan misunderstanding by avoiding "Son of God." Luke omits Mk. 13:32. Lk. 1:32-33 takes up the tradition of a Davidic Son of God but relates it to Christ's rule over the church. In 1:35 conception by the Spirit underlies Jesus' description as the Son of God. Jesus is no mere man elevated to deity after the pagan model. His election reaches back to his birth and preexistence. While there is no biological or metaphysical concern, Luke finds it important to stress that the birth of Jesus rests on God's act and thus testifies to his unique election and sonship.

4. *Paul.*

a. *Apocalyptic Passages.* Paul in 1 Th. 1:10 plainly takes the Son of God concept from the apocalyptic Son of Man tradition. Final honor belongs to the Father but not apart from the unique dignity of the Son (1 Cor. 15:28; Phil. 2:11). Metaphysical equality is not Paul's concern.

b. *The Sending of God's Son.* Paul adopts and reconstructs the traditional pattern in Gal. 4:4-5; Rom. 8:3-4. In Galatians the sending of the Son is unique and is related strictly to the incarnation and the death for sinners. Romans stresses the judicial destruction of sin in the flesh of Jesus. The Son who is sent is connected with God's

acts in Israel's history. He is the heir of Abraham who overcomes the curse of the law, vindicating it without entailing our eternal death.

c. The Suffering Son. Paul describes the sonship in Christ's suffering in Rom. 5:10; 8:32; Gal. 2:20. "Son" describes the bond of love between God and Jesus and hence the greatness of the sacrifice. The title relates, not so much to preexistence, but to the wonder of the saving act. It is grounded in Christ's passion rather than his exaltation and kingship.

d. Other References. In Rom. 1:3, 9 the Son is the content of the gospel and implies Christ's uniqueness. In Rom. 8:29 and Gal. 4:6 the root of the designation lies in the resurrection and related apocalyptic expectation.

#### 5. *John*.

a. Eschatological Passages and the Absolute *ho huiós*. Jn. 3:35-36 brings out the love of the Father and the Son and the apocalyptic endowment of the Son with power; hence the demand for faith and obedience. In 5:19ff. the Father meets us in the Son. The greater works of resurrection relate to the present awakening to faith. 6:40 plainly has an eschatological background. The reference is to the enduring will of the Father by which we may have eternal life through the Son. In 1 Jn. 2:22ff. one cannot have the Father without the Son. It is thus fatal to lose the Son (2 Jn. 9). The absolute *ho huiós* occurs in the sending formula in 1 Jn. 4:14.

b. The Sending of God's Son. John presupposes preexistence but finds the uniqueness in the greatness of God's love (Jn. 3:16). The sending formula points ahead to the cross (vv. 14-15). The giving of the Son means eternal life (3:17; 1 Jn. 4:9). The claim to sonship, which involves sending to do the Father's works, brings on the death of Jesus (10:36ff.). By the sending come faith and deliverance from judgment. Salvation is being in the Son (1 Jn. 5:20), which is being in the truth and not in evil.

c. The Son as the Content of Confession. For John the Son whom God sends is also the King of Israel and the Christ (Jn. 1:49; 11:27). The formulation in 3:19 stresses his uniqueness. Like the Hellenistic charismatic, he performs miracles but his titles are different. 1 Jn. 4:15 and 5:5 repeat Jn. 20:31, though without the Christ title. Believing in God and believing in the Son are the same (1 Jn. 5:10). Eternal life is in the Son (5:11). The Son is the content of God's witness (5:9), and believers confess the Son (2:22-23); they have fellowship with the Father and with "his" Son (1:3).

d. Sonship in John. In John sonship presupposes an essential unity of Father and Son. This has its basis in their mutual love whereby the Father wills and gives, and the Son hears and obeys. Manifested in the acts of Jesus, it is grounded in the depths of the divine being and hence implies Christ's preexistence (cf. Jn. 8:56); although the emphasis does not lie here but on the unity of love.

#### 6. *Other Writings*.

a. Hebrews refers to the exalting of the Son of David to eternal rule. The name Son implies a divine dignity even above that of angels (Heb. 1:5 quoting Ps. 110:1). The Son is also the High Priest in 4:14; 5:5; 7:28. In this way the passion and the sonship come together. The special position of Melchizedek serves to bring out Christ's uniqueness as Son and High Priest; it is dangerous to reject so great a Deliverer.

b. 2 Pet. 1:17, referring to Mk. 9:7, finds dignity and majesty in the title.

c. Revelation uses "Son of God" only in 2:18 on the basis of Ps. 2:7. As the Lord of earthly rulers the Son is close to Jewish models but only as the faithful witness who freed us from sins by his blood (1:5).

#### IV. Human Sons of God.

1. *Apart from Paul.* In the NT the sonship of Jesus is determinative. God is a common Father but not all are his sons; hints that they are so by creation occur only in Lk. 3:38 and Acts 17:28. In Mt. 5:45 the righteous are God's sons on the basis of God's fatherly love that makes obedience possible. But in Lk. 6:35 this finds actualization only eschatologically. In Lk. 20:36 the sons of the resurrection are beings in the heavenly sphere immune from death and corruption. Yet by liberation from the law, disciples of Jesus are already a company of free sons in Mt. 17:25-26. Eschatological life as a son means sharing Christ's apocalyptic lordship in Rev. 2:26-27. In Jn. 1:12 there is already a present sonship by the authority granted in the Logos, i.e., the incarnate Lord. Yet John reserves *huiós* for Christ and uses *tékna* for believers as those who are born of God. Heb. 2:10-11 shows that believers become sons only as the Son calls them his brethren.

2. *Paul.* In Rom. 9:26 (quoting Hos. 2:1) Paul finds the divine sonship of the eschaton fulfilled in the community. Those who are in Christ are heirs with him (Gal. 3:28-29). The Son has been sent to break the power of the law and to give life and sonship through his vicarious death (Gal. 4:5-6). In this sonship they cry "Abba, Father" (Rom. 8:15). They are no longer slaves, but free (Gal. 4:7). Yet their manifestation as sons comes only with the eschaton (Rom. 8:19). The spirit of sonship is the Spirit of the Son (Gal. 4:6). Christ is God's image, and believers are fashioned in his likeness (Rom. 8:29) by a new creation that begins already yet awaits its full consummation.

[E. SCHWEIZER, VIII, 363-92]

#### E. Early Christian Literature.

##### 1. Survey.

- a. 1 Clement never uses *huiós theou* but it is presupposed in 36.4-5.
- b. The Didache uses the baptismal formula in 7.1, 3 and cf. 16.4.
- c. Ignatius uses *huiós theou* several times (cf. *Ephesians* 4.2; 20.2; *Magnesians* 8.2). It is plainly a current title (cf. also Pol. 12.2 and Mart. Pol. 17.3).
- d. In Barnabas the title has a solid place but is not especially significant (cf. 5.9; 7.2; 12.10).
- e. *huiós theou* is common in Hermas (especially *Similitudes* 9) but in different connections and often with imprecise content.
- f. The apocryphal gospels are familiar with the title but it is hard to date and interpret the references.
- g. The Coptic Gospel of Thomas has the term only indirectly ("Son of the living One"); the Father here is primal light and the Son is the Revealer.
- h. The Gospel of Peter uses the phrase in a naive way and on the basis of the canonical Gospels.
- i. With Justin and Irenaeus theological reflection begins.

2. *Meaning.* In 1 Clement ideas of preexistence and subordination seem to be determinative. For Ignatius Christ's sonship is central and involves true deity, although with an antidocetic stress on his coming in the flesh. In Barnabas Christ is the pre-existent Son who was active in creation and who took flesh for our salvation. In Hermas the title is an inalienable if obscure constituent of the faith. Justin finds Logos more significant. The Logos, begotten as Son with no loss to the Father, is also God. In this way Justin maintains the deity of the Son without imperiling monotheism. Iren-



aeus, too, identifies Son and Logos but with a primary emphasis on the incarnation and hence on the Very Man and Very God in a Word-flesh Christology.

[W. SCHNEEMELCHER, VIII, 392-97]

### *huiiothesía.*

#### 1. *The Greek World.*

a. **Legal Presuppositions.** This late word means "adoption as a child." In ancient Greece adoption is often informal but public. It is a way of meeting the absence of heirs, available only for citizens of legitimate descent, and carrying no change of name for those adopted. When associated with a will, adoption usually includes the duty of providing for the adopting parents.

b. **Religious Presuppositions.** In Greek there are no instances of a transferred use, but in myth Heracles is adopted by Hera in a mock birth to confer legitimacy on him after his apotheosis.

2. **Judaism.** The LXX does not use the term, but Philo has it for the relation of the wise to God.

3. **The NT.** In the NT only Paul uses the term. His aim is to show that the sonship of believers is not a natural one but is conferred by divine act. The term might refer either to the act or to the result. In Rom. 9:4, relating to Israel, adoption is associated with the covenant and the promises. It means freeing from the law in Gal. 4:5. In Rom. 8:15 freedom comes with the spirit of "sonship" in virtue of Christ's all-transforming act. Eph. 1:5 traces it back to God's foreordination and thus leaves no room for boasting. In Rom. 8:23 the adoption is future; this teaches us that we always need God, but also that his purpose does not change. [E. SCHWEIZER, VIII, 397-99]

→ *país, patêr*

### *ho huiós tou anthrōpou* [the Son of Man]

#### A. **The Linguistic Problem.**

1. This NT expression is an Aramaism in which there stands behind *ánthrōpos* a general concept that is then individualized.

2. In Hebrew the indeterminate form occurs 93 times in Ezekiel as God's address to the prophet and also another 14 times, always in a poetic or lofty context as a term for man.

3. The Hebrew term does not occur in rabbinic Hebrew.

4. The Aramaic is found from the eighth century for "someone," and it then has the general sense of "man" or the individual sense of "somebody." The various expressions for man or son of man are common in the Aramaic of the time of Jesus in both collective and individual senses.

5. The NT *ho huiós tou anthrōpou* is the literal rendering of an ambivalent Aramaic expression. In apocalyptic contexts this can bear a messianic sense but only approximates a title. Except in Jn. 5:27, however, the Gospels use the Greek in a messianic sense as distinct from the simple *ánthrōpos*. This may well be an interpretation in passages like Mk. 2:10; Mt. 8:20; 11:19; 12:32, although conversely the Aramaic might have had a messianic sense in Mt. 9:8 ("to men"; cf. v. 6). Deliberate interpretation is possibly present in 1 Tim. 2:5; Heb. 2:6; 1 Cor. 15:21; Rom. 5:15. The Aramaic can have a typical as well as a messianic sense—another possibility in Mk.

2:10; Mt. 8:20; 11:19; 12:32. Other sayings, however, permit only a reference to Jesus, and more than the meaning "I" is obviously at issue, as the church perceives when it fixes a messianic interpretation with its *ho huiós tou anthrōpou*.

## B. The Historical Problem.

### I. Impossibility of an Israelite Genealogy.

1. *General.* The "Son of Man" attracts the attributes of God (Dan. 7:13; 4 Esdr. 13:3ff.); this is possible only if he is a heavenly being and not just an earthly Messiah. The author of Daniel seems to have taken over his imagery from outside and not inherited or invented it. An alien tradition seems also to be present in 4 Esdras and Ethiopian Enoch.

### 2. OT Concepts.

a. Ezekiel. In Ezekiel the term "son of man" applies to the prophet. Similarities to Jesus lie in his humanity and his solidarity with the people. Yet in the case of Ezekiel suffering is no essential part of his creaturely lowliness, and he does not in any strict sense represent or embody the people.

b. Ps. 80. In Ps. 80:15, 17 Israel is a man at God's right hand, a son of man whom God has made strong for himself. But the collective sense is by no means certain, and we may have here a prayer for the strengthening of a king to bring salvation to the people.

c. Personification of Israel. Personification of Israel takes place, but only on the basis of given concepts, and with no implication of the transcendence or judicial work of the Son of Man.

3. *Results.* One has thus to seek a non-Israelite background for the concept, although the figure will not derive from this, nor will one will be able to explain its significance in either Jewish apocalyptic or the NT in the light of it.

### II. Non-Israelite Background.

#### 1. Untenable Hypotheses.

a. Iran. One cannot explain the apocalyptic Son of Man as a Judaized form of Gayomart of Iran.

b. Babylonia. Only if the Son of Man was originally a second Adam can one associate him with the Babylonian Adapa, who has no eschatological, judicial, or redemptive function.

c. Egypt. Nor is there much support for the view that the Ancient of Days is the Egyptian sun-god and the Son of Man his successor.

d. Judaism. Rabbinic speculations about a glorified Adam are protological even if they manifest a soteriological concern, and this Adam is heavenly only in the sense of cosmic, not as the one who comes from heaven. Philo's heavenly man has a macrocosmic character and cosmological function as distinct from the eschatological and judicial character and function of the Son of Man. Wisdom speculation links up with the idea of the Son of Man inasmuch as wisdom manifests the Son or the Son has wisdom, but there is no equation of the two.

e. Gnosticism. Gnostic derivation usually presupposes common kinship with other sources, although more precise theories try to trace a development of the Gnostic *ánthrōpos* (the heavenly or primal man) by way of Judaism. Intellectually the Gnostic primal man originates in the microcosm-macrocosm idea which relates cosmic and human structure. Gnosticism then spiritualizes primal man as a universal *plērōma*, or as a central hypostasis within this *plērōma*, or as both. As a hypostasis he is the chief and best part of the macrocosm and microcosm, or of the cosmic and human soul, as

the heavenly man in the cosmos and the inner man in the outer man. In Gnostic systems the two best parts become detached, and an earthly prophet representing or incarnating the cosmic soul comes to men in order to achieve reconciliation. This involves a mythological or at least a docetic view of the prophet and an understanding of redemption in the categories of a revelation of the identity of the inner soul and of its reuniting with the cosmic soul. Fundamentally this view of the Gnostic *ánthrōpos* bears no relation to the apocalyptic Son of Man. The personification may be due to common hypostatic thinking, but the Jewish Son of Man plays an eschatological role, has a judicial function, redeems by acquitting, does not stand in natural union with the cosmos, is announced by prophetic and apocalyptic writers, and has no mission of descent and reascent. Arguments relating John more closely to Gnosticism appeal to preexistence, descent, and reascent in John, but John shows no acquaintance with Gnostic cosmology or anthropology, e.g., the idea of a collective soul plunged into darkness. The parallelism of *ánthrōpos* and wisdom or word in Jewish tradition explains the ideas of preexistence, descent, and reascent in John, and if the Gnostic redeemer is also judge this may well be due to Christian influence.

2. *A Possible Hypothesis (Canaan)*. Another possible hypothesis is that Canaan (cf. Ras Shamra) provides the background for the Son of Man in Daniel (cf. the fourth beast and the chaos dragon, the Son of Man and Baal, the Ancient of Days and El). The details, however, do not correspond, and OT monotheism modifies the adopted nexus of motifs. Thus God embraces in himself the predicates of various Canaanite deities.

3. *Bearing on Interpretation*. The discussion warns us against overstressing the human form of the Son of Man. Jewish apocalyptic has developed its own figure and not just taken over a heavenly *macroanthropos* or archetypal primal man. This Jewish figure bears a messianic reference and hence Son of Man can become a title. Different groups ascribe to the figure different functions, and heterogeneous traditions and related speculations affect the presentation.

### III. Jewish Apocalyptic.

#### 1. Dan. 7.

a. The Vision. Within the general vision Dan. 7:9ff. offers a little apocalypse in which the Ancient of Days sits on the throne, and the one like the Son of Man is brought to him, and is given eternal dominion. The happening is in the heavenly world and the coming with the clouds denotes the superhuman majesty of the one like the Son of Man. The "like" shows that there is no exact equation with earthly humanity. The coming after the beasts represents the coming, not of archetypal man, but of the eschaton itself after the rule of the beast-powers. Earthly empires yield to the eschatological dominion of the one like the Son of Man. He symbolizes this dominion rather than any specific group or kingdom. In this way he suggests messianic ideas.

b. The Interpretation. In the interpretation the one like the Son of Man is the representative of God's entourage who in the end time exercises power in place of earthly rulers. The saints of the Most High are Jews who remain loyal to the ancient traditions. Hence the one like the Son of Man represents the true Israel that will replace the empires. He has a saving eschatological function.

#### 2. Ethiopian Enoch.

a. Usage and Interpretation. In Ethiopian Enoch the Son of Man figures only in 37-71. Again the term "man" describes the appearance of the heavenly being and is not as such a messianic title. The alternation of three forms of expression makes this plain. In all three the heavenly one in human form ejects and destroys earthly rulers

because of their revolt against God. He is preexistent and will be manifested by God to the saints. His word will be mighty before the Lord of spirits. Looking like a man, he is with the Head of Days, reveals what is hidden, avenges the righteous, and is the light of the nations and hope of the afflicted. Chosen by the Lord of spirits, he appears before him, the Spirit is poured out upon him, righteousness rules in his days, and he sits on the throne of glory. The descriptions insure the messianic significance of the figure with their combination of salvation and judgment, but they do not make Son of Man a messianic title. He is not a personification of Israel, does not mediate creation, is not God's image nor a prototype of humanity, and while associated with the Servant of Is. 53 undergoes no passion.

b. The Exaltation of Enoch. The third similitude includes an exaltation of Enoch as the Son of Man. This implies neither incarnation nor provisional mystical identity but simply the institution of Enoch into the office and function of the eschatological Son of Man. The idea perhaps originates with a group which makes Enoch its hero and whose head takes the name of Enoch. Taking over existing Son of Man eschatology, it assumes that its master is the future Son of Man and ruler and judge of the world.

3. *The Sixth Vision of 4 Esdras*. In 4 Esdras we find a Son of Man eschatology, a messianic eschatology, and a third eschatology in which God himself brings the end. The Son of Man in the sixth vision is preexistent, comes from Zion at a time of strife, destroys and punishes the nations, and protects and gathers Israel. Associated with the Son of Man are Enoch, Moses, and Elijah, and the Son of Man emerges as the national leader of Israel, although not without messianic features of lowliness conferred by the title of servant.

4. *Synoptic Data*. Allusions to Dan. 7 occur on the lips of Jesus. The tradition in Ethiopian Enoch has little influence, and the political Son of Man of 4 Esdras, which may not predate the NT, bears no relation to Son of Man Christology. Jewish apocalyptic, then, does little to shape the concept of the Son of Man in the NT. This concept forms a fourth source of thinking in this area along with those mentioned in 1-3. It derives from the application of the term Son of Man to Jesus himself, whether by Jesus or by his community.

5. *Son of Man Expectation and Jewish Messianology*. Son of Man eschatology stands in tension with expectations of a kingly, priestly, or exalted Messiah, or of the return of figures like Elijah and Moses, or of salvation apart from any specific savior. Only individual groups expect a transcendent Son of Man. Yet Judaism in general identifies the Son of Man of Dan. 7:13-14, or the Son of the clouds, as the glorious and powerful Messiah who has still to come, but who has not come in Christ either crucified or coming again (cf. Trypho in Justin *Dialogue* 32.1).

### C. The Son of Man in the NT.

#### 1. *Synoptic Gospels*.

##### 1. *Jesus' Preaching*.

a. (a) Jesus calls himself "man" three times, and first in Mk. 2:1ff., where he meets the objection that God alone can forgive sins.

(b) He is "man" again in Mt. 11:18-19, where a comparison and contrast with the Baptist is the point, and the evidence supports an original Son of Man in Aramaic.

(c) "Man" also seems to be the thrust in Mt. 8:20 and parallels. Expositions of this saying include a contrast with animals, a stress on humanity as compared with the Son of God, and a reference to the concealment of the Son of Man. Yet disciple-

ship, and the homelessness that it demands, seem to be the main issue. Those who follow Jesus must be prepared for the fact that although even animals have dens a "man such as he" has nowhere to lay his head.

b. (a) Eight sayings of Jesus yield a self-contained apocalyptic picture, the first of which is found in Mt. 24:27 and parallels. Here the Son of Man will shine like lightning so that none can miss him. The saying plainly replaces a political Messiah with a bringer of eschatological salvation.

(b) Mt. 24:37 and parallels express the element of suddenness or surprise. The comparison with Noah suggests that the Son of Man has the office of judgment. The need, then, is to be prepared for his coming, as is confirmed by Lk. 21:34ff.

(c) Lk. 18:8 goes hand in hand with 18:6. Will the Son of Man, at his coming, find that people have responded to his message in faith and are petitioning God as the widow did the unjust judge? Lk. 17:24 carries the same message as an intimation, and Lk. 21:36 as a demand.

(d) Before the council in Lk. 22:69 Jesus says that the Son of Man sits in judgment at the right hand of power (with some allusion to Ps. 110:1). The saying is a veiled confession and refers to majesty rather than exaltation.

(e) Mt. 10:23 limits the disciples' mission to Israel. The point may be either that the disciples must make haste or that the last hour is hastening on. But the saying may also be a promise that persecution will end. It fits in with other sayings that expect the coming, whether to earth or in heaven. Various explanations have been advanced for the sign, e.g., a phenomenon of light, the Son of Man himself, or the banner around which his people will rally.

(f) These dominical sayings form a basis for later messianological statements and offer a fourth tradition independent of Dan. 7 etc. It is unlikely that charismatics in Jewish Christian circles formulate them, since statements directly in Jesus' name are unknown, the charismatic period and that of the independence of the Palestinian churches end too quickly, and after Easter the resurrection comes to the fore as the dawn of the new age.

c. There are four group parallels to Son of Man statements. In the first one may place Lk. 22:27, in the second Mk. 3:28-29, in the third Mt. 10:32-33, and in the fourth Mk. 9:9, 31, etc. With these sayings Jesus' proclamation of the Son of Man achieves completeness. He is not just a preacher of repentance, a second Amos or Baptist. By his passion he confers forgiveness of sins and achieves a perfecting whereby those who confess him may share his glory.

d. Whether Jesus thinks of himself directly as the apocalyptic Son of Man is hard to say for certain in view of the Palestinian refusal to make explicit identifications. In Jesus' prophetic preaching he can easily relate his work and God's rule, for prophetic preaching sets up such a relation in regard to present and future, or present person and future event. Direct identification, however, destroys the dynamic element in the relation and robs the preaching of its prophetic character. Jesus brings the eschatological future into the present in statements about his perfecting, in his proclamation of God's kingdom, and in his intimation of the Son of Man. These parallels may not be equated expressly but they are not mutually exclusive. Jesus' eschatological role begins with his preaching of the kingdom. In this role he is associated with the Son of Man and is thus neither a rabbi nor a community member reflecting on the group leader, even if it is difficult to equate him directly with the Son of Man or the day of the Son of Man with God's rule. Since the Son of Man sayings are primarily addressed to the disciples, they come at first in less public preaching. But the apocalyptic Son of Man

symbolizes Jesus' assurance of perfecting while perhaps carrying an ambivalent messianic and nonmessianic meaning. The association with the passion does not have to imply a link between the Son of Man and the Servant of the Lord but may develop out of a unique extension of the sufferings of various individuals in Israel on behalf of the people as a whole.

2. *The Oral Tradition.*

a. First Stage. (a) In the light of Easter and the prospect of Christ's return the original Son of Man sayings are related to the return and bear a clear messianic sense relative to the earthly ministry.

(b) Mt. 10:32-33 assumes fuller significance as confession of Jesus is seen to be decisive for future pardon or condemnation.

(c) According to the saying about speaking against the Son of Man and blaspheming the Spirit, it is also perceived that with Jesus comes an offer of forgiveness but that rejection of this offer leaves no further room for remission.

(d) A "for my sake" appropriately supplements the last beatitude in Mt. 5:11.

b. Second Stage. (a) The title Son of Man finds a place in prophetic (Mk. 9:31; 8:31; 10:33; 9:9) and situational (Mk. 14:41; 14:21; Lk. 22:48) intimations of the passion. If Jesus himself perhaps put the statements in the first person, the correct basis of the title is that it is he who brings together the concept of the Son of Man and his own perfecting through violent death and passion (cf. Mt. 23:37ff.; also Mk. 2:19-20; 10:38; Lk. 12:49-50). Messianic majesty and lowliness meet in Jesus to produce the gospel of the suffering Son of Man. The simple passion prediction in Mk. 9:31 stresses the divine action. Mk. 8:31ff. emphasizes the necessary fulfilment of Scripture. A more detailed prediction of the sufferings comes in Mk. 10:33-34. Mk. 9:9 relates the transfiguration to the glory of the resurrection and the resultant disclosure of the messiahship. Mk. 14:41 develops a basic theological saying; the betrayal is the time of the handing over to sinners of him whom God has appointed for the work of perfecting. In Mk. 14:21 the betrayal is again the issue. The term Son of Man adds weight to an emphatic I (cf. the "me" and "with me" of v. 18). The "going" is that of the Son of Man who is destined to die as he is now to be delivered up to his enemies. The saying in Lk. 22:48 does not supplement the story of the arrest but is an expression, not of reproach, blame, or warning, but of sorrow on the part of Jesus. Here again Son of Man is equivalent to a "me," as in Lk. 22:21.

(b) The title Son of Man also finds a place in eschatological and "I" sayings of Jesus. The Son of Man confesses every confessor (Lk. 12:8) and denies every denier (Mk. 8:38) at the judgment. It is thus that he judges. In Mt. 19:28 the Son of Man sits on his glorious throne of judgment and rewards those who leave all for his sake; this is to take place in the new world. In Mk. 10:45 the second half elucidates the first and the term Son of Man corresponds to the "I" of Lk. 22:27. Jesus as Son of Man offers an example of service as the principle of discipleship. Lk. 6:22 has "for the Son of Man's sake" rather than "for my sake" (Mt. 5:11) in the last beatitude.

c. Third Stage. (a) An important saying is that about the sign of Jonah in Lk. 11:30. The basic point is that the generation seeks a sign, that it will be given no sign, but that the sign of Jonah will be given it. When the parousia of the risen Jesus grants the sign of messianic accreditation, which may be perceived directly, it will be too late to accept this as a validation of his preaching.

(b) Mk. 13:26 cites Dan. 7:13, thereby relating the intimation of the end to Son of Man prediction and supporting it with a biblical reference.

(c) Lk. 17:22 has the sufferings of the disciples as its theme. The day of the Son

of Man is not visible in such a way that one can adjust one's conduct to it. Since the kingdom comes suddenly, one should be ready even though not knowing when the hour will strike.

(d) In Mt. 24:43-44 the coming of the Son of Man is like that of a burglar for which a prudent householder should be prepared. Cf. 1 Th. 5:2, 4 and 2 Pet. 3:10 for the same comparison to a thief, although the Son of Man is not now himself the thief.

(e) The story in Mk. 2:23ff. concludes with the saying that the Son of Man is lord of the sabbath. Not just human need, but the authority of Jesus as Son of Man decides the proper attitude to the sabbath, which is "made for man," not "man for the sabbath" (v. 27).

(f) In Lk. 12:10 rejection of Jesus in his earthly life is not so serious as rejection of the Spirit of the exalted Lord subsequent to the resurrection.

(g) Mt. 12:32 paraphrases the same saying.

(h) Lk. 19:10 at the end of the story of Zacchaeus reminds us of Mk. 2:17 and Mt. 15:24 ("I" sayings).

### 3. *Literary Tradition.*

a. *Mark and the Lucan Source.* (a) Mk. 14:62 carries an allusion to Dan. 7:13 (cf. Mk. 13:26). Here is a full confession of messiahship which focuses on its proclamation and hence on disclosure of Jesus' majesty to the whole world. Earlier proclamations of majesty occur in the forgiving of sins and the assuming of authority over the sabbath (Mk. 2:10, 28). The sayings in 8:31 etc. establish the theology of the suffering Son of Man wherein the suffering necessarily precedes his resurrection and the manifestation of his glory (cf. 9:9, 12). The execution of the Baptist (Elijah) does not render the passion of the Son of Man superfluous (cf. vv. 11-12). In Mk. 10:45 it is as the Son of Man that Jesus gives his life as a ransom for many. The saying brings out the depth of the service that Jesus renders and makes it paradigmatic for the self-humbling which he demands of the disciples. The betrayal saying in Mk. 14:21 sets in juxtaposition "that man" and "the Son of Man" and in so doing adds weight to the threat and stresses the dignity of the Son of Man. After 14:41 the passion itself is depicted and there is no further need for the title. In Mk. 8:38 the coming of the Son of Man is clearly the return of Jesus to the earth (cf. the coming of the kingdom in power in 9:1). The main interest of Mark, however, is in the suffering Son of Man, as the treatment and the order both show. Since the suffering of Jesus is also his perfecting, no alternative of lowliness and glory arises.

(b) The Lucan source includes six sayings in which Son of Man is a present self-designation on the part of Jesus. All are addressed to a mixed audience. Ten sayings about the coming Son of Man are addressed to the disciples (apart from 22:69 to the Sanhedrin). The saying about Jonah in 11:30 is addressed to the crowds.

b. *Luke.* Luke does not use the Son of Man title independently but is faithful to Mark and his special source.

c. *Matthew.* In Matthew we find Son of Man sayings from Mark, from the logia, and from a special source, whether in unaltered form or with variations. The Son of Man, equated with Jesus, preaches on earth, suffers vicariously, is exalted as Lord of the church, will come again as final Judge, and rules over the new aeon in the kingdom of God.

## II. *The Later Apocalyptic Tradition.*

1. *Acts 7:56.* Stephen here cries out that he sees the Son of Man standing at God's right hand. The references to heaven, to God's glory, and to Jesus in v. 55 introduce the saying. The standing is unusual. Is it in order to welcome Stephen, to bear witness

to him, to minister to God, or to come forth in judgment or salvation as God does (cf. Ass. Mos. 10:3; Is. 14:22; Ps. 3:7)? Another possibility is simply that "standing (upright)" denotes "living."

2. *Rev. 1:13; 14:14*. These two visions introduce Christ with descriptions based on Dan. 7:13. The coming one is the Lord who is already present, and in keeping with the integration of messianic statements Son of Man sayings are transferred to the Son of God.

3. *Heb. 2:6*. Hebrews refers various OT sayings to Christ (Pss. 2:7; 104:4, etc.). Stress falls on the ruling power of Christ in an apocalyptic use of Ps. 8. Here the majesty of man, which is limited by God's power, becomes the majesty of the Son of Man who is paradoxically lowly.

### III. *John*.

1. The Son of Man sayings in John reproduce and reinterpret the apocalyptic sense. In 5:17ff. v. 27 takes up Dan. 7:13. In context the judgment is the reaching of a judicial decision through the present preaching of Jesus. In 9:35 the confession of Jesus as Son of Man implies added dignity as compared to his recognition as a prophet (v. 17) authorized by God (v. 33); the title is a messianic one. In 6:27 the Son of Man/Revealer gives the bread of life, and again, as we see from v. 53 with its solemn introduction, he does so as the suffering Son of Man by giving himself. Significant here is the implication that Jesus is not just a heavenly being but a real man with a real body whom God has commissioned (v. 27).

2. The other Son of Man sayings all refer to the descent and the exaltation of Jesus. In 3:13ff. the lifting up refers to the cross, so that we have a counterpart to the passion sayings (cf. 12:32-33). The combining of Son of Man and exaltation is a declaration of faith for which apocalyptic prepares the ground and which the ascension confirms by relating exaltation to ascent into the transcendent world. 8:28 and 12:34 testify to the same connection between the Son of Man and lifting up. The secondary sense of crucified is present in 8:28. Jesus is already Son of Man, but his judicial function comes into effect only with his exaltation. In 12:34 the opponents fail to grasp the point that the Son of Man must be lifted up as Jesus says. The ascension into heaven causes similar problems for the disciples in 6:62. The ascent presupposes preexistence and the identification of the earthly Jesus as the Son of Man of apocalyptic tradition. Glorification is the theme in 12:23 and 13:31-32. In 12:31 glorifying by enthronement accompanies a form of passion prediction. In 13:31-32 exaltation again comes by death and passion, and the meaning of Son of Man is assimilated to the more general concept of Son. The first Son of Man saying in 1:51 catches up many of the previous nuances. The anticipation of future revelation is here a transposition into proleptic epiphany (cf. Mk. 1:10-11). The basis lies in Jacob's vision (Gen. 28:12), and the verse testifies to the fellowship of both the heavenly and earthly Son of Man with the Father, to the ministry of angels to the Son of Man in heaven and on earth, to the judicial mandate of the Son of Man in the eschaton, and to his present and future epiphany.

3. Possibly in John the Son of Man bears some analogy to the Logos of the prologue. If so, then it is necessary to say that the Word became flesh, paradoxical though it may sound, for to say that the Word became man would be tautological, and simply to say that the Word came down would be too vague. The incarnation of the Logos and the earthly walk of the Son of Man express a new fact by which our redemption or rejection is decided.



#### IV. Reformulation.

##### 1. Christ as the Second Adam.

a. 1 Cor. 15:21, 27-28, 45ff. In 1 Cor. 15 and Rom. 5 Christ might be an eschatological primal man, but more likely we have a christological interpretation of Adam. 1 Cor. 15:27 offers a christological reading of Ps. 8. The man by whom resurrection comes stands in contrast with the man by whom death comes (v. 21). Christ is the pneumatic-heavenly man, Adam the psychical-earthly man. The equation of Christ with the pneumatic-heavenly man is due to his life-giving function, his exaltation, and his heavenly nature as an apocalyptic figure. Although ontically second, Adam is chronologically first; Christ as Son of Man is the Coming One.

b. Rom. 5:12ff. In Rom. 5:12ff. Christ in contrast to Adam is the "one man Jesus Christ" in v. 15 and "one man" in vv. 17ff. The Christology in this passage does not rest on Son of Man messianology, but the term "man" can have prototypical significance. Christ as the prototype of a new humanity becomes the antitype of Adam. He is thus more of an eschatological and prototypical Son of Man than an apocalyptic Son of Man. Only incidentally does the term "man" suggest the latter.

2. *Christ as Eikôn and Sôma.* Christ is the *eikôn* of God in 2 Cor. 4:4; Col. 1:15, and as such he is preexistent in the same way as the Logos. He is also the mediator of creation. As cosmic Anthropos, he fills the universe, is set above it as head, and in his eschatological function redeems it.

#### D. The Early Church.

1. *Jewish Christianity.* According to Hegesippus in Eusebius *Ecclesiastical History* 2.23.3ff., James, the Lord's brother, describes Christ in terms of an eschatological and soteriological Son of Man. In the Pseudo-Clementines the true Prophet of Judaism comes to rest on or in Jesus as Son of Man. This title describes only his majesty as the earthly Jesus, Christ being the title for his eschatological function.

##### II. Christian Gnosticism.

1. *Sources.* In Gnostic and semi-Gnostic texts Son of Man sometimes occurs for the macrocosmic primal man who acts in creation and redemption in a varied fusion of Christology with *anthrôpos*-aeon speculation.

2. *General.* Since the term "Son of Man" is taken genealogically, the redemptive function of the Son of Man results in ascribing a soteriological role to his progenitor, the upper Anthropos.

III. *Debates about Christ's Human Nature.* In christological discussion the title "Son of Man" comes to denote Christ's humanity as distinct from his deity (cf. Ignatius *Ephesians* 20.2; Justin *Dialogue* 100.3). Irenaeus argues that the Son of God becomes the Son of Man for our salvation (*Against Heresies* 3.10.2 etc.). In Tertullian *Against Marcion* 4.10 the "man" of whom Jesus is the son is the virgin. Eusebius *Ecclesiastical History* 1.2.26 relates Dan. 7:13 to the Logos who was with God and who is Son of Man in virtue of the incarnation. Chrysostom *Homily on John* 27.1 (on 3:13) states that Jesus calls his whole self the Son of Man in terms of its lowlier essence. Augustine *Sermon* 121.5 (on Jn. 1:10ff.) offers the common formulation that the Son of God became the Son of Man so that we sons of men might become the sons of God.

[C. COLPE, VIII, 400-477]

## huiós Dauid [son of David]

**A. David and the Son of David in Judaism.**

1. *King David.* In Judaism David receives God's grace and promise as one of the righteous of Israel. He is renowned as a musician and warrior and also as one who always gives glory to God. A model ruler and an example of virtuous conduct, he finds forgiveness for his sins, although as a man of blood he is not allowed to build the temple. The rabbis extol him for his study of the law and his leading of Israel. They excuse his taking the showbread on the ground of mortal peril. They suggest that he either did not really sin with Bathsheba or did so only by divine foreordination. They ascribe all the psalms to him, endow him with great intercessory power, and refer to the manifestation of monotheism in his day by which many proselytes are added to Israel.

2. *The Messiah of David's Lineage.* Judaism links the promise of 2 Sam. 7:12ff. to the hope of an anointed ruler who will free the people and bring it renown. The title Son of David (Ps. Sol. 17:21) comes into common use. The expected ruler, not identified with the Hasmoneans, will throw off alien dominion, purge the city, subdue the Gentiles, and establish righteousness. Sometimes he is simply called David. Messianic expectation varies, for some circles await a preexistent Deliverer or even God himself and others expect a messianic high priest. The dominant view, however, is that a Messiah of the lineage of David will, by God's commission, execute deliverance for the people after the pattern of the historical David.

**B. The NT.***1. King David.*

1. *David as God's Servant.* David, son of Jesse and father of Solomon, is one of the righteous of Israel and a servant of God (Lk. 1:69; Acts 4:25). Belonging to Bethlehem, he is a witness of faith (Heb. 11:32) who sings God's praise and as God's voice predicts future salvation (Heb. 4:7; Mk. 12:36-37).

2. *David as a Prophet of Christ.* In the Psalms David makes it plain that the promises refer to the Christ (cf. Mk. 12:36; Acts 2:27ff.). The promises made to him find their fulfilment in Jesus (Acts 13:34ff.).

3. *David as a Type of Christ.* As God's servant and Israel's king David is a type as well as a prophet of the Messiah. The coming kingdom is that of "our father David" (Mk. 11:10). God honors the promise made to David by giving Israel a Savior who is of David's seed (Acts 13:23).

*II. Christ of David's Lineage.*

1. *The Davidic Sonship.* That Christ is indeed of David's seed forms part of the Christian confession in Rom. 1:3-4 and 2 Tim. 2:8. Implied is not only his Davidic descent but also the messianic nature of his mission in fulfilment of OT promise. His dignity as risen Lord, of course, far transcends the glory of his Davidic lineage.

2. *Christ as David's Son and Lord.* The problem of Mk. 12:35ff.—how Christ can be David's Son and also David's Lord—implies no repudiation of Davidic descent. Christ is David's son as the earthly Jesus and David's Lord as the risen Christ (cf. Rom. 1:3-4). The "Son of David" refers to the earthly ministry, "Lord" (cf. Ps. 110:1) to the exaltation.

*3. Son of David in the Gospels.*

a. In Mk. 10:47-48 the blind man, by addressing Jesus as Son of David, expresses hope for messianic deliverance.

b. Lk. 1:32 states that God will give Jesus the throne of his father David, 1:69 says that God has raised up a horn of salvation in the house of his servant David, 1:27 mentions the Davidic lineage of Joseph, 2:1ff. places the birth of Jesus in the city of David, and 3:31 lists David in the genealogy of Jesus.

c. Mt. 1:1 calls Jesus the son of David, 1:17 gives David a prominent role in the genealogy, 9:27 and 15:22 use the title Son of David in stories of healing, 12:23 has the crowd asking whether Jesus can be the Son of David, 21:9, 15 contain the greeting "Hosanna to the Son of David," and 22:41ff. shows that he who is the Son of David in his earthly work is also the Lord, the Son of God, to whom all power is given (28:18).

d. In Jn. 7:41-42 doubters question the messiahship of Jesus on the ground that he is from Galilee, whereas the Christ descends from David and comes from Bethlehem.

4. *The Davidic Sonship in Revelation.* In Rev. 5:5; 22:16 Christ is the "root of David," and in 3:7 he holds the "key of David." As the awaited messianic ruler, he has the key to the messianic banquet. God's promise of salvation finds fulfilment in the crucified, risen, and ascended Christ.

### C. The Postapostolic Age.

1. *David.* Most of the references to David in early Christian writings call him the singer of Israel and the prophet of Christ; there is little interest in the events of his life except occasionally by way of example (cf. Justin *Dialogue* 141.4).

2. *Son of David.* The early church uses "Son of David" as a christological title but with reference to Christ's Davidic descent (cf. Ignatius *Ephesians* 20.2), which is by way of his mother (18.2; Justin *Dialogue* 45.4). Jesus belongs to the house of David both on his mother's side and also on that of his foster father Joseph.

[E. LOHSE, VIII, 478-88]

*hýmnos* [song of praise, hymn], *hymnéō* [to sing praise], *psállō* [to play, sing praise], *psalmós* [playing, song of praise, psalm]

### A. The Greek Sphere.

#### I. Usage.

1. Homer and Pindar use *hýmnos* in the sense of "song." The reference in later use may be to either text or melody. Mostly religious songs come to be denoted.

2. *hymnéō* means first "to sing a song" of praise, then "to praise the gods in choral song," then more generally "to praise," with "to affirm" and "to recite" as other possible senses.

3. *psállō* first seems to mean "to touch," then it takes on the sense "to pluck" (a string), and finally it means "to play" (an instrument).

4. *psalmós* means "plucking," then "playing" (a stringed instrument).

II. *Greek Hymns.* Tragedies contain hymns to the gods sung by the choruses, and inscriptions record cultic songs. Various references occur to choirs, and some hymns are shared by soloists and choirs. Hymns often follow a similar structure: invocation, praise of the birth and acts of the deity, and prayer for his or her coming. Hymns to alien deities sometimes contain self-revelation in I-sayings. The term *hýmnos* may also denote more general praise of a deity in rhythmic prose.

## B. The OT and Judaism.

### I. Word Groups.

1. *hýmnos* occurs several times in the LXX for different Hebrew words (cf. Pss. 40:3; 119:171; 53 and 54 [titles]; 72:20; Is. 42:10); it means "song of praise."

2. Most LXX instances of *hýmnéō* are in Dan. 3 (36 times).

3. *psállō* occurs some 50 times for "to play a stringed instrument" (mostly in Psalms, 1 Samuel, and 2 Kings). The idea of a song of praise is often suggested (Pss. 9:11; 30:4; with "to the name," 7:17; 9:2; with "to thee," Ps. 57:9).

4. *psalmós* occurs over 50 times in psalm titles and also for "taunting song" in Lam. 3:14, "playing on a stringed instrument" in Lam. 5:14, "stringed instrument" in Ps. 81:2, and "song accompanied by a stringed instrument" in Ps. 95:2; cf. also the instrument in Ps. 71:22 ("lyre").

### II. The Songs of the OT and Judaism.

1. Ps. 136, an example of an OT psalm, begins with a call for praise, recounts God's acts in creation and the exodus, and then closes with a fresh summons to praise. The refrain in each verse is probably sung by a second choir or by the congregation. It recurs in Ps. 118:1ff. In Ps. 148 creation is central; all God's works are summoned to praise him. The structure of Dan. 3:59ff. is similar. The song in 1 Chr. 16:8ff. extols God's acts for his people.

2. The singing of psalms is connected with sacrifices as well as prayer (cf. 2 Macc. 1:30; 1 Macc. 4:54). Psalms are set for each day. e.g., Ps. 24 for Sunday.

3. Josephus calls the psalms *hýmnoi*, Ex. 15 is for him an *ōdē*, Dt. 32 a *poiēsis*. The Levites sing *hýmnoi* to God, and *ōdē* or *hýmnos* is used for David's compositions.

4. 4 Macc. 18:15 states that the father in the diaspora teaches the psalms to his sons, and in Test. Job 14 there is reference to accompaniments on the *kithára*.

5. Philo often uses *hýmnos* for the OT Psalms, and he says expressly that they are sung. Temple worship includes hymns, prayers, and offerings. The best thing one can "conceive" is a hymn to the Father of all. Two choirs may sing antiphonally or together, and Philo also mentions a leader. When individuals sing either new or older songs, the rest join in the refrains.

6. Judaism composes many songs in the second and first centuries B.C., as we now see from Qumran. The coins of the Bar Cochba revolt depict stringed instruments. Depictions of Tabernacles refer to stringed instruments and to the singing of the Levites and of persons of outstanding piety.

## C. The NT.

### I. The Word Group.

1. *hýmnos* occurs only in Col. 3:16 and Eph. 5:19. Christ's word lives in the church's songs to God, which extol from the heart his saving work (Col. 3:16). In Eph. 5:19 praise is addressed to the Lord with God's saving work again as the theme. Emphasis is given in v. 19 by the verbs "singing and making melody" (cf. Ps. 27:6). *psállontes* does not now denote literally playing on a stringed instrument, and the psalms, hymns, and spiritual songs hardly refer to different kinds of texts. In 1 Cor. 14:26 *psalmós* is a Christian song which the individual sings at worship.

2. In Heb. 2:12 *hýmnéō* is used for Christ's praise of God, but in Acts 16:25 it perhaps refers to a song, and singing recitation of the second part of the Hallel (Ps. 114ff.) is the meaning in Mk. 14:26; Mt. 26:30.

3. Rom. 15:9 interprets the *psállō* of Ps. 18:49 by *doxázō* in biblical support of Gentile praise of God's mercy. Jms. 5:13 uses *psállō* for grateful praise of Christ.

4. Acts 13:13 uses *psalmós* for the OT Psalms, and cf. Lk. 24:44; 20:42; Acts 1:20. The Psalms are authoritative in Acts 13:33 (cf. Lk. 20:42). For other uses of *psalmós* see 1 Cor. 14:26; Col. 3:16; Eph. 5:19.

II. *The Songs of Primitive Christianity.* Attempts have been made to distinguish Christian hymns in the NT but these are hypothetical in the absence of clearly discernible laws. The Magnificat and Benedictus are in Jewish style. Eph. 5:14 and 1 Tim. 3:16 are in fixed form but are not necessarily fragments of songs. Phil. 2:6ff. seems to be a pre-Pauline song, and Col. 1:15ff. may be a hymn that the author has taken over and augmented. Elements of songs are perhaps worked over in 1 Pet. 2:21ff., and the songlike portions of Revelation (11:17-18; 15:3-4) show what form Christian hymns might take. Yet the mere presence of lofty speech or integrated structure does not have to denote a hymn.

#### D. The Early Church.

1. *The Word Group in the Apologists.* Justin *Apology* 13.2 uses *hýmnos*, and *hýmnēō* occurs in OT quotations (cf. *Dialogue* 106.1). Only Justin *Dialogue* uses *psállō* and *psalmós*, the latter almost always for OT Psalms. In the apostolic fathers only the quotation in Barn. 6:16 contains *psállō*, and the *hýmnēō* group does not occur.

2. *Early Songs.* Ignatius *Romans* 2.2 presupposes a common song of the church, and Ignatius supposedly introduces antiphonal singing to Antioch. Acts of John 94-95 preserves a Gnostic hymn, and cf. Acts of Thomas 6-7. Clement of Alexandria *Paedagogus* 3.101.3 contains the first Christian hymn in Greek versification. The first Christian song with notes is in Papyrus Oxyrhynchus XV.1786 (3rd cent. A.D.). There is opposition to nonbiblical hymns, but they develop in the East in the form of biblical odes, which are included in Greek MSS of the Bible from the fifth century A.D.

→ *ádō, ainēō, doxázō, megalýnō, exomologéomai* [G. DELLING, VIII, 489-503]

#### *hypágō* [to go away]

1. This word means "to lead under," "to lead from under," "to lead," "to lead astray," in the middle "to subdue," "to put oneself at the disposal," and in the perfect passive "to devote oneself." Intransitively it means "to withdraw," "to go away," "to journey to," "to go to," and it is common in the imperative for "go away," "be off."

2. The term is rare in the LXX. The transitive occurs only in Ex. 14:21, and in the passive in 4 Macc. 4:13; the intransitive may be found only in Jer. 36:19 and Tobit.

3. a. The NT uses only the intransitive, and *hypágō* does not occur in Paul, Hebrews, or Acts, or in the Catholic Epistles except in Jms. 2:16 and 1 Jn. 2:11. In the Synoptics it never occurs in all three at the same place, Matthew and Luke alone never have it in common, and Mark and Luke only in Mk. 11:2 and parallel.

b. The Synoptics mostly use it in imperatives, e.g., 17 times in Matthew and 12 in Mark. Other imperatives follow seven times in Matthew and four in Mark. The prior imperative gives point and weight to the command. When *hypáge* precedes the answer to a request, it shows that the cure depends on Jesus' word and calls for trust in this word. In the last temptation Jesus signals his victory by ordering Satan to depart (Mt. 4:9ff.). In Mk. 8:33, however, the command puts Peter in his proper place. In Mk. 14:21 the *hypágō* denotes the going up of the Son of Man to his death.

c. The word is common in John, but with a second imperative only in 4:16; 9:7. Mostly the reference is to the going or going away of Jesus (cf. 7:33; 8:14, 21-22,

etc.). Misunderstanding arises in 7:33-34. Even the disciples do not see at first that the going is to God (13:33; 14:4-5). The puzzle is solved in 16:27ff. Like many words in John, *hypágō* has a multiple sense; death as well as ascension is in view. *hypágō* corresponds to the coming of Jesus; if we know whence Jesus comes, we also know whither he goes. The going shows that he has fulfilled his divine commission. His future coming also corresponds to his going (14:28).

4. The verb plays no special role in early Christian writings. Did. 1.4 carries an allusion to Mt. 5:41. Hermas uses it with another imperative in *Visions* 3.1.7. Justin *Dialogue* 76.5 is based on Mt. 25:41. In Clement of Alexandria the aim of the law is to "lead" us to righteousness (*Stromateis* 3.46.1), and we may be "led" to faith (4.73.5), "brought" to tears (*Paedagogus* 2.56.3), or "seduced" to wickedness (*Stromateis* 2.83.3).

[G. DELLING, VIII, 504-06]

→ *poreúomai*

*hypakoē, hypakouō* → *akouō*; *hypantáō, hypántēsis* → *katantáō*

**hypér** [over, for, in the place of]

#### A. With Genitive.

1. *Over, Beyond.* The local sense of "over" or "beyond" is common in classical Greek, but it yields to the widespread transferred use in the Hellenistic age.

2. a. With the sense of protection the closest meaning to the spatial sense is "for," "on behalf or in defense of." Cf. in the NT Mk. 9:40; Phil. 1:7; 1 Cor. 4:6.

b. After terms of dedication the meaning is "for." Thus the high priest is appointed and offers for the people in Heb. 5:1; 9:7. Aquila and Priscilla are ready to hazard their lives for Paul in Rom. 16:4 (cf. 9:3; 2 Cor. 12:15; Eph. 3:1). Christ's death is for others in Rom. 5:8; 1 Th. 5:10; 2 Cor. 5:15; 1 Pet. 3:18, etc. Paul develops the saving significance of Christ's death with the help of typology in Gal. 3:13 and 2 Cor. 5:21. Jesus in his death vicariously takes the curse for us, and thus secures our liberation from the law. In this context *hypér* has the sense of "in our favor" but also "in our place or stead." God has made the sinless one the sin-bearer, and hence his reconciling death brings it about that believers share the righteousness of God. Typical combinations are with the verb (*para*)*dídomi*, as in Rom. 8:32. One might also quote the combinations in Heb. 2:9; 6:20; 1 Pet. 2:21; Jn. 11:50ff.; 18:14. The words of institution at the Last Supper perhaps underlie these formulations (cf. 1 Cor. 11:24; Lk. 22:19; Mk. 14:24). With the symbolism of the action, the *hypér* saying interprets Christ's death as the saving act which is to benefit God's people and through them all humanity. Behind this interpretation one may discern Is. 53:11-12 and the sacrificial concepts of the OT. The negative fact of death becomes a positive event with fruitful results for others. Hence the eucharistic sayings take catechetical, typological, and theological form (cf. Eph. 5:2; 1 Cor. 5:7; Jn. 11:50). Christians, too, accept suffering and death on behalf of others (2 Cor. 12:15) in a parallel between Christology and discipleship (1 Jn. 3:16). The death of Christ is also "for (the expiation of) sins" (1 Cor. 15:3; Gal. 1:4; cf. Is. 53:5). There is alternation with *perí* in this regard (cf. Heb. 5:1). Heb. 9:7 combines the ideas of offering for a person (the high priest for himself) and for the errors of the people.

3. *In Place Of.* Often "on behalf of" carries an implication of "in place of," "in the name of." It is hard to avoid this sense in 1 Cor. 15:29, and this is the obvious

meaning in Phlm. 13. In 2 Cor. 5:14-15 Paul plays on the double sense of *hypér*. Christ's death is first "in our place," but it is then "on our behalf" or "for our sake" at the end of v. 15. The representative sense occurs in 2 Cor. 5:20. Christ himself issues the call through his authorized apostle.

4. *With Reference To*. The weaker sense "with reference to," "as concerns," "for the sake of," occurs in various expressions (cf. Eph. 6:19-20; Rom. 1:5; 15:8). With a genitive of person and verbs of asking or praying, the meaning is simply "for," e.g., Mt. 5:44; Rom. 8:27. "About" or "with reference to" occurs with persons in, e.g., Jn. 1:30, and also with abstract concepts (cf. 2 Th. 2:1) ("concerning the coming of Christ").

5. *On Account Of*. When Christians suffer hardship because of their faith, *hypér* is used as in Phil. 1:29; 2 Th. 1:5; Acts 9:16. A similar use is in expressions of praise and thanksgiving (cf. 1 Cor. 10:30; Eph. 5:20; Rom. 15:9), and also to specify the reason for prayer, as in 2 Cor. 12:8.

#### B. With Accusative.

1. In the NT the spatial sense occurs in the transferred sense of "more than," "above measure," or "over" (cf. Eph. 1:22; 1 Cor. 10:13; 4:6; 2 Cor. 12:6).

2. After comparatives *hypér* simply means "than" (cf. Heb. 4:12; Lk. 16:8; 2 Cor. 12:13; Lk. 6:40; Phil. 2:9; Phlm. 16; Eph. 3:20; Mt. 10:37; Gal. 1:14).

C. *As Adverb*. The NT rarely makes adverbial use of prepositions, but there is one instance with *hypér* in 2 Cor. 11:23: "I am (a servant of Christ) in greater measure," i.e., a "better one" (*hypér egó*). [H. RIESENFELD, VIII, 507-16]

#### *hyperauxánō* [to grow abundantly], *auxánō* [to grow]

1. The rare word *hyperauxánō* means "to grow to the limit," or in the middle passive, "to attain great power," "to achieve the highest position." *auxánō* means "to bring to growth," "to promote," "to raise one's position," or intransitive "to grow," "to rise in repute or power," "to increase."

2. The LXX does not use the compound but has the simple form for "to become fruitful," "to make fruitful," "to make great," "to grow."

3. The NT uses the compound only in 2 Th. 1:3. The idea of growth in creation stands behind the use of the simple form. The language of the parables (cf. Mk. 4:3ff.) underlies its figurative employment in, e.g., Col. 1:6ff.; 2 Cor. 9:10; 1 Cor. 3:6-7, which stresses the fact that God alone can produce decisive growth. Natural human growth plays a part in 1 Pet. 2:2; Col. 2:19 (the church derives its growing life from its Head); Eph. 4:15-16 (the growing is "to" Christ as well as "from" Christ). In Eph. 4:16 the metaphor of physical growth merges into that of the growing building in which God dwells in, with, and by the Spirit.

The figurative background is less evident when Paul speaks about the growth of faith (2 Cor. 10:15); in 2 Th. 1:3 he gives thanks because this growth is so abundant (*hyperauxánei*). Increase of influence or authority is the point in Jn. 3:30.

4. The compound does not occur in the apostolic fathers, but 1 Clem. 33.6 quotes Gen. 1:28, Hermas *Visions* 1.1.6 says that God multiplies creatures for the church's sake, and Did. 16.4 speaks about the increase of wickedness (cf. Mt. 23:12).

[G. DELLING, VIII, 517-19]

*hyperbainō* → *parabainō*

**hyperballō** [to go beyond, surpass], **hyperballōntōs** [exceedingly, immeasurably], **hyperbolē** [excess, beyond measure]

1. This verb, having an original sense of "to throw beyond," means "to go beyond," "to stand out," "to excel," or, censoriously, "to transgress the proper measure." The noun means "excess" or "supreme stage or measure."

2. The LXX uses the group only in Greek writings (cf. the verb in Sir. 25:11; 2 Macc. 4:24, and the noun, adverbially, in 4 Macc. 3:18). Philo uses the participle for "going beyond," "surpassing," and the noun for "supreme measure."

3. In the NT the group occurs only in the Pauline corpus. In Eph. 3:19 Christ's love surpasses comprehension, in Eph. 2:7 "immeasurable" tops another word of fullness, and in Eph. 1:19 the word outbids *mégēthos*. Combination with *dýnamis* occurs in 2 Cor. 4:15, and with *cháris* in 9:14. The glory of the new order is all-surpassing or beyond comparison in 2 Cor. 3:10; the term also occurs in connection with Paul's suffering in 11:23. The noun is often found in the phrase for "exceedingly" or "beyond measure," e.g., Rom. 7:13. A double use stresses the lack of comparison between present affliction and eternal glory in 2 Cor. 4:17. The mode of life described in 1 Cor. 13:1ff. far surpasses a life controlled by the charisms (1 Cor. 12:31). In Gal. 1:13 Paul uses the expression to describe the intensity of his former persecuting activity. In ministry supreme power belongs to God alone (2 Cor. 4:7). In 2 Cor. 12:7 Paul is restrained lest he be too elated by the abundance of revelations granted to him.

4. The apostolic fathers use only the participle of the verb (cf. 1 Clem. 19.2; Diog. 9.2; Ignatius *Ephesians* 19.2 ["superabounding"]). The noun denotes the high measure of goodness achieved in love of enemies (2 Clem. 13.4).

[G. DELLING, VIII, 520-22]

*hyperekperissoú, hyperekperissōs* → *perisseúō*; *hyperekteínō* → *ekteínō*; *hypertynchánō* → *tynchánō*

**hyperéchō** [to surpass, exceed], **hyperochē** [power, prominence]

1. This verb means "to hold over," "to tower," "to surpass," "to amount to more," "to stand out." The noun denotes "position" or "power."

2. The LXX uses the verb only for "to surpass" (cf. Ex. 26:13) or intransitively for "to take precedence" (Gen. 25:23; 39:9).

3. In the NT the verb has only a transferred sense. God's salvation "exceeds" what we can grasp or think (Phil. 4:7). Paul's knowledge of Christ as Lord is supreme (2:8). He does not preach in lofty words of wisdom (1 Cor. 2:1). In humility believers reckon that others excel themselves (Phil. 2:3). In 1 Pet. 2:13 the king is the supreme ruler. The authorities are those who are supreme in Rom. 13:1. The church prays for those in a position of rule in 1 Tim. 2:2.

4. In the apostolic fathers Hermas *Similitudes* 9.6.1 uses the verb literally, and *Similitudes* 9.28.3-4 in a transferred sense. "Taking precedence" is the point in Barn. 13.2. The noun occurs only adverbially in the phrase *kath' hyperokén* (cf. 1 Clem. 57.2). In the Apologists we find "to excel" in Athenagoras *Supplication* 23.1 and "surplus" in 6.1.

[G. DELLING, VIII, 523-24]



**hyperēphanos** [arrogant, proud], **hyperēphanía** [arrogance, pride]

A. **Secular Usage.** *hyperēphanos* means "outstanding," "distinguished," but both the adjective and the associated noun may also be used censoriously to denote arrogance or boasting.

B. **The Greek OT.** In the Greek OT the words occur mostly in Psalms and the Wisdom literature. God is against pride in Prov. 3:34. The righteous prays that God will destroy the proud in Ps. 94:2. Maccabees characterizes Gentiles and foreign rulers as "insolent" (1 Macc. 1:21; 2 Macc. 9:4, etc.). The enemies of the righteous are arrogant (Ps. 17:10 etc.). Prov. 13:10 warns against the evil result of an arrogant attitude.

C. **Hellenistic Judaism.** Hellenistic Judaism adopts the OT development of the concept. Arrogance derives from a spirit of error or from Satan. It is a mark of the great peoples of history. God himself punishes it. Josephus refers to the arrogance of Nero in *Jewish War* 3.1. Self-control guards against pride (Epistle of Aristeeas 211), and a recognition of human equality protects kings against it (263).

D. **The NT.** The NT, which makes a sparing use of the terms, follows OT usage. Paul puts *hyperēphanos* in the list of pagan vices in Rom. 1:30. The three terms "insolent," "arrogant," and "boastful" go together. "Boastful" precedes "arrogant" in 2 Tim. 3:2; the two terms describe different aspects of pride. In Mk. 7:22 "arrogance" comes between "blasphemy" and "folly." It contrasts with proper submission to God and involves a haughty disdain for others. In Lk. 1:51 God scatters the proud in their imaginings, topples the mighty, and exalts the lowly. 1 Pet. 5:5 enjoins humility to others. The arrogant, thinking they need no forgiveness, run up against God's opposition, but grace is given to the humble.

E. **Early Church Usage.** Christ is an example of humility in 1 Clem. 16.2 and insolence is rejected in 30.1. Christians must resist arrogance, for it is contrary to love (49.5). It is one of the sins on the way to death (Did. 2.6; cf. Barn. 20.1). Similar warnings against it appear in *Hermas Mandates* 6.2.5 and *Ignatius Ephesians* 5.3. *Tatian Address to the Greeks* 3.1 calls Heraclitus "arrogant."

[G. BERTRAM, VIII, 525-29]

*hypernikáō* → *nikáō*; *hyperperisseúō*, *hyperperissós* → *perisseúō*; *hyperpleonázō* → *pleonázō*; *hypēkoos* → *akoúō*

**hypēretēs** [assistant, servant], **hypēretéō** [to assist, serve]

#### A. Nonbiblical Usage.

1. **Classical Greek and Hellenism.** The term *hypēretēs* first occurs with reference to Hermes, the messenger of the gods. It denotes one who does the will of Zeus and has his authority behind him. Further instances reinforce the sense of one who serves a higher will. This higher will need not be that of the gods; we thus find the term in the military, medical, commercial, or legal sphere, e.g., for medical assistants, or for those who carry out judicial sentences. In religions cultic assistants are described by the term, and in personal relations *hypēretēs* denotes one who unselfishly helps to secure something for a friend. Service that accepts subordination is always at issue, but a

measure of power may also be involved in the discharge of the imposed mission or function. The *hypēretēs* differs from a *doúlos*, however, for the *hypēretēs* is free and may claim a due reward for the service rendered. As distinct from *diákonos* or *therápōn*, *hypēretēs* carries the emphasis of learning what is to be done from the superior, and doing it with no prejudice to personal dignity or worth.

2. *The Linguistic Problem.* Traditionally the group has been related to *erētēs* ("rower") and explained as "underrower." But historically there are not two levels of rowers, and while rowers have a superior it is not rowing that makes a person *hypēretēs*, but acting under direction. It is possible, then, that *hypēretēs* is of different linguistic origin, or, if not, that the original root suggests steering rather than rowing. Thus in a boat with a crew of two the *hypēretēs* would take orders from the helmsman. Hence the term would contain the idea of the one who must follow orders, but as a free person, not as a slave.

### B. Hellenistic Judaism.

#### 1. *The LXX, Apocrypha, and Pseudepigrapha.*

a. The group plays little role in the Greek Bible. In Prov. 14:35 we have a reference to the *hypēretēs* who is to carry out orders in the proper way, in Dan. 3:46 ☉ "servants of the king" execute royal commands, and in Job 1:3 *hypēresía* is used for Job's servants. A fuller use occurs only in the Greek Wisdom of Solomon.

b. The pseudepigrapha offer many examples of the group, and these are in accord with nonbiblical usage, whether in the military, legal, cultic, or even the demonic sphere (the assistants of Beliar in Testaments of the Twelve).

2. *Philo.* Philo gives the terms a personal reference, with God, rulers, ordinary people, or even bodily organs as controlling subjects. The stress is again on compliance with lawful instructions. When Joseph styles himself *hypēretēs* and *diákonos* for his family, *hypēretēs* refers to his function as God's assistant, and *diákonos* to the service he renders the family (*On Joseph* 241).

3. *Josephus.* In Josephus the usage is governed by the idea of helping someone. Moses, Levites, etc. are God's assistants, and we also read of royal officials, of agents, and of members of a bodyguard. Jacob helps his mother when she prepares the meal that will win him the birthright. A *doúlos* can act as *hypēretēs*, but intrinsically the *hypēretēs* can accept or refuse the commission. The functional character of the activity distinguishes the *hypēretēs* from the *diákonos* or *therápōn*.

4. *Palestinian Judaism.* Since the OT offers no models, it is hard to find exact equivalents in Palestinian Judaism. Temple assistants (probably Levites) play something of the role of the *hypēretēs*, but the Hebrew stem may suggest a directive rather than supporting role. The root *sms* is perhaps closer with its implication of assistance in specific situations and its interest in the correct functioning of certain relations and obligations.

### C. The NT.

#### 1. *Usage.*

a. The group is comparatively rare in the NT, and *hypēresía* does not occur at all. Luke-Acts and John have the most examples with nine each.

b. *hypēretēs*, as in classical and Hellenistic Greek, has the general sense of "assistant carrying out the will of another."

c. Thus in Mt. 6:25-26 the *hypēretēs* is the servant of the court who executes its sentence, and who in so doing carries a warning of eschatological judgment unless there is timely conversion. Lk. 12:58 uses *práktōr* instead because the offender is a

debtor who cannot pay. In Lk. 4:16ff. a liturgical assistant receives back from Jesus the scroll of Isaiah from which he has just read. Various authorities have assistants or officers in Mt. 26:58; Jn. 7:32; 18:12; Acts 5:22. The officers of the Sanhedrin seem to differ from Levites serving as temple police (Jn. 7:30; 8:20; Acts 4:3) even though a similar function may come within their more general duties. In Acts 13:36; 20:34; 24:23 the verb carries the sense of helping others to carry out their wishes and meet their needs. Passages like Phil. 2:25; 4:18 (Epaphroditus as *leitourgós tēs chreías mou*) show what is meant.

## 2. Difficult Passages.

a. Acts 13:5. John Mark as the *hypēretēs* of Barnabas and Paul meets their needs and carries out their wishes in the discharge of their apostolic mission.

b. Jn. 18:36. The meaning here may be that Jesus is not the kind of king who has *hypēretai* that will fight, or that he has *hypēretai* but in a kingdom that permits no fighting. The disciples can be *hypēretai* as well as friends; as friends they are close to their king, but as *hypēretai* they work with him to achieve his goals. The term for "fight," of course, need not involve bloody conflict; the verse may refer to the passivity of the disciples by divine counsel, although in the context of vv. 33ff. the statement seems strongly to suggest that Jesus aims at no political crown.

c. 1 Cor. 4:1. Paul and Apollos are executive organs of Christ. Their work finds its basis in God's plan as this is manifested in Christ. That they are servants (and stewards) protects them against criticism and even self-criticism. Epictetus calls the Cynic both *hypēretēs* and *oikonómos*, but Paul in his association of the terms probably follows Lk. 12:42.

d. Acts 26:16. As Christ's servant, Paul is also his witness; the second term defines the first more closely. The stress is on the task that the Lord has laid on him. The mention of obedience in v. 19 brings out the controlling role of *hypēretēs* in v. 16.

e. Lk. 1:2. The ministers of the word in Lk. 1:2 are those who assist the writer in his task; they are obviously the same as the eyewitnesses. The use of the term shows that they are not propagandists for their own views. It also establishes continuity between the preaching of Jesus and the written history.

D. The Early Church. The apostolic fathers add nothing new in their use of either noun or verb. The *hypēretēs* is the serving official (Diog. 7.2), and the verb may denote the ministry of a deacon (Ignatius *Philadelphians* 11.1). In Justin *Apology* 1.14.1 the noun (used with *doúlos*) has the sense of the free servant receiving and carrying out orders.

[K. H. RENGSTORF, VIII, 530-44]

→ *diakonéō, doúlos, therapeía*

*hýpnos* [sleep], *aphypnóō* [to fall asleep], *enýpnion* [dream],  
*enypniázomai* [to dream], *éxypnos* [awake], *exypnízō* [to wake up]

## A. The Greeks.

1. *Origin, Meaning, and Use of the Stem hypn-*. Deriving from a basic *supnos*, this word means "sleep," and the phrase *en hýpnō* ("during sleep") produces *enýpnion* as a term for "dream." *agrypnéō* means "to sleep in the open," then "to watch."

2. *Sleep as a Natural Process*. Natural sleep is described as sweet, kindly, etc. It rules over all, is taken as a gift, overpowers people, especially when tired with wine,

and is enjoyed. Phrases are "at the time of the first sleep" and "shortly after going to sleep." Dreams during sleep are a locus of revelation. A special mixture of wine induces sleep.

3. *The Scientific View.* At first sleep is explained as a relaxing of energy, as a loss of warmth, or as a withdrawing of blood, and hence as a transitional stage to death. Later observation refutes the last theory. Light or heavy sleep during sickness determines the severity of the sickness. Too much sleep is bad. Aristotle perceives a basic phenomenon of animal life in the alternation of waking and sleep.

4. *Disparagement of Sleep.* Disparagement of sleep appears early. Sleep is a metaphor for the conduct of fools. In it the *noûs* loses contact with the world and the individual is shut up in the self. Sleep impairs thought and signifies weakness. Sleepers are as good as dead. We should cut down on sleep. It robs us of half of life on the Stoic view, and it belongs to the material world.

5. *Sleep and Death.* Philosophy stresses the nearness of sleep to death, although only rarely is sleep a euphemism for death prior to the Hellenistic period. Later we often read of the sleep of death. This sleep is sweet. It means end and dissolution, but the belief is also present that it brings redemption from the body, enabling the true self to mount up to heaven.

6. *The God Hypnos.* There is a god Hypnos as well as a god Thanatos, although often with a link between them, e.g., as twins. This god can put even Zeus to sleep. Sailors invoke him, and he imparts revelations in sleep. He is a rival of Hermes, who brings sleep but is not sleep personified.

#### B. The LXX and Judaism.

1. The group occurs fairly frequently in the LXX, mainly for the root *yšn*. The Hebrew differentiates the dream more sharply from sleep than does the Greek. *hýpnos* is a euphemism for coitus in Wis. 4:6. Revelatory sleep occurs in Gen. 28:10ff.; 1 Kgs. 3:5. Dreams may carry a divine message (Gen. 20:3; 40:9, etc.), but they may also be equated with false prophecy (Jer. 23:25). The stem is linked to sloth in Prov. 6:4 and to sin in Judg. 16:14. It depicts eschatological destruction in Is. 29:7-8 (and cf. the sleep of death in Jer. 51:39). The fool is in large measure a sleeper (Sir. 22:9).

2. The spirit of sleep in Test. Reub. 3:1, 7 may be the spirit of creation or possibly the spirit of death or error. The idea of the eschatological sleep of death occurs in Eth. En. 49:3. The state between death and the eschaton is sleep, and resurrection is a waking from sleep. Sleep is also a figure for the time of this aeon. Dreams convey revelation during sleep.

3. Philo finds in sleep a natural process, but it also characterizes those who are far from knowledge. One must repel it as an enemy; faith resembles waking out of a deep sleep. Philo never uses sleep for death, but the two are close.

4. Josephus refers to natural sleep. He accepts the dream revelations of the OT. The soul parts from the body in sleep. Sleep is a prototype of death.

#### C. The NT.

1. The stem *hypn-* refers to the natural process or state of sleep in Mt. 1:24; Lk. 8:23 (Jesus asleep in the boat); Acts 16:27 (the jailor is jolted awake out of sleep).

2. The NT finds no great place for dreams, so that *enýpnion* and *enýpniázomai* occur only in Acts 2:17 (quoting Joel 2:28) and Jude 8 (which briefly denounces opponents as dreamers, i.e., not as visionaries, but as blind to the truth).

3. In Lk. 9:32 the disciples on the Mount of Transfiguration are heavy with sleep. This phrase stresses the contrast between Jesus and the disciples, explains their

confusion after the experience, and anticipates what happens in Gethsemane. The sleep motif is prominent in Acts 20:9ff. Rom. 13:11-12 uses awaking from sleep as a metaphor for casting off bondage to the old aeon (cf. the parallels in Judaism and Hellenism). As in 1 Th. 5:4ff., the call is not merely to watch but to renounce attachment to the world. The command to watch (with *agrypnéō*) occurs in Mk. 13:33; Lk. 21:36; Eph. 6:18. In 2 Cor. 6:5; 11:27 Paul's watchings are his unremitting labors.

4. The sleep of death figures in Jn. 11:11ff. The illness of Lazarus will not lead to death (v. 4). Implied in v. 11 is the deeper background of actual death which is only an apparent reality face to face with Jesus. When the disciples fail to understand (v. 12), distinction is made between the sleep of death and "the rest which is sleep" (v. 13). The verses proclaim the basic impotence of death in the light of the resurrection.

**D. The Early Church and Gnosticism.** The noun does not occur in the apostolic fathers, and the verb only in 1 Clem. 26:2 (quoting Ps. 3:3: the sleep of death). The images of sleep and awaking occur relative to the resurrection. Among compounds we find *agrypnía* (watchful care) in Barn. 21.7. Apocryphal works refer to Jesus' steering of the boat during sleep, to drunkenness with sleep, and to the sleep of death. In Gnosticism sleep is ignorance and oblivion. It symbolizes bondage to the world. To sleep is to be in the sphere of death. More generally we also find the idea that in view of the resurrection death is merely sleep during the time up to the resurrection.

→ *egéirō, katheúdō, ónar, hórāma* [H. BALZ, VIII, 545-56]

*hypogrammós* → *gráphō*; *hypódeigma* → *deíknymi*; *hypodéō, hypódēma* → *hóplon*

***hypódikos*** [accountable]

1. *Secular Greek.* This word means "guilty," "culpable," "accountable," "subject to trial."

2. *Judaism.*

- The term does not occur in the LXX; we are accountable to God, not to *dikē*.
- Philo uses the word for accountability in various connections.
- Josephus also has it in the sense of "subject to punishment."
- It is hard to find any exact rabbinic equivalent but we do find the ideas of financial accountability and penal liability.

3. *The NT.* In the NT the term occurs only in Rom. 3:19, where it applies to accused persons who cannot refute the charges leveled against them. Since Jews no less than Gentiles are in this position, all fall under God's condemnation apart from the new right that God establishes for them in Christ.

4. The early Christian writers do not use the word. [C. MAURER, VIII, 557-58]

***hypokrinomai*** [to play the hypocrite], ***synypokrinomai*** [to join in playing the hypocrite], ***hypókrisis*** [hypocrisy], ***hypokritēs*** [hypocrite], ***anypókritos*** [without hypocrisy]

**A. Classical and Hellenistic Greek.**

1. *Original Meaning.*

- The verb *hypokrinomai* first means "to explain," also, rarely, "to answer."
- hypókrisis* can mean "answer," but *hypokritēs* means "actor," probably as one who interprets a poet, depicting by his whole conduct the role assigned.

2. *Recitation and Acting.* Declamation is essential in acting; hence elocution is an important part of rhetoric. For Aristotle, it is the doctrine of linguistic expression. The art of speaking is a specialized skill both on the stage and in the marketplace. Demosthenes achieves success when he takes lessons from an actor. *hypókrisis* embraces the delivery of a speech, including mime and gesture.

3. *Transferred Meaning.* Human life comes to be compared to the stage, and conduct to the task of the actor (cf. Plato, and especially the Stoics). The noble person can play any part assigned with no loss of inner stability. Negatively, the stage is a sham world and actors are deceivers. Hence *hypókrisis* takes on the sense of "pretense" or "pretext." But additions are needed to show whether the group has a positive, negative, or neutral sense. Only under Christian influence does the negative sense prevail in the Byzantine period.

### B. Dispersion Judaism.

1. *The LXX.* Already in the LXX the terms take on a negative sense (cf. 2 Macc. 5:25; 6:21; 4 Macc. 6:12ff.). Fear of God and hypocrisy are opposites in Sir. 1:28ff. The righteous who sin are hypocrites (Ps. 12:2). *hypókrisis* has the character of sin (Job 34:30). The *hypokrités* and the sinner are equated.

#### 2. Philo and Josephus.

a. In Philo, too, the sense is mostly negative. *hypókrisis* as concealment of the truth or dissembling is a worse evil than death.

b. For Josephus *hypokrinomai* is more a matter of strategy. As one may see from the story of Joseph, this may be for a good end (*Antiquities* 2.160). But *hypókrisis* also means false appearance, and the *hypokrités* is a "hypocrite" (*Jewish War* 2.586-87).

3. *The Historical Problem.* Since Judaism uses the group almost exclusively in a bad sense, not so much for hypocrisy as for the deception that characterizes evil as apostasy against God, a question arises how this identification comes about. The answer possibly lies in Testaments of the Twelve, which opposes truth and deception: wickedness is deception, and deceit is satanic and ungodly. Qumran sees a similar antithesis between truth and falsehood. The idea, then, is that the bad person, who ought to be good, is in disguise when acting wickedly. This dissembling is deception, and as such opposition to God's truth.

### C. The NT.

1. *The Synoptic Tradition.* As in the LXX, the group has a bad sense in the Synoptists. Jesus calls his opponents *hypokritaí* because they cannot discern "this time" (Lk. 12:54ff.), i.e., because they are in self-contradiction in their evaluations. A similar self-contradiction arises regarding what is permissible on the sabbath (13:15-16), or regarding their own faults and those of others (Mt. 7:3ff.), or regarding the outward and inward worship of God (Mk. 7:8). The jarring contradiction between precept and practice gives rise to the charge in Mt. 23:13ff. A pious appearance and a distortion of proportion conceal the failure to do God's will. In contrast, the disciples must achieve a greater righteousness (Mt. 5:20), showing a concern for integrity rather than status (6:2ff.). Sham will result in ruin (6:2ff.; 24:51). It comes to expression in the attempt to entrap Jesus while supposedly raising serious questions (cf. Mk. 12:15).

2. *Paul.* Paul uses the group in Gal. 2:13. When Peter changes his practice on the arrival of envoys from Jerusalem, he is not just trying to deceive the envoys, nor acting in contradiction with himself; he is falling away from the truth of the gospel, which, with the doctrine of justification by faith, implies equality of Jew and Gentile.

3. *The Pastorals.* In 1 Tim. 4:2 the term conveys the sense of evildoer or apostate.

The sayings of the false teachers are deceitful, for they contradict the truth of God (cf. 6:5; 2 Tim. 3:8). This is *hypókrisis*.

**D. The Apostolic Fathers.** Hermas uses *hypokritai* for false teachers in *Similitudes* 8.6.5. Did. 8.1 calls the Jews *hypokritai*. *hypókrisis* is apostasy from God. But it is also dissembling (cf. Pol. 6.3; Hermas *Visions* 3.6.1). As a summary term for any kind of pretense or deception, *hypókrisis* occurs in lists of vices (Did. 2.6; Barn. 20.1; Hermas *Mandates* 8.3).

#### *anypókritos*.

1. This word occurs first in the LXX in Wis. 5:18; 18:15. Describing God's eschatological salvation, it denotes unfeigned simplicity.

2. In the NT the term becomes a fixed attribute of *agápē* (cf. Rom. 12:9; 2 Cor. 6:6-7). In the latter passage, the idea in context seems to be that the unfeigned simplicity of God should also mark the neighborly love of believers. Where this is not so, there is not just an assumed love but a wicked failure to correspond to God's own attitude, and hence a conflict with the truth of God. In 1 Pet. 1:22 sincere love is from the heart; it rests on new birth of the word of God. 1 Tim. 1:5 teaches similarly that the goal is a love that issues from a pure heart and sincere faith. Those who hold office must be models, and Timothy himself has had a sincere faith from childhood (2 Tim. 1:5). Such faith is both inwardly sincere and outwardly orthodox. Jms. 3:17 opposes to the demonic wisdom of false teachers the pure wisdom that is marked by no insincerity. In contrast, heresy is also immoral; it is "hypocrisy."

3. In 2 Clem. 12.2-3 the author understands the supposed dominical saying that "two are one" as a structural description of the virtue of truthfulness.

[U. WILCKENS, VIII, 559-71]

### *hypóstasis* [being, essence, reality]

#### A. Greek Usage.

1. *Preliminary.* Formed as a verbal noun from *hyphístēmi*, *hypóstasis* reflects some of the meanings of the intransitive and middle *hyphístamai*, namely, "support," "concealment," "deposit or sediment," "existence or reality," and, technically, "lease." The use is mostly specialized in the early period. The philosophical use grows out of an earlier scientific use, and the later range of meaning hardly goes beyond the scientific and philosophical senses.

2. *Medical and Scientific Use.* In medicine *hypóstasis* rarely means "support," e.g., a hip as a support for the body. More common is the use for "sediment," e.g., for urine. The word can also denote fluid or solid excrement. More generally anything that settles is *hypóstasis* (cf. curds, or the slimy bottom of stagnant water, or the deposit of moist air, or any kind of residue).

#### 3. *Philosophical Use.*

a. *Stoicism.* Stoicism first brings the term into philosophy to denote what has come into being or attained reality. In contrast to *ousía*, which is eternal being as such, *hypóstasis* is real being as this is manifested in individual phenomena. Because being is primal matter, its coming into existence may be viewed as a physical process, and thus *hypóstasis* offers itself as a suitable term for the resultant reality. The distinction from *ousía*, however, is only a theoretical and not a practical one. *ousía* exists in its

actualization, *hypóstasis* is *ousía* in its actuality. *hypóstasis* is not the real, concrete phenomenon as such but the reality behind it.

b. Peripatus. Dependence on Stoicism is evident in the Peripatetic use. There is reality only in individual things; these have essence and reality in themselves.

c. Middle Platonism. References here are few, but in Albinus *hypóstasis* denotes the actualization of the ground of being relative to the intelligible world.

d. Neo-Platonism. Neo-Platonic development has no significance for biblical usage but is important later. *hypóstasis* now bears no relation to matter. As a term for the actuality derived from the one, it is synonymous with *ousía*. While deriving from ultimate being, it also has ultimate being. This understanding lies behind the use in the later doctrine of the Trinity.

4. *General Usage*. Denoting the reality behind appearance, *hypóstasis* can have such general senses as "plan," "purpose," "concern," or "basic conception." The fundamental reality of time, which is the "instant," is also its *hypóstasis*. In other contexts the term simply means "presence" or "existence."

#### 5. *Special Meanings*.

a. Astrology. In this sphere *hypóstasis* means the reality of life present in the constellations at the hour of birth.

b. Papyri. In the papyri *hypóstasis* finds a special use for "lease" or "aggregate of deeds of ownership," and consequently "possession" on the basis of such deeds.

### B. Judaism.

1. *The LXX*. The noun occurs some 20 times in the LXX for 12 Hebrew terms, and the verb *hyphístēmi* occurs somewhat more often in the sense "to endure." The meaning of *hypóstasis* seems to be "movable property" in Dt. 11:6, "immovable property" in Job 22:20, "basis of power" in Ezek. 26:11, "reality" that gives a firm guarantee in Ruth 1:12; Ps. 39:7, "life plan" in Ps. 139:15, "plan" in Jer. 23:22, and "counsel" in Ezek. 19:5; Dt. 1:12. LXX usage thus conforms to Greek. *hypóstasis* is the underlying reality behind things, often as a plan or purpose, or as that which, enclosed in God, endures.

2. *Apocrypha and Pseudepigrapha*. The term is rare in these works; it occurs in such senses as "basis," "power," "plan," or "purpose."

#### 3. *Philo and Josephus*.

a. Philo uses both noun and verb in theological and philosophical contexts. The verb denotes real existing, and Philo has the noun in the expression "intelligible reality," which stands in contrast to what may be known by sensory perception or the seeing of figures. Elsewhere *hypóstasis* means "real existence."

b. The noun is rare in Josephus. He uses it for distinctive reality in *Against Apion* 1.1, and for the invisible reality that lies behind the endurance of the martyrs in *Antiquities* 18.24.

### C. The NT.

1. *Paul*. Two of the five NT instances of *hypóstasis* are in Paul. In 2 Cor. 9:2ff. Paul does not want his boasting about the collection at Corinth to be found empty. But his concern in v. 4 is not so much that his boasting might be exposed as that his "plan" or "project" might be frustrated by Achaia's unreadiness. The same sense is plain in 2 Cor. 11:17, where, in a foolish comparison, he speaks of a "purpose" of boasting that is forced upon him. The rendering "confidence" or "assurance" gives rise to many difficulties and has little outside support.

2. *Hebrews*. The other three instances of *hypóstasis* are all in Hebrews. The usage



is simplest in 1:3, where the term is parallel to *dóxa* and relates to God's essence. "Transcendent reality" is perhaps closest to what is meant. Christ as Son reflects God's glory and bears the impress of this reality. In 11:1 the rendering "assurance" has gained much support since Melanchthon commended it to Luther, but this introduces an untenable subjective element. The parallel term *élenchos* is an objective one that denotes "demonstration" rather than "conviction," i.e., the proof of things one cannot see. Similarly, *hypóstasis* is the "reality" of the things hoped for, which have a transcendent quality. The terms define the character of transcendent future things, and the verse boldly equates faith with the reality and demonstration of these things. Only the work of Jesus and faith as participation in this work are not subject to the corruptibility of what is shadowy and prototypical. The statement in 3:14 is along similar lines. The reference is not a subjective one to our first confidence but an objective one to the basic reality on which the faith of believers rests since Christ is the very presence of the reality of God which they now share. Clinging to the first reality as it comes with the preaching of salvation in Christ does, of course, mean having confidence to the end in the reality of God, but *hypóstasis* itself denotes, not the confidence, but the divine reality that contrasts with everything shadowy and prototypical and that is paradoxically present in Jesus and possessed by the community in faith.

**D. Further Christian Usage.** After the NT *hypóstasis* occurs again only with Tatian, who uses it for God's absolute reality as this is manifested in the cosmos, for the reality which lies behind existence and which is visible only to God, for the reality of demons or the elements, or for the realities of nature permeating the elements. In Gnostic texts *hypóstasis* is the hidden spiritual reality of pneumatics which suffers no damage even in the midst of the material world. In another text *hypóstasis* is the reality of earthly existence which the redeemed use until they enter eternal life. From the usage in Tatian and the Gnostics no straight line can be drawn to the later theological usage, which must be related to contemporary philosophical development.

[H. KÖSTER, VIII, 572-89]

*hypostéllō*, *hypostolē* → *stéllō*; *hypotagē*, *hypotássō* → *tássō*; *hypotýpōsis* → *týpos*

*hypōpiázō* [to strike on the face, treat roughly]

1. This verb means "to strike on the face" with resultant disfigurement, then figuratively "to defame," "to castigate" (with words).

2. The LXX has only the noun *hypōpion* for "blow in the face," "contusion."

3. In the NT the sense might be literal in Lk. 18:5, but a transferred meaning is much more likely: either "lest she finally expose me in a public scene," or "lest she wear me out completely by her persistent coming." In 1 Cor. 9:26-27 Paul is using athletic metaphors for his work. He does not box as one who beats the air but pommels and subdues his body. The expression is figurative. He is not subjecting himself to ascetic exercises but subjecting his body to the demands of ministry (cf. Rom. 8:13), gaining strength from the hardships to which this exposes him and which God overrules for good (2 Cor. 12:7ff.).

[K. WEISS, VIII, 590-91]

*hýsteros* [later, last], *hýsteron* [later, finally], *hysteréō* [to come too late, lack], *aphysteréō* [to withhold], *hystérēma* [need, want], *hystérēsis* [need, want]

#### A. Secular Greek.

1. *hýsteros* has the basic sense of "what is behind or after" (cf. *ex hystérou* for "later" and *hoi hýsteroi* for "descendants"). In a transferred sense the term may also denote what is of lesser worth. It also finds a use in logic and astrology.

2. *hýsteron* has such senses as "secondly," "after," "later," "too late," and "finally."

3. *hysteréō* means "to come after or too late," and it then takes on such senses as "to be wanting," "to be behind," and, in the active, "to lack."

4. The nouns *hystérēma* and *hystérēsis*, which are very rare, have the meanings "want," "need," "what is missing."

#### B. The LXX.

1. *hýsteros* (14 times) and *hýsteron* (15) always have the sense of "after," "later," but the idea of deficiency is predominant in the case of *hysteréō* (cf. Eccl. 6:2; 9:8; Cant. 7:3; Ps. 23:1; Sir. 51:24). The thought of coming too late and hence not attaining occurs in Sir. 11:11-12. The meaning of *hysteréō* in Job 36:17 is "to remain far off," i.e., "to avoid."

2. *hystérēma* (six times) always means "lack" (cf. Judg. 18:10; Eccl. 1:15), "want," or "need" (Ps. 34:10).

#### C. The NT.

##### 1. *hýsteros, hýsteron.*

a. The adjective means "the last-named" in Mt. 21:31, and the reference is to the "last" times in 1 Tim. 4:1, i.e., the future prophetic times when error, debate, and apostasy will plague the church (cf. 2 Tim. 3:1; 2 Pet. 3:3; Jude 18 with 2 Pet. 2:1; 1 Jn. 2:18 with 4:1).

b. The adverb has a comparative sense in Mt. 21:30, 32 ("afterward"). The thrust is eschatological in Heb. 12:11: The present time is that of the exercise of faith, the eschatological future will bring salvation as its fruit. In Jn. 13:36 the probable reference is not to a future martyrdom of Peter, as Peter supposes (v. 37), but to the radical abrogation of earthly discipleship with the death of Jesus, and hence to presence with the exalted Lord (cf. 14:1ff.). The superlative occurs mostly in Matthew (cf. 4:2; 21:37; 22:27; 26:60), but Mark has it in 16:14.

##### 2. *hysteréō.*

a. The basic sense "to come too late," "to fail to attain," which occurs twice in Heb. 4:1, contains an eschatological warning not to miss attainment of the promise through lack of faith. 12:15 warns against failing to attain to God's grace by not maintaining peace and pursuing sanctification (v. 14). Paul sums up the discussion in Rom. 1:18-3:20 by saying that all of us fall short of God's glory (v. 23) and are thus dependent on the justifying grace which through Christ's work makes good the loss and achieves our glorification (cf. 5:2; 8:17-18, 29-30; 9:23; 1 Th. 2:12).

b. With reference to circumstances, *hysteréō* means "to lack." Jesus tells the rich young ruler what is the one thing he lacks for entry into life (Mk. 10:21). In Mt. 19:20 the ruler himself asks what he still lacks, i.e., in the sense of something that needs to be added rather than in that of absolute lack. The point in Jn. 2:3 is probably that the wine is finished rather than that there is a lack of it.

c. The most common sense in the NT is “to be in want.” This is the prodigal’s plight in Lk. 15:14. Jesus asks the returning disciples whether they were ever in want in Lk. 22:35. Paul thanks God that the Corinthians lack no spiritual gift in 1 Cor. 1:7; this emphasis is in material contrast with the theological ambitions of the Corinthian pneumatics in 4:8. As regards idol meats, believers suffer no lack if they do not eat; hence the strong should not harry or offend the weak by their freedom. Paul knows how to have enough and how to be in want (Phil. 4:12). He is ready to suffer want in Corinth rather than be a burden to the church (2 Cor. 11:9). Heb. 11:37 describes the plight of the fathers as they await the eschatological fulfilment of the divine promise in Christ.

d. The meaning “to come after, behind” occurs in 2 Cor. 11:5; 12:11; Paul is not behind other apostles. In 1 Cor. 12:24 God has given greater honor to the inferior part (i.e., that which comes behind) so that there should be no discord, but all the members should care for one another.

3. *aphysterēō*. This verb occurs in the NT only in Jms. 5:4 for “to withhold.”

4. *hystērēma*, *hystērēsis*. In Mk. 12:44 Jesus lauds the poor widow for giving out of her “want,” i.e., her poverty. In 2 Cor. 8:14 Paul encourages the collection so that Gentile abundance should supply the “want” or poverty of the Jerusalem saints and thus lead to thanksgiving (9:12-13). Paul’s “needs” in 2 Cor. 11:9 are supplied by the Macedonian church (cf. 1 Cor. 16:17; Phil. 2:30). Paul’s joy when his “needs” are met is not because of the needs but because of the sharing and the love that it expresses (Phil. 4:10ff.). He himself hopes to supply the teaching that the faith of the Thessalonians needs by coming to them (1 Th. 3:10). By his sufferings he enters into the sufferings of Christ, who is now exalted above earthly suffering as the Head of the church (Col. 1:24).

#### D. Early Writings.

##### 1. Early Church Writings.

a. The adverb has a temporal sense in Papias (Eusebius *Ecclesiastical History* 3.39.15).

b. The verb means “to lack something” in Diog. 5.13; Ignatius *Ephesians* 5.2, and “to be in want,” “to be poor” in Did. 11.12; Barn. 10.3.

c. *hystērēma* means “what is lacking” in 1 Clem. 38.2 and “lack” in Hermas *Visions* 3.2.2; *Similitudes* 6.3.4. Clement of Alexandria *Fragment* 46 excludes all *hystereîn* from the future kingdom, and for a christological statement cf. *Stromateis* 8.9.29.5.

2. *Gnosticism*. The terms *hysterēō* and *hystērēma* are important in Christian Gnosticism as denoting what is of lesser worth outside the original divine *plērōma*. Thus lower wisdom is an inferior power. As *hystērēma* is a result of ignorance, the attainment of *gnōsis* remedies it. Gnostics flee the place of *hystērēma* and strive back up to the one (cf. Irenaeus *Against Heresies* 1.11.2; 16.2; 18.4; 21.4).

[U. WILCKENS, VIII, 592-601]

*hýpsos* [height], *hypsoō* [to lift up, exalt], *hyperypsoō* [to raise to the highest position], *hýpsōma* [height], *hýpsistos* [highest]

#### *hýpsos*.

A. Nonbiblical Greek. *hýpsos* has reference to the dimension of height. It can be a “high place,” a “summit”; it also means “height,” “highness” (in a title), and it has such senses as “sublimity,” “climax,” “nobility.”

**B. The Greek OT.** The use of the term is manifold in the LXX, whether to express height, to denote a high place or position, exaltation by God, human pride, or the loftiness of heaven or of God.

**C. Judaism.**

1. The idea of rapture on high occurs in Slav. En. 3, and the height of the third heaven comes to expression in Test. Levi 2:8. Josephus *Antiquities* 8.126 speaks of the infinite height and greatness of bliss.

2. Philo refers to the highest stage in the knowledge of God, to sublimity of style (e.g., Moses), and to the difference between true and false *hýpsos*.

**D. The NT.** Rev. 21:6 gives the height of the heavenly city. Eph. 4:8-9 refers to the ascension of Christ. Christ comes from above and returns triumphantly to his home on high (cf. Ps. 68:18). In Lk. 1:78; 24:49 "on high" is almost a term for God (cf. also Acts 1:8). In Jms. 1:9 the sense is that of exaltation in rank. The poor, in contrast to the rich, are lifted up on high by God.

**E. Early Christianity.** The usage here is similar to that of the Bible (cf. 1 Clem. 36:2; Ignatius *Ephesians* 9.1; Barn. 20.1; Did. 5.1; Diog. 7.2).

*hypsóō, hyperypsóō.*

**A. Nonbiblical Greek.** The late and rare *hypsóō* means "to lift up," "to exalt," in both literal and transferred senses.

**B. The Greek OT.** The word is common in the LXX with reference to the exaltation of God, joyful exaltation by God, the exaltation which on the presupposition of abasement means glorification (cf. Is. 52:13), and arbitrary and arrogant self-exaltation (Hos. 13:6).

**C. Judaism.** Ps. Sol. 1:5 bewails the exaltation (i.e., arrogance) of sinners, Test. Jos. 1:7 develops the theme of abasement and exaltation, Qumran refers to the exaltation of resurrection, of a remnant in the community, of Michael over heavenly beings, and of Israel over the nations.

**D. The NT.**

1. The OT motif of exalting the humble and abasing the proud occurs in Mt. 23:12; Lk. 14:11; 18:14. True exaltation is God's work (Lk. 1:52; Jms. 4:10; 1 Pet. 5:6). Being made worthy to receive the gospel and Christ's glory is the church's exaltation (2 Cor. 11:7). Exaltation is blessing (Mt. 11:23) and has an eschatological reference (Phil. 2:5ff.).

2. Phil. 2:9 speaks about Christ's exaltation. His obedience to death is humiliation; in resurrection he is raised to the highest position (*hyperypsóō*). For all its ethical implications, the statement is soteriological and eschatological. Paul preaches Christ crucified as the Lord of glory (1 Cor. 2:2) who speaks to him on high and sets him in the same tension of abasement and exaltation (2 Cor. 12:1ff.).

3. In Heb. 1:3 Christ, having suffered, is at the right hand of the majesty on high, exalted above the heavens.

4. In Acts 2:33 the risen Christ is set at God's right hand in the place of rule. This is the presupposition of the outpouring of the Spirit. In 5:31 the exalted Savior grants repentance and forgiveness of sins to Israel.

5. In Jn. 3:14; 8:28; 12:32, 34 Jesus is exalted both on the cross and up to heaven.

Those who believe in the exalted Son of Man have life (3:14-15). Death is the presupposition of parting from the earthly sphere and transfiguration. But *hypsōō* also denotes the form of death. Those who lift Jesus up on the cross exalt him as Ruler and Judge. His exaltation makes the discipleship of the cross constitutive for believers. Jesus' exalting is also his perfecting (19:30). He does not set up an earthly kingdom, but by his resurrection and ascension is exalted to his heavenly home.

6. The exaltation of Jesus embraces resurrection, reception, ascent, enthronement, and royal dominion. It is the climax of his earthly abasement and the presupposition of his coming in glory. It is not so much a change of place as institution to power and glory both on earth and in heaven. The transfiguration anticipates this future glory and the empty tomb points to it. Exaltation is a basic concept in all Christology, especially as the resurrection forms a corrective to any docetic evaporation.

**E. Early Christianity.** The apostolic fathers sometimes use *hypsōō* for human arrogance (Did. 3.9). We find it in OT quotations only in Justin. In Acts of Thomas elevation is a presupposition of the vision of Christ. Inscriptions follow John in giving "to exalt" the sense of "to glorify."

#### *hýpsōma.*

1. *The Nonbiblical Sphere.* This rare and late word means "eminence," "high place," and in astrology "culmination."

2. *The LXX and Hellenistic Judaism.* LXX uses are for "arrogance," "lifting up," and the "high places." Philo says that the Decalogue is fashioned in the height of heaven.

3. *The NT.* The only NT instances are in Rom. 8:39 and 2 Cor. 10:5. In Rom. 8:39 Paul asserts that the "height" of creation cannot separate us from the love of Christ, who has pierced this sphere and subjected it to himself. In 2 Cor. 10:5 Paul uses the image of a "fortress with high towers" for the attitude which proudly resists the true knowledge of God but which the apostle overcomes with the gospel.

4. *Early Christianity.* Acts of John 23 echoes Paul's usage in Rom. 8:39.

#### *hýpsistos.*

**A. Nonbiblical Greek.** This word means "highest," "loftiest." It is used for the highest peaks, but also for Zeus as the most high god, or for Mithra as the most high.

**B. 'elyōn in Semitic Usage.** Possibly on a Canaanite (Jebusite?) basis, the OT designates God the Most High (cf. Gen. 14:19ff.; 2 Sam. 24:17). With a focus on Zion, the name expresses eschatological hopes. As a title of majesty, it refers to God as the one who dwells on high, always in poetry except in Gen. 14. Qumran refers to knowledge of the Most High and calls its members the saints of the Most High.

**C. *hýpsistos* in the LXX.** *hýpsistos* is mostly a term for God in the LXX; it serves as the equivalent for the divine title 'elyōn, and also for other Hebrew terms whose point is that God is the Lord on high. In Sirach *hýpsistos* is the most common term for God after *Kýrios*. It is used only for Israel's God and as a proper name. In a phrase like *theós hýpsistos* it is a noun in apposition.

**D. *hýpsistos* in Judaism.** Most High becomes a favorite term for God in Hellenistic Judaism. It brings together the OT title for God and the Greek concept of the chief god. Whereas in the OT the Most High denotes the one God on high, *hýpsistos* in Hellenistic Judaism becomes an apologetic term for the supreme God, although not in a syncretistic sense.

### E. The NT.

1. The formula "in the highest" occurs in Lk. 2:14 (the Christmas story) and in Mt. 21:9; Mk. 11:10; Lk. 19:38 (the story of the triumphal entry). In the entry story we have an invocation of God, and in Lk. 2:14 the parallelism counterbalances glory for God on high with salvation for humanity on earth.

2. *hýpsistos* is used nine times in the NT as a term for God. In Lk. 1:32, 35 Mary's child will be called the Son of the Most High, and in 1:76 the forerunner is the prophet of the Most High. A demon calls Jesus the Son of the Most High in Mk. 5:7; Lk. 8:28, and the girl greets Paul as a servant of God the Most High in Acts 16:17. Most High is a term for God in Lk. 6:35, and the name stresses the divine transcendence in Acts 7:48. The description in Heb. 7:1 simply repeats Gen. 14:18. In general, *hýpsistos* as a divine name is on the margin of the NT tradition whether as an expression of sublimity, a term of transcendence, or a traditional title.

F. Early Christianity. Apart from liturgical use under OT influence, *hýpsistos* finds little place in the early church (for examples cf. 1 Clem. 29:2; Ignatius *Romans*, Introduction; Justin *Apology* 33.5). Apocryphal Acts ascribe the title to the exalted Lord (cf. Acts of Thomas 48). Christ is the *Kýrios* and *hýpsistos* of the community.

[G. BERTRAM, VIII, 602-20]

## φ ph

*pháinō* [to shine, appear], *phanerós* [visible, evident], *phanerōō* [to reveal, show], *phanērōsis* [revelation, appearance], *phantázō* [to appear], *phántasma* [ghost], *emphanízō* [to show, appear], *epiphainō* [to show, appear], *epiphanēs* [visible, magnificent], *epipháneia* [appearance]

### *pháinō*.

1. This word means "to manifest," "to show," intransitively "to shine," "to light up," "to become visible," "to appear." In philosophy the reference of the word is to sense perception.

2. In the NT the active occurs only intransitively, e.g., the shining of the sun (Rev. 1:6), of the sun and moon (21:23), of a lamp (Jn. 5:35), or of the day or night (Rev. 8:12). A figurative use may be seen in Jn. 1:5. *pháinomai* is more common for "to shine," "to light up" (cf. the star in Mt. 2:7, stars in Phil. 2:15, lightning in Mt. 24:23, the lamp in Rev. 18:23), or for "to appear," "to be manifest" (Jms. 4:14), "to occur" (Mt. 9:33), "to show oneself" (Mt. 13:26; Rom. 7:13). The subjects comprise eschatological manifestation (Mt. 24:30), dream phenomena (Mt. 1:20), and the appearances of the risen Lord (Mk. 16:9). An impersonal sense is "to strike" or "look" (Mk. 14:64), and cf. "to look as though" in Mt. 23:27-28 and "to give the appearance" in Mt. 6:16. A distinction between the visible and the invisible may be seen in Heb. 11:3.

### *phanerós*.

1. This adjective means "visible," "manifest," "outstanding," "public."

2. In the NT Rom. 2:28 has in view what is "visible" outwardly. What is "evident"

is the point in Rom. 1:19; Gal. 5:19; 1 Tim. 4:15. 1 Jn. 3:10 carries the nuance of what is “made manifest” (cf. Mk. 4:22; Lk. 8:17; Mk. 6:14), eschatologically so in 1 Cor. 3:13. The adverb *phanerós* means “publicly” in Mk. 1:45; Jn. 7:10, and “plainly” in Acts 10:3.

### *phaneróō.*

A. Outside the NT. This rare verb means “to make visible,” or in the passive “to become visible.”

### B. The NT.

1. Common in the NT, *phaneróō* refers to the disclosure of the hidden meaning of parables in the proverbial saying in Mk. 4:22.

2. In Paul *phaneróō* is a synonym of *apokalýptō* (Rom. 1:17 and 3:21). Except in 1 Cor. 4:5 and Rom. 1:19 (“to make visible”) the point is revelation in the gospel. Rom. 3:21 refers to the once-for-all revelation of justification in Christ. In 2 Corinthians *phaneróō* is perhaps a term of Paul’s opponents that he adopts. He uses it for God’s revelation in his preaching (2 Cor. 2:14) and life (4:10-11). Although eschatologically qualified, this is definitive.

3. Revelation takes place in proclamation in Col. 1:25-26. Light categories occur in Eph. 5:13-14, and concealment is the opposite in Col. 3:3-4. The bearers of revelation mediate salvation (cf. also 2 Tim. 1:10; Tit. 1:2-3). Past revelation in Christ is at issue in 1 Pet. 3:16 (cf. 1 Pet. 1:18ff.).

4. *phaneróō* is common in John (*gnōrízō* is synonymous). Jesus “discloses before all eyes” (Jn. 7:4-5) God’s reality, name, and works. All Jesus’ work is revelation. Indirectly God’s reality is also revealed in the witness of the Baptist (1:31). The appearances of the risen Lord are at issue in 21:1, 14. Jesus reveals God’s love in 1 Jn. 4:9. The goal is life (1:2; 4:9). Revelation is the content of the word of life, which includes proclamation. Future revelation is the reference in 2:28 and 3:2.

5. The two instances in Rev. 3:18 have no theological significance (cf. also the use in the hymn in 15:4).

C. The Apostolic Fathers. For Ignatius revelation breaks the eternal silence and is fulfilled in Christ (*Ephesians* 19.1-2). The heavenly *ekklēsia* is revealed in Christ’s flesh (5.31-32). God through Christ has revealed the truth and heavenly life according to 2 Clem. 20.5. Barn. 5.6, 9 refers to revelation in the flesh (cf. 6.7, 9, 14). The OT revelation prophesies it (2.4). In Hermas *phaneróō* denotes the revelation of a vision and the appearance of the shepherd (*Visions* 3.1.2; *Similitudes* 2.1). Diog. 8.11 speaks of the revelation of divine mercy in Christ after the exposing of human sin (9.2).

### *phanérōsis.*

1. This word means “revelation,” “appearance.”

2. In 1 Cor. 12:7 it is the revelation imparted by the Spirit and consisting of the charisms listed in vv. 8ff. It entails acts in which the Spirit manifests himself. In the only other NT instance in 2 Cor. 4:2 Paul describes true proclamation as a manifestation of the truth in contrast to the falsification of God’s word by his opponents.

### *phantázō, phántasma.*

1. In the middle or passive, the verb often means “to appear” with reference to unusual phenomena. This is the sense in Heb. 12:21 (“the sight”).

2. The noun, meaning “phenomenon,” is often used for dream appearances or apparitions. It means “ghost” in Mk. 6:49.

*emphanízō.*

1. This word means "to make visible," "to demonstrate," "to set forth," "to declare," and in the active and middle "to appear."

2. In the NT it means "to show" in Acts 23:22 and Heb. 11:14. The appearing of the dead is at issue in Mt. 27:53. A twofold sense is apparent in Jn. 14:21ff. where Judas has a resurrection appearance in mind but Jesus is speaking about his self-revelation in believers when he and the Father come to reside in them. Heb. 9:24 is perhaps using a cultic or legal expression when it refers to the exalted Christ appearing before God for us.

*epiphainō, epiphanēs, epipháneia.*

## A. Classical and Hellenistic Greek.

1. The verb means "to show," "to show oneself," "to appear," the adjective means "visible," "magnificent," and the noun means "appearance" in various senses (e.g., a geometrical "surface," the "appearance" of an enemy, the "front" of an army, or the "renown" of famous people). The group has religious significance with reference to the intervention of the gods to bring divine help. The word thus comes to denote "divine assistance." The Ptolemies adopt the title *theós epiphanēs*.

2. In the LXX we find the verb for "to shine" in Dt. 33:2 and for God's appearing in Gen. 35:7. The adjective means "splendid" in Esth. 5:1. The most common use of the group is for mighty demonstrations of aid (cf. 2 Sam. 7:23; 2 Macc. 2:21; 1 Chr. 17:21; 2 Macc. 15:34; 3 Macc. 2:19).

3. Josephus uses *epipháneia* for "fame" but mostly for "helpful intervention." The verb means "to appear" and the adjective "magnificent." Philo uses the noun for "appearance," "renown," "splendor," and "geometrical surface," the adjective for "splendid," "distinguished," and the verb for "to appear."

## B. The NT.

1. In the NT *epiphainō* in the intransitive means "to show oneself," "to appear" (the stars in Acts 27:20). God intervenes to help in the metaphor of Lk. 1:79. The grace of God has appeared to salvation in the Christ event (Tit. 2:11; cf. 3:4).

2. The adjective characterizes the day of the Lord in Acts 2:20 ("manifest").

3. The noun is a religious term in the NT. It refers to Christ's future eschatological appearing in 2 Th. 2:8; 1 Tim. 6:14; 2 Tim. 4:1; Tit. 2:13, and to Jesus' earthly appearing as an eschatological manifestation of grace in 2 Tim. 1:9-10 (cf. also perhaps 4:8).

[R. BULTMANN and D. LÜHRMANN, IX, 1-10]

*Pharisaíos* [Pharisee]

## A. Phariseeism in Judaism.

I. *Usage.* A common term in the NT and Josephus, usually in the plural, *Pharisaíos* transcribes an Aramaic word denoting "separated." The Hebrew equivalent, whose root can have both positive and negative nuances, is very rare and does not cover all aspects of Pharisaism. Contemporaries (but not the Pharisees themselves) seem to use it in a derogatory sense for "sectaries."

II. *Pharisaism to the Fall of the Jerusalem Hierarchy.*

1. *The Origin.* The beginnings of Pharisaism are obscure but seem to reach back into the second century B.C.



Possible precursors are a. the Chasidim. The sources, which are sparse, suggest that this group originates under Antiochus Epiphanes (cf. 1 Macc. 2:42). It forms an opposition movement prior to the Maccabean revolt. Its first target is the Jerusalem establishment that is departing from the law. Its main aim seems to be to champion and observe the law within the hierarchy. It thus thinks of itself as the true Israel.

An origin might also be sought b. in the Perushim, whose concern is separation by the law, primarily priestly separation by the sacral law with a view to the cultic validity of priestly acts, but then by extension the sanctification of the people by the everyday application of the law. The Pharisees, of course, are concerned about inner and not merely outer separation, but a priestly movement with holiness as its goal may well have contributed to Pharisaism, particularly in the case of Pharisaic priests. The decisive factor, however, is the ideal of everyday sanctification by the law, as may be seen in the lay dominance that belongs to the very structure of Pharisaism and the denial of any prominence to priests as such.

2. *The Pharisaic Societies.* Although we have no real data for the B.C. period, it seems that the Pharisees form societies which are oriented to sanctification and distinguished from the rest of Judaism by specific rules. Only on the basis of some such organization can the Pharisees resist the Hasmoneans, and rabbinic references confirm a corporate existence according to rule.

In this regard we find a. the term Chabura, a general term for "union" which suggests the formation of Pharisaic societies.

We also find b. the term Chaberim for members who accept the society statutes.

A third term c. is Chaberuth for the obligations that members accept. These might vary over the years and in different groups but they always include the payment of tithes and the everyday application of sacral law, although with distinction between those who accept only tithing and those who accept full sanctification after a prior course of instruction and the satisfactory passing of a test. The societies are small groups who regard themselves as the true Israel in distinction from the masses who reject the ideal of actualizing sacral law in everyday life, no matter what may be their culture or status. Political, economic, and social factors, however, rule out the sharp restriction of everyday dealings with the masses which is the Pharisaic ideal.

3. *Pharisaic Wisdom and Learning.*

a. The Chakamim. Pharisaism provides fruitful soil for learning. In postexilic times secular wisdom makes a significant agreement with Israel's faith. It leads believers to see in the law an order of life as well as a plan of salvation. The teachers of wisdom, the chakamim, are aristocrats of the spirit ranking immediately after the priestly and social aristocracy. In the democratic Pharisaic societies they quickly assume positions of leadership. Here they develop, not the doctrine of God, but the themes of anthropology, soteriology, and eschatology which relate believers to both this world and the next. Under their guidance a new faith-world develops which forms the background of the NT. The tension which this development causes with the sacred text of the OT poses a necessary task for scholars which produces scribal learning.

b. The Soferim. This term covers a broad range from literate persons, elementary teachers, secretaries, and temple scribes to students and expositors of the law. When the fusion of law and wisdom takes place, the soferim become virtually identical with the chakamim with the special task of interpreting the law in the light of the new development. Naturally the soferim do not have to be Pharisees. They exist prior to the Pharisaic movement, and there are always non-Pharisaic scribes. Nevertheless,

since the Pharisees are diligent students of the law who seek to apply it in everyday life, they inevitably have need of *soferim* to guide their thought and practice.

4. *The Pharisees as a Party.*

a. The Hasmoneans. Pharisaism is essentially a trend or movement, and it remains such in the diaspora. In Palestine, however, its concern for legitimacy entails its development as a party, probably as early as the reign of Hyrcanus I (134 B.C.). Opposing the Hasmoneans, the Pharisees seek to replace them with an Aaronite high-priestly family. To this end they even seem to have invoked the aid of the Seleucid Demetrius III Eukairus, but after a brief success they suffer severely at the hands of Jannai when the Syrians withdraw. Under Salome Alexandra (76-67 B.C.) they achieve power and brutally suppress their opponents; the rabbis depict this reign as one of great prosperity. The death of the queen breaks their hegemony, but they retain minority representation on the council. In the ensuing dynastic struggles the Pharisees now seek the end of the prince-priesthood as an invalid innovation. Rejecting the hierocracy, they can lead a religious life without political dependence. They can thus advise the surrender of Jerusalem to Herod I, and after Herod's victory in 37 B.C. they not only survive but maintain the respect of the people (in contrast to Herod).

b. From Herod to the Destruction of the Temple. Herod accepts and even favors the Pharisees, taking care not to wound their religious scruples. In line with their anti-Hasmonean policy, they never champion nationalistic resistance movements aiming at eschatological salvation. They become enmeshed in various palace intrigues, however, and after Herod's death and the banishment of Archelaus, when the Sadducees regain control, they no longer play a normative role. Yet their scribes remain popular as they legalize popular customs and beliefs, and the aristocracy does not attempt any forceful measures against them.

c. The Zealots. Different trends may be seen in Pharisaism, often sharply divided. Thus the Zealots emerge as a radical or particularist wing of Pharisaism under Judas the Galilean, who is distinguished by a love of freedom and an acknowledgment of God alone as Lord. The Zealots quickly attain a following, for they have a predominantly religious rather than political program, and Judas unites scribal learning with his ability as a leader. If on the one side he is the messianic heir-apparent, on the other he is a *chakam* who seeks the victory of the law and hence eternal freedom in the form of the rule of God. The older Pharisaism resists the Zealot movement but cannot prevent the intrusion of Zealot trains of thought and aspirations.

d. Zadokite Criticism. Qumran shows that Pharisaism is opposed by the older orthodoxy in respect of its detailed rulings and also of its whole interpretation of the law. What is contested is not the applying of the law to life but the placing of Pharisaic rulings as a fence around the law and the resultant according to oral tradition of equal validity with the law and consequent immunity from criticism. The ideal of Pharisaism is a detailed ordering of life which will protect believers against mortal sin and produce fellowship with God through every change and chance of life. The Damascus Document is a Zadokite work which attacks the idea of a fence around the law on the ground that it involves transgression of the law and imposes too heavy burdens on the people by way of false exposition. Similarly Qumran accuses Pharisaism of dissolving the law by scribal misdirection and evasion. An example of such an evasion is the arrangement whereby Hillel supposedly permits a loan to be required even in the year of remission, thereby adopting into sacral law a secular practice which virtually annuls the law.

### III. The Victory of Pharisaism.

1. *The Fall of the Hierocracy.* Except under Salome Alexandra the Pharisees have the role of a minority up to A.D. 70. Their great period comes only with the fall of the hierocracy. When the capture of Jerusalem shatters the Sadducean ideal, Pharisaism provides the direction needed for reconstruction. Politically independent, it nurtures community life in the synagogue. The failure of the Zealots clears the way for more moderate leaders such as Jochanan ben Zakkai. Jabneh with its chakamim, which plays no part in the revolt, forms a center for reorganization.

#### 2. *The Reconstruction.*

a. *Religio-Social Change.* The chakamim can now apply more fully their own concepts. They enjoy the support of the eastern diaspora. A new court is set up in which the scribes have final authority. The Jabneh academy supplies the leaders, so that power passes from an aristocracy to men of religious and intellectual quality who after a long period of preparation qualify for ordination as rabbis.

b. *Inner Reorganization.* In inner reorganization the first task is to give the community a uniform basis in religious law. A voice from heaven settles the old dispute between Hillel and Shammai in favor of the former. Excommunication falls on dissenting groups like the Sadducees and Essenes, and full separation from the Samaritans takes place. Pharisaic Hillelites ultimately prevail in Galilee and the dispersion. Steps are taken to suppress speculation, to fix the canon, and to standardize speech, writing, and liturgy. The chakamim had tried to fix the canon earlier, but they now achieve the threefold canon of law, prophets, and writings in debate with the Sadducees, Samaritans, and Jewish Christians. They also standardize the text and achieve a new and more literal translation into Greek. As regards law, they adopt and revise cultic law, make use of written as well as oral tradition, and establish the threefold principle of majority decision, local custom, and normative authority. Exegesis seeks to establish the unity of the written law and oral tradition; rules borrowed from Hellenistic hermeneutics aid in this task, although these conflict with the older and simpler rules illustrated in the expository work of Qumran. An eschatological element remains that anticipates the restoration of the temple and the dawn of the kingdom. The reconstruction is so thorough that it is hard today to gain even a general picture of Judaism prior to the fall of the hierocracy.

IV. *Summary.* Prior to A.D. 70 Judaism is a multiform phenomenon; after A.D. 70 we see the triumph of one movement with Pharisaism. This movement, previously a minority, acquires such force as to make its impress on worldwide Judaism as a whole. Only much later will opposition arise against it, and even this opposition cannot decisively alter the totality of the new rabbinic Judaism. [R. MEYER, IX, 11-35]

## B. The NT.

### 1. *The Synoptic Tradition.*

1. *The Historical Problem.* The NT mentions the Pharisees some 98 or 101 times, mostly in the Synoptics. The Pharisees oppose the Baptist in Mt. 3:7ff. and are a contending party against Jesus in Mk. 10:1ff.; 12:13ff. Quite early they resolve on his death (Mk. 3:6). They incur in return the sharp criticism of Jesus (Mk. 7; Mt. 25). In some sense they represent Judaism as a whole in this regard. Yet the picture is not uniform, for Jesus has friendly relations with many Pharisees (cf. Lk. 7:36; 13:31ff.; Mk. 12:34). Furthermore, the Pharisees, who have little real power, play only a minor role in the actual passion story.

2. *Other Parties.* Other groups as well as the Pharisees oppose Jesus (cf. the ref-

erences to the Pharisees and Sadducees in Mt. 16:6, to the leaven of the Pharisees and Herod in Mk. 8:15, and to the question of the Sadducees in Mt. 22:34).

b. We also find mention of the chief priests and elders along with the Pharisees (cf. Mk. 12:1ff.; Mt. 21:23, 45).

c. Frequently the scribes figure in the accounts, and while many scribes are Pharisees, the two groups are not identical (cf. Lk. 11:37ff., 45ff.; Mk. 7:5; Lk. 5:21). In exegetical questions the scribes probably play a leading role, and only incidentally are some of them Pharisees (cf. Mk. 12:35; Mt. 22:41).

d. Mark refers to the Herodians in 3:6; 12:13. These are perhaps political adherents of Herod Antipas, although little is known about them or about their connection with the Pharisees. Matthew and Luke omit the references in view of their lack of interest in the group or its lack of any further relevance.

### 3. *Opposition to the Pharisaic Understanding.*

a. The opposition of Jesus to the Pharisees is directed against their legal piety and the resultant practice of the law. Jesus accepts the law (Mt. 5:17) and even gives it a sharper interpretation (5:21ff.). Love of God and neighbor is his criterion, not the law itself or oral tradition. In proclaiming God's will Jesus implicitly sets himself above the law and opposes the oral tradition of Pharisaism (Mk. 7:8-9, 13). Emphasizing detailed rules means abrogating essential demands. Hence the legal practice of Pharisaism amounts to hypocrisy (Mt. 6:1ff.).

b. Rules whereby Pharisaism claims to be the true Israel arouse the particular opposition of Jesus, e.g., strict sabbatarianism (Mk. 2:23ff.), tithing (Lk. 18:12), fasting (Mk. 2:18ff.), and purifyings (Mk. 7:1ff.). What Jesus seeks is inner, not outer purity (Mk. 7:15).

c. The separation of the Pharisees from the people is also a cause of conflict in view of Jesus' mingling with publicans and sinners. Since he himself enjoys table fellowship with the Pharisees (Lk. 7:36), he incurs heavy criticism on this point (Mk. 2:15ff.), but in return he opposes his saving mission to Pharisaic legalism. Indeed, in the parable of Lk. 18:9ff. he sets aside the subjectively honest concern of the Pharisees to fulfil the law in favor of those who expect nothing from their own works but everything from the divine mercy.

d. Mt. 5:18-19, of course, maintains the infallible validity of the law. The directions in Mt. 23:2-3 do not in themselves contest Pharisaic authority. The attack in Mt. 23:3, 23 is on Pharisaic practice rather than the Pharisaic ideal. The door is thus left open for Jewish Christians to achieve a true Pharisaic legitimacy while rejecting Pharisaic Judaism and even adopting elements from Zadokite criticism.

*II. John's Gospel.* In John, too, the Pharisees oppose the Baptist (1:19), collide with Jesus over observance of the sabbath (5:1ff.), and resolve to put Jesus to death (7:32). Yet "the Jews" as a whole are more prominent in John (i.e., the intellectual and religious leaders), the Pharisees are now in closer contact with the chief priests (7:32; 11:47), and little account is taken of the distinction between the scribes and Pharisees (cf. Jn. 9). The separation of the Pharisees from the people still plays a role (7:49), but there is no collective judgment on the Pharisees, and in Nicodemus Jn. 3:1-2 portrays a sympathetic Pharisee (cf. 12:42).

### *III. Acts and Paul.*

1. In Acts the Pharisees play no special role in opposition either to Jesus (2:23) or to the infant church (4:1: the Sadducees and priests). Indeed, Gamaliel advocates a tolerant attitude to the church (5:34ff.), and for party reasons the Pharisees on the council defend Paul's innocence (23:6ff.).

2. Paul himself is brought up as a Pharisee (Acts 26:4-5) and studies under Gamaliel (22:3). He alludes to his zeal in striving to fulfil the Pharisaic ideal (Gal. 1:13-14; Phil. 3:5-6). For him, however, this Pharisaic past is of no importance (Phil. 3:7). He nowhere opposes Pharisaism as such. The theological conflict between Christ and legalism subsumes the historical conflict.

**C. Early Christian Writings.** The sharp rift between Judaism and Christianity means that the Pharisees tend to fade from the picture. The apostolic writings do not mention them. Other works follow the NT tradition. Justin uses the fixed phrase "Pharisees and scribes" (*Dialogue* 51.2; 76.7). Christian Gnostic texts also reflect hostility to the Pharisees. Irenaeus *Against Heresies* 4.12.1 claims that Jesus attacks only the Pharisaic law, not the law as such. Jewish Christianity (Pseudo-Clementine *Recognitions* 1.54.7), however, accepts the authority of the scribes and Pharisees but not their practice (cf. Mt. 23:2-3, 13). The Woes apply to hypocritical Pharisees, not to Pharisees as such (Pseudo-Clementine *Homilies* 11.29.1-2). Jewish Christians are finally the true Pharisees. [H. F. WEISS, IX, 35-48]

→ *katharós, krýptō, nómos, prophētēs, Samáreia, Saddoukaíos*

**phátñē** [manger]

**A. Greek Usage.** *phátñē*, meaning "manger" or "feeding trough," occurs in the spheres of animal husbandry and veterinary science. The extended sense of "stall" is less common. In a transferred sense the word is used for the digestive organs, "trough" suggests a parasitic life, and we also find a use for the "hollow" of the mouth, the "cavity" in teeth, and the "star cluster." The word has no specific religious significance.

**B. The OT and Rabbinic Judaism.**

1. The LXX uses the word for "feeding trough" in Is. 1:3; Job 39:9; Prov. 14:4. "Stall" is a possible sense in Is. 1:3 and Prov. 14:4, but it is likely only in 2 Chr. 32:38; stalls are uncommon in Palestine apart from the royal stables.

2. The rabbis use the Hebrew equivalent mostly for "manger" or "feeding trough." Special rules apply for feeding on the sabbath, e.g., for the size of the trough. Since humans and animals live close together, the sense "stall" is less common. In exposition of Is. 1:3 knowing the master's crib is not taken messianically but is related to knowing the law.

**C. Historical Witness.** Archaeology has discovered feeding troughs in Ahab's stables at Megiddo. We also find pictures of mangers. In the Hellenistic period larger estates have cave-stalls, but on small farms there are feeding places in the main room, troughs outside, or annexed stalls. Cattle and sheep may also be sheltered in folds or caves.

**D. The NT.**

1. In the NT *phátñē* occurs only four times in Luke. In Lk. 13:15 Jesus refers to the practice, dictated by necessity, of loosing cattle from their stalls and leading them to water on the sabbath. If this is permissible for animals, surely the relief of human suffering is even more permissible.

2. The other three instances occur in Lk. 2:1ff. in connection with the birth of Jesus (v. 7), the promise of the angels (v. 12), and the adoration of the shepherds

(v. 16). The theme is clearly an important one, and the meaning is obviously "manger," whether in a stall, in the open, or in a cave. The shepherd setting in the city of David proclaims the birth of the Davidic Messiah. The manger contrasts the lowly birth of the world's Redeemer with the glory of Augustus as the present ruler of the world (2:1, 11, 14). It also prefigures the humility and suffering of the Son of God and Man who has nowhere to lay his head (Lk. 9:58).

**E. The Early Church.** The manger tradition combines with a cave tradition in the early church (cf. Origen *Against Celsus* 1.51). After Helena's pilgrimage a church is built at the traditional site of the crib and cave (ca. A.D. 330). The late Pseudo-Matthew places the birth in a cave, puts Mary in a stall, has her lay the child in a crib, and then describes the entry into Bethlehem. The ox and ass come into the story on the basis of Is. 1:3 and Hab. 3:2 LXX; they occur in depictions from the middle of the fourth century. [M. HENGEL, IX, 49-55]

*phérō* [to bring, carry], *anaphérō* [to bear, take up], *diaphérō* [to carry through], *tá diaphéronta* [what matters], *diáphoros* [different], (*adiáphoron* [indifferent]), *eisphérō* [to bring in, carry in], *prosphérō* [to offer], *prosphorá* [offering, sacrifice], *symphérō* [to profit], *symphoros* [profitable], *phóros* [tribute], *phoréō* [to wear, bear], *phortíon* [load, burden], *phortízō* [to load, burden]

*phérō* (→ *airō*).

1. *Secular Literature.* From a root meaning "to carry," then "to bring forth," *phérō* has the senses a. "to bring," "to lead," "to go," b. "to bring forth," "to express," "to convey," c. "to issue" (a complaint, accusation, etc.), d. "to bring" (gifts), "express" (thanks), or "show" (a favor), e. "to bear or bring forth," f. "to bear or endure" (afflictions), and g. "to rule."

2. *The LXX.* The LXX uses the term mostly for "to present," e.g., offerings, at times in the sense "to sacrifice." Other uses are for carrying burdens, bringing gifts, paying tribute, enduring sufferings, and bearing responsibility (Moses in Num. 11:14). "To blow" (the wind) is the sense in Is. 64:5.

3. *Josephus.* In Josephus the word means "to bring" and intransitively "to lead," middle or passive "to be moved" (cf. also "to ride").

4. *The NT.*

a. In the sense "to bring" the sick etc. are fetched to Jesus (Mk. 1:32; 2:3, etc.) or to Peter (Acts 5:6). Peter will be "led off" to martyrdom (Jn. 21:18). Intransitively the middle denotes the onrushing wind in Acts 2:2, and in the passive the ship is driven by the storm in 27:15, 17. Heb. 6:1 invites believers to "press on," and 2 Pet. 1:21 says that the prophets were "impelled" by the Spirit.

b. The "bringing" of the gospel is the point in 2 Jn. 10, and in 2 Pet. 1:17-18 the voice "comes" to Jesus, while prophecy does not "come" by human will in 1:21.

c. The term is a legal one in Jn. 18:29 and Acts 25:18 (cf. 2 Pet. 2:11). In Heb. 9:16 proof of the death of the testator must be "adduced" to bring the *diathékē* into effect.

d. In 1 Pet. 1:13 grace is "offered" to believers at the parousia. The kings will "bring" their glory in Rev. 21:24 and offer it to God and the Lamb. Believers "bring" their possessions to the apostles to be used for the common good (Acts 4:34, 37; 5:2).

e. Lk. 23:26 refers to Simon's "bearing" of the cross.

f. "Bearing fruit" is at issue in Mt. 7:18; Mk. 4:8; Jn. 15:2, 4. The fruit is that of discipleship or of the word. It is the fruit of Christ's death in Jn. 12:24.

g. The sense of "enduring" occurs in Heb. 12:20 and 13:13. God "bears" with the objects of his wrath in Rom. 9:22; this toleration does not restrict his judgment but enables him to show his glory in mercy.

h. "To uphold" or "to rule" is the sense in Heb. 1:3, where the Son upholds by his word of power the universe that is created through him (v. 2).

5. *The Apostolic Fathers*. In these works we find the senses "to offer," "to bear fruit," "to bear suffering," and "to be impelled" (cf. Barn. 2.5; Hermas *Similitudes* 2.3-4; 1 Clem. 45.5; Hermas *Similitudes* 6.5.7).

### *anaphérō*.

1. *Secular Literature*. This compound has two main senses in accordance with the force of *ana-* as either "up" or "back." To the first group belong such meanings as "to lift up," "to bear."

2. *The LXX*. In the LXX *anaphérō* is a technical term for "to offer," "to sacrifice." It is also used for bringing a matter before someone (Ex. 18:19). In the sense "to bear suffering or guilt" (i.e., for others, Is. 53:11-12), the word may have the force of "to do away," "to expiate."

### 3. *The NT*.

a. Jesus takes the disciples up the mountain in Mt. 17:1, and he himself is taken up (the ascension) in some versions of Lk. 24:51.

b. "To offer sacrifices" is the sense in Heb. 7:27; 13:15; Jms. 2:21; 1 Pet. 2:5. Christ's once-for-all offering has abolished the Levitical sacrifices in Heb. 7:21. The offering of Isaac is a work of faith in Jms. 2:21. 1 Pet. 2:5 refers to the spiritual offering of the whole person to God. 1 Pet. 2:24 interprets Is. 53:12 LXX as Christ's bearing of sin on the cross in his self-offering for sin (cf. Heb. 9:26, 28).

4. *The Apostolic Fathers*. The term is used in these works for "bringing" or "presenting" to God, e.g., prayers in Barn. 12.7, believers in Ignatius *Ephesians* 9.1.

### *diaphérō, tá diaphéronta, diáphoros (adiáphoron)*

#### 1. *Secular Literature*.

a. In secular works *diaphérō* has such varied senses as "to transmit," "to spread," "to drive," intransitively "to stand out," "to fall behind," impersonally "it matters," "it is of interest or importance."

b. *tá diaphéronta* means either "marks of difference" or "interests."

c. *diáphoros* has the force of "different," "varied," "outstanding," or, negatively, "unwelcome."

d. Aristotle uses *adiáphoron* for the integrity of a substance in its external form or for the similarity of members of a species. For the Cynics and Stoics it is the middle sphere between virtue and vice, i.e., the ethically indifferent.

#### 2. *The LXX*.

a. We find the verb in the LXX in the senses "to transmit," "to scatter," "to spread," "to differentiate oneself," and, in the passive, "to be divided, estranged."

b. The adjective in Lev. 19:19 and Dt. 22:9 renders a Hebrew term signifying "of two kinds."

c. Dan. 7:7 uses the adverb *diaphórōs* for "differently" in a bad sense.

3. *Josephus*. In Josephus the verb means "to be driven or scattered" or "to differentiate oneself," and the adjective means "different."

4. *The NT.*

a. In the NT the verb means "to carry through" in Mk. 11:16, "to drift" in Acts 27:27, "to be spread" in Acts 13:49, "to differ" in 1 Cor. 15:41, "to be better" in Mt. 6:26, and "to be of no account" in Gal. 2:6.

b. *tá diaphéronta* occurs in Rom. 2:18 and Phil. 1:10 with reference to what is essential either in fulfilling the law or in the Christian life.

c. In Rom. 12:6 the adjective means "different" rather than "superior" (cf. 1 Cor. 12). The term has a negative ring in Heb. 9:10: The ablutions are ineffectual for all their multiplicity.

5. *The Apostolic Fathers.* "To carry through" is the sense in Hermas *Similitudes* 9.4.1, and "to differ" in Diog. 3.5. 1 Clem. 36.2 quotes Heb. 1:4.

*eisphérō.*

1. This word means "to carry or bring in," "to convey."

2. The LXX uses it for bringing offerings into the sanctuary.

3. In the NT we brought nothing into the world (1 Tim. 6:7), the sick man is brought into the house (Lk. 5:17-18), disciples will be haled before the courts (Lk. 12:11), blood is brought into the sanctuary (Heb. 13:11), and we pray not to be brought into temptation, or not to cause it to happen (Mt. 6:13).

4. In Hermas *Similitudes* 8.6.5 the compound corresponds to the simple form in 2 Jn. 10.

*prosphérō* (→ *thýō*, *proságō*).

A. **Secular Literature.** This word has such senses as "to bring to," "to set before" (middle "to take," "to enjoy"), "to bring," "to offer," and (passive) "to encounter."

B. **Jewish Hellenistic Literature.**

1. In the LXX *prosphérō* is mostly a sacrificial term for bringing offerings, for presenting at the altar, or for sacrificing.

2. Josephus uses the word both in the general sense "to bring" or "to serve" (food or drink) and in the sacrificial sense "to offer."

3. Philo uses the term for "to bring" and (middle) "to take" (food and drink).

C. **The NT.**

1. In Mt. 4:24; 8:16, etc. the sick are brought to Jesus, in Lk. 23:14 Jesus is handed over to the Sanhedrin, and in Mk. 10:13 and parallels children are brought to Jesus.

2. Money is brought in Mt. 22:19, and vinegar handed to Jesus in Lk. 23:36.

3. Heb. 12:7 refers to God's dealings with his sons.

4.a. Cultically Jesus tells the cured leper to make the prescribed offering in Mk. 1:44, and in Mt. 5:23-24 he counsels reconciliation before making an offering. He thus makes the offering for cleansing a witness to his own mission and he gives the sacrificial system a norm in the commandment of love.

b. Paul follows the norm of Jesus in Acts 21:26 when he undertakes the offering and in so doing attempts reconciliation with his Jewish brethren. Stephen, however, echoes prophetic criticism of the cultus in Acts 7:42, and Jn. 16:2 makes the sharper criticism that killing Jesus' disciples will be regarded as offering God service.

c. Hebrews uses the sacrificial theology of the OT as witness to Christ. Jesus offers only once (10:12), offers himself (9:4; 10:10), by his sacrifice sanctifies once and for all (10:10), and ministers on the basis of a new and better covenant (8:6). Yet the old offerings prefigure his perfect offering (10:1) and he shares with Aaron a divinely



instituted high-priestly ministry (5:1ff.), albeit of a different order. His unique offering makes all other offerings superfluous apart from that of praise (13:15); which, after the model of Abel and Abraham (11:4, 17), is made in faith.

**D. The Apostolic Fathers.** The apostolic fathers almost always use the term for "to sacrifice." They find in the OT offerings either examples (1 Clem. 10.7) or types (Barn. 7.3, 5). Did. 14 sees in the eucharist a fulfilment of Mal. 1:11 (cf. 1 Clem. 44.4). Diog. 3.3 has pagan sacrifices in view.

#### *prophorá.*

1. This word has various meanings, including "sacrifice" (as gift or act).
2. In the NT it denotes Levitical offerings in Heb. 10:5, Christ's sacrifice in Heb. 10:10, and the offering of pagans won for or by the gospel in Rom. 15:16.
3. In the apostolic fathers Barn. 2.4ff. rejects *prophorái* as superfluous but 1 Clem. 40.2ff. uses the OT order as a model and Mart. Pol. 14.1 compares the martyr to a choice offering.

#### *symphērō, sýmphoros.*

##### **A. The Group in Greek.**

###### *I. Meaning.*

1. *symphērō.* This word has such varied meanings as "to gather," "to bring," "to be of use, service, or advantage," "to assist," "to suit," "to agree," "to yield or turn to," "to unite," "to correspond," "to be like," "to be construed with" (in grammar), and, in the passive, "to happen."

2. *sýmphoros.* This word means "accompanying," "suiting," or "useful."

3. *Synonyms.* The *ōpheléō* group gives the idea of advantage more of the sense of help, but there is little difference of sense in the case of *lysiteléō*.

###### *II. Philosophical Discussion.*

1. *The Pre-Socratics.* The synonyms are interchangeable in the philosophical discussion of what is useful. Nothing clear-cut emerges in pre-Socratic fragments, but belligerence diverts attention from the useful, the sense of what is useful forges an alliance against animals, and hedonistic ideas of the useful may be discerned.

2. *The Sophists.* The Sophists teach the relative nature of the useful. The stronger find it in following natural law, the weaker in the curtailments imposed by the laws of the state.

3. *Socrates.* Opposing the Sophists, Socrates virtually equates the useful and the good. The useful bears a final reference to society, i.e., the *pólis*, and can be equated concretely with laws. It also applies in discussion of the afterlife.

###### *4. Post-Socratic Philosophy.*

- a. Aristotle, too, equates the useful and the good.
- b. Historians laud various deeds as useful for a given polis.
- c. Stoicism is close to Socrates. Ultimately the useful is what promotes piety. Since individuals are world citizens, individual and general profit coincide. Failure to see this brings meaningless conflict. The good and the useful are identical, but only where there is free self-determination.

d. For Epicurus the useful is what serves the ethical goal of *hēdoné*; it is thus the criterion of striving toward this goal, e.g., by promoting fellowship.

**B. The OT.** In Is. 48:17 God's teaching is of profit, but in 1 Sam. 12:21; Is. 44:9-10 false gods are useless, as are lying speeches in Jer. 7:8, false prophets in

23:32, the magicians of Babylon in Is. 47:12, and unlawful possessions in Prov. 10:2. The wicked ask what good it is to pray to God in Job 21:15, Prov. 11:4 considers profit in the day of wrath, and Eliphaz accuses Job of unprofitable talk in Job 15:3 and thinks the wise are profitable only to themselves and not to God in 22:2-3.

### C. Judaism.

1. The LXX uses *symphéron* and *sýmphoron* for various Hebrew terms denoting what is good, suitable, or profitable (cf. Dt. 23:7; Prov. 19:10; Esth. 3:8; 2 Macc. 4:5).

2. Philo's usage falls within the sphere of philosophy, especially Stoicism.

3. Josephus uses the group for "bringing together" and also for what is of use or advantage, always in a secular sense.

4. Qumran uses the corresponding root only in the rendering of Is. 48:17.

5. The Testaments of the Twelve calls profitable both the conduct of the righteous and what God gives them.

6. Rabbinic texts contain terms denoting profit, advantage, or success, e.g., in business, claims, or petitions. Discussion arises as to which of two courses or of two evils is better or more advantageous. The profit in view is the avoidance of judgment, as when it is said that it would have been better for the wicked to have been born blind. Better shame in this world than the loss of salvation in the next!

### D. The NT.

#### I. Usage.

1. *symphérō* means "to bring together" only in Acts 19:19. It means "to profit" in 1 Cor. 6:12; 2 Cor. 8:10; Mt. 15:29; 19:10; Jn. 18:14, etc.

2. *tó sýmphoron* for "profit," "advantage" occurs in 1 Cor. 7:35; 10:33.

#### II. Meaning.

1. In Mt. 5:29-30 the loss of one member that incites to sin is better than the destruction of the whole person. In this case the profit is entrance into life. The same applies in Mt. 18:6, where drowning is better for the seducers of little ones than eternal perdition.

2. In Jn. 11:50ff. Caiaphas perceives profit in Christ's death, although without realizing that this profit is the gathering of God's scattered children, a process that reaches its goal only in the heavenly world (14:3; 17:24). In Jn. 16:7ff. Christ's departure profits the present life of believers through the sending of the Spirit.

3. Paul uses the group for what profits the spiritual life. Fornication as union with the body of a harlot is inimical to union with Christ, and hence does not profit (1 Cor. 6:12). As regards marriage, Paul seeks what is profitable both for individuals and for the church (1 Cor. 7:35). He himself seeks the advantage of others (1 Cor. 10:33). He speaks hesitantly about visions because there is no good in boasting (2 Cor. 12:1). What edifies is profitable (1 Cor. 10:23; 12:7). The collection as a demonstration of love is of profit (2 Cor. 8:10). Paul preaches all the things that are profitable (Acts 20:20). Profit lies, not in promotion of the *pólis* or the cosmos, nor in what serves the national theocracy, but in what builds up the church, whose *políteuma* is in heaven (Phil. 3:20).

4. Heb. 12:10 describes present sufferings as a divine discipline that is for our good, whether in present perfecting or, as is more likely, in eternal participation in God's holiness.

**E. The Apostolic Fathers.** Ignatius finds profit in that which leads to eternal fellowship with Christ (*Romans* 5.3). Barnabas finds what is profitable in moral per-

fection (4.12) or in eternal life (4.10). Hermas commends as profitable the words of the old lady (*Visions* 1.3.3), a walk according to the commandments (*Similitudes* 6.1.3), and delight in good works (*Similitudes* 6.5.7), since these things serve the attainment of life. The profit of an upright life is at issue in *Mandates* 6.1.3ff.

### *phóros*.

#### A. Outside the NT.

1. Literally this word means "carrying or bringing," then "tribute," "tax," "dues," "payment," and in the papyri "lease," "rent," or "hire."
2. Hebrew equivalents mean "gift," then "tribute," "tax."
3. The rabbis have various terms for levies, tributes, taxes, etc.
4. The LXX mostly uses *phóros* for "tribute" (2 Chr. 36:3) or "forced labor" (Judg. 1:29ff.).
5. Philo contrasts taxes for the priests with the *phóroi* paid to secular authorities.
6. Josephus uses *phóros* or *phóroi* for tribute paid to foreign rulers.

#### B. The NT.

1. In Rom. 13:6-7, Lk. 20:22, and Mk. 12:14 *phóros* means "tribute" paid to a foreign ruler. At issue is a land tax or poll tax as distinct from a toll or business tax (*télē*). The *phóros* poses for Jews the alternative of loyalty or treason to God as the only Lord. This is what confronts Jesus with a dilemma in Mk. 12:13ff. and parallels. The Pharisees support payment, the Zealots oppose it, but Jesus lifts the problem onto another plane. He abandons God's claim in the restricted sense but raises it again in an unrestricted sense, anchoring the answer in eschatological fulfilment of the kingdom, and leaving it to responsible individual decision to fill out today the content of giving to God the things that are his.
2. In Lk. 23:2 Jesus is accused of inciting the people not to pay the *phóros*, but Pilate's declaration of Jesus' innocence exposes the charge as false. The accusation shows that the point of the question in 20:20 is to entrap Jesus.
3. Although we know nothing of the detailed situation of the church in Rome when Paul wrote Rom. 13, we may assume that believers there have adopted a latently negative attitude to the state. Yet they pay taxes without demur (v. 6), and on this basis Paul exhorts to obedience, pointing out that rulers fulfil a divinely given function. The requirement in v. 7 should not be seen as the climax of the passage. It is repeated in a general form in v. 8; the essential Christian obligation is that of showing respect and displaying love. This obligation sets the duty to authorities within the larger duty to all people, and especially to fellow believers.

### *phoréō*.

1. This word, expressing continuous action, means "to carry forward," or "to keep carrying" (e.g., water from the well, or food to animals). It is used particularly, however, for wearing clothes, carrying weapons, and habitual standing. In the absolute it means "to endure."
2. The term is rare in the LXX. Wisdom is carried on the tongue in Prov. 3:16, and destruction in the mouth in 16:26.
3. Josephus uses the word for wearing clothes and for what is customary.
4. In the NT the authorities bear the sword in Rom. 13:4, clothes are worn in Mt. 11:8, Jesus wears the crown of thorns and a purple robe in Jn. 19:5, and the bearing of the image of the earthly and heavenly man is the point in 1 Cor. 15:49.
5. In 1 Clem. 5.6 Paul carries fetters, and in Hermas *Similitudes* 9.13ff. there is

reference to bearing the name or power of the Son of God, or of the names and garments of virgins and their spirits (representing Christian virtues).

*phortion.*

1. This word has such senses as "freight," "lading," "burden," "goods," and a child in the womb. "Burdening" with cares, sickness, etc. is another sense.

2. The OT equivalent *šhd* has such senses as "bearing," "burden," "tribute," "toll," or "trouble."

3. The LXX uses *phortion* for "burden" (Is. 46:1), "burden of sin" (Ps. 38:4), the "burden" one person is for another (Job 7:20), and "load" (of wood) (Judg. 9:48-49).

4. The rabbis use the Hebrew in various ways for "bearing," "business," "occupation," "burden," "obligation," or "duty."

5. In the NT ship's "cargo" is the meaning in Acts 27:10. In Mt. 23:4 Jesus chides the scribes and Pharisees for imposing overheavy burdens with their interpretation of the law, which leads people away from God by substituting ritualistic requirements for the real concerns of justice, mercy, and faith, i.e., a right relationship to others and to God. In contrast, Jesus himself promises rest to those who accept his light *phortion* (Mt. 11:28ff.), i.e., the discipleship which means fellowship with himself and unity with the will of God. In Gal. 6:5 Paul probably has in view much the same thing as in 2 Cor. 10:12ff. and 1 Cor. 3:10ff., where he speaks about the task or work that is entrusted to each and that each must accomplish in the power of God. The same thought is present in Rom. 14:12. The negative image of the load or burden is appropriate in view of accountability in the judgment.

*phortizō.*

1. This word means "to load on a ship," then "to ship," and in a transferred sense "to burden (oneself) with."

2. The LXX has the word in Ezek. 16:33 for "to present with," i.e., to load with gifts.

3. In the NT Jesus in Lk. 11:46 accuses the lawyers of loading the people with burdens, i.e., with legal demands. In Mt. 11:28 he invites the heavy-laden to come to himself for rest. Liberation from burdens of all kinds is part of his eschatological message, but release from the burdens of scribal piety is especially in view. Mt. 12 offers illustrations of liberation from various troubles in spite of legalistic Pharisaic opposition.

[K. WEISS, IX, 56-87]

*phthánō* [to precede, arrive at], *prophthánō* [to come before, do before]

1. *Secular Greek.* This common verb means "to come, do, or be first," "to overtake." The comparative element fades out to yield the sense "to reach." The compound is a stronger form.

2. *Hellenistic Judaism.*

a. The LXX uses *phthánō* for a Hebrew term meaning "to show oneself ready," "to do quickly," "to accomplish." In the absolute the word means "to attain," "to reach," "to come to." *prophthánō* means "to come before" (Ps. 17:13) or "to meet" (Job 30:27).

b. In Philo we find the weaker sense "to attain to" or "to come before." "To come before" is the usual sense in Josephus.

3. *The NT.*

a. The original sense occurs in the NT only in 1 Th. 4:15 ("to precede"). The compound follows ancient usage in Mt. 17:25.

b. The meaning "to arrive at" occurs in 1 Th. 2:16; Rom. 9:31; Phil. 3:16; 2 Cor. 10:14. Paul has reached the Corinthians with the gospel, we are to hold fast what we have attained, Israel has not attained what it sought, and as the Jews oppose the gospel God's wrath has come upon them at last (or totally). In Mt. 12:28 Jesus' expelling of demons by the Spirit means that God's kingdom has come; it is present in his person.

4. *Apostolic Fathers.* 2 Clem. 8:2 uses the compound in the sense "to do before."

[G. FITZER, IX, 88-92]

*phtheírō* [to destroy, corrupt], *phthorá* [destruction, corruption], *phthartós* [perishable], *áphthartos* [imperishable], *aphtharsía* [imperishability], *aphthoría* [soundness], *diaphtheírō* [to destroy, corrupt], *diaphthorá* [destruction, corruption], *kataphtheírō* [to destroy, corrupt]

## A. The Greek World.

I. *General Usage.*

1. *phtheírō* means "to destroy," middle and passive "to perish." It is often used for "to kill" ("to be killed"), but may also mean "to languish" (e.g., in prison). Economic ruin may also be in view. In curses the meaning may be "be damned" or more weakly "be off." Another sense is "to spoil" (e.g., milk). The loss of food or of animals may sometimes be denoted.

2. *phthorá* means "destruction," "death," "shipwreck," etc.

3. A moral sense is "to lead astray," "to ruin," "to seduce," "to corrupt," "to bribe."

4. In various combinations *diaphtheírō* means "to frustrate" or "to weaken."

II. *Philosophical Usage.*

1. *Older Philosophy.* Greek philosophy opposes perishing to becoming. The cosmos abides, the parts are subject to corruption. Or else the elements abide, while forms are perishable. The concern is to find what is permanent in the flux of nature.

2. *Aristotle.* For Aristotle the corruptible and incorruptible condition one another. *ousía* as such has no share in becoming or perishing, but *ousíai* do, and *archai* (principles or elements) are preceded by prior *archai*. Distinctions arise in the concepts of perishing and change. In nature *phthorá* (death) comes through lack of heat or of blood, and *áphthartos* in this connection means "long-lived." Ethically *phtheírō* is the opposite of *sózō* ("to uphold").

3. *Later Hellenistic Period.* The antonyms *phthartón*–*áphtharton* increasingly acquire a religious rather than a natural or ontological sense in a contrast of the divine world and the earthly. What is immutable does not lie in the cosmos, in its principles, or elements, or abiding relations, but in what transcends it, although Plutarch can still call the atoms or the all incorruptible.

## B. The OT and Judaism.

1. *The OT.* In the LXX *phtheírō* is the rendering of Heb. *šht*, which carries the various senses of corruption, e.g., decay, destruction, depravity, or disfigurement (Jer. 13:7; 48:18; Ex. 32:7; Is. 52:14). Other equivalents mean "to dry out" (Judg. 16:7), "to fade" (Is. 24:4), and "to leave empty" (Is. 32:6).

## II. Palestinian Judaism.

1. Qumran. The Qumran scrolls use such phrases as the snares, waves, arrows, or gates of destruction. The destruction of a land may be meant but also eternal destruction, and, of course, moral corruption.

2. *Talmudic and Midrashic Writings.* In these works we find various words meaning "to ruin," "to mar," "to destroy," "to take by force," "to wrong," "to injure," "to wound," or, in the case of the nouns, "pit," "moral ruin," "injury," "damage," "destruction," "mutilation," and "destruction."

## III. Hellenistic Judaism.

1. *The Greek OT.* For the Hebrew terms the LXX uses the *phtheirō* group with reference to killing, to blemishes in offerings, to destruction, to the pit, to moral corruption, to overthrow, to laying waste, and to fading or sinking down exhausted.

2. *Josephus.* In Josephus the group signifies "to kill," "to drive off," "to perish," or, as a noun, "bloodshed," "massacre," "destruction," "harm," "annihilating defeat." In the moral field the term denotes "seduction," "bribery," or "moral corruption" in general.

3. *Philo.* In Philo we find references to corruptibility as well as to killing or destruction. The cosmos falls victim to corruption, but the eternal is incorruptible. Only God can guarantee our preservation. The world of becoming and perishing stands in antithesis to the inner incorruptible world of God's making. When the soul has the vision of what is incorruptible it finds release from temporal and inauthentic things. Virtues enjoy immortality, the life of virtue and wisdom is immortal, the good is immortal, and Abraham enjoys immortality after death. Philo also uses the group for moral corruption.

4. *Other Works.* In the Testaments of the Twelve we find the normal use for "destruction" or "moral corruption." Humans are mortal (2 Macc. 7:16), as are life's goods (Test. Benj. 6:2) and idols (Wis. 14:8), but God's Spirit is immortal (Wis. 12:1), and so is the light shed by the law (18:4). To keep the commandments is an assurance of immortality (6:18-19), and the victory of martyrs is immortality (4 Macc. 17:12).

## C. The NT.

1. *Real Sense.* Rev. 11:18 uses *diaphtheirō* for destruction by God's judgment (cf. *phtheirō* in 1 Cor. 3:17). The destruction of ships is the point in Rev. 8:9 and of clothes in Lk. 12:33. To ruin economically is perhaps Paul's ironical point in 2 Cor. 7:2. In the metaphor in 1 Cor. 3:17 he has in mind the destruction of the temple, not inner corruption. Foods are destined for destruction in Col. 2:22, and as irrational animals are born to be destroyed in 2 Pet. 2:12, so false teachers will perish in the judgment (rather than in their conduct). "Decay" is the sense in the quotation from Ps. 16 in Acts 2:27, 31; 13:34ff.

2. *Moral and Religious Sense.* 1 Cor. 15:33 quotes Menander, and in 2 Cor. 11:3 the allusion to Eve shows that the thoughts of the Corinthians are subject to perversion. A corrupt mind is the point in 1 Tim. 6:5; 2 Tim. 3:8, and the "old man" is corrupt or degenerate in Eph. 4:22. Rev. 11:18 refers to those who corrupt or seduce the human race (cf. the harlot of 19:2). In Tit. 2:7 what is in view is not impregnability against false teaching, nor doctrine safeguarded by the truth, but the character of Titus as one who is not, and cannot be, corrupted.

3. *Ideal Sense.* The group often has human corruptibility in view. The outward man experiences the process of dying in 2 Cor. 4:16. Humanity is mortal (Rom. 1:23), its

goals are mortal (1 Cor. 9:25), and it needs a new mode of being (2 Cor. 15:53) which is made possible, not by corruptible means, but by the indestructible blood of Christ (1 Pet. 1:18). Over against perishable seed stands the imperishable word of God by which believers are born anew (1 Pet. 1:23). What is corruptible is subject to futility (Rom. 8:20-21); in contrast stands freedom from decay and the glorious liberty of God's children. But corruptibility also corresponds to the *sárx*, and not just to flesh and blood. In distinction from "life," it thus means "eternal destruction" (Gal. 1:8). Moral failure means corruption but also falling under the spell of corruptibility (2 Pet. 1:4; 2:19). The dead will rise incorruptible (1 Cor. 15:52). God is immortal (1 Tim. 1:17), and so is the Christian inheritance (1 Pet. 1:4). A quiet spirit is an imperishable jewel (1 Pet. 3:4). In Eph. 6:24 incorruptibility and grace characterize the new life if *aphtharsía* goes with *châris*, but if it goes with Christ or those who love him it denotes the new mode of being, and if it has a general reference it simply means "in eternity." With "life" *aphtharsía* marks the future eternal life that Christ has brought into a corruptible world (2 Tim. 1:10). As an eschatological blessing it will be manifested with the parousia (1 Cor. 15:42, 50, 53-54). It is to be sought here (Rom. 2:7) but remains hidden until Christ comes.

**D. The Early Church.** The antithesis of the corruptible-incorruptible plays a bigger part in the early church under growing Hellenistic influence. Diog. 2.4-5 opposes the designation of corruptible things as gods, and 9.2 says that Christ alone is incorruptible. The natural heart is corruptible in Barn. 16.7. *tá phthartá* are perishable goods, and *phthorá* is corruptibility (Ignatius *Romans* 7.3). Christ, the true temple, and the *agápē* are imperishable (Diog. 9.2; Barn. 16.9; Ignatius *Romans* 7.3). So is the crown of victory (Mart. Pol. 17.1). Christ leads to immortality (2 Clem. 20.5), which comes already through the gospel (Ignatius *Ephesians* 17.1; *Philadelphians* 9.2; Mart. Pol. 14.2).

[G. HARDER, IX, 93-106]

*philágathos* → *agathós*; *philadelphía*, *philádelphos* → *adelphós*

***philanthrōpía*** [hospitality], ***philanthrōpōs*** [benevolently, kindly]

#### A. The Greek World.

1. *Occurrence and Meaning.* Found from the fifth century B.C., this group at first denotes friendly relations, especially of the gods or rulers etc. to those under them, then more generally, and with such nuances as "hospitality," "clemency," "usefulness," and "tip" or "present."

2. *The Greek-Hellenistic World.* Primarily deities are *philánthrōpoi*, then rulers and outstanding people. *philanthrōpía* is a virtue in popular ethics and later in philosophical ethics. Human *philanthrōpía* imitates that of the gods and is demanded of rulers. Julian regards it as the typical quality of the Hellenes and Romans and requires it of officials and pagan priests. It takes the form of clemency in punishment and aid in distress.

#### B. The LXX and Hellenistic Judaism.

1. In the LXX the word occurs in apocryphal works with the same senses as in the Greek and Hellenistic tradition (cf. 2 Macc. 9:27; Wis. 12:19).

2. The Epistle of Aristeas argues that rulers can practice it only in obedience to God (208).

3. Josephus calls the generous conduct of the Romans *philanthrōpía* (*Antiquities* 12.124). He also refers to God's *philanthrōpía* (16.42).

4. Philo integrates the virtue into his thinking (*On Virtues* 51). The friend of God must also be a *philanthrōpos* (*On the Decalogue* 110). *philanthrōpía* embraces enemies, slaves, animals, and even plants, as well as compatriots. It determines God's own actions in creation and in Israel's history (*On the Creation of the World* 81; *On the Life of Moses* 1.198).

C. The NT. The group is marginal in the NT. The centurion acts *philanthrōpōs* when he lets Paul visit friends in Sidon (Acts 27:3), and the inhabitants of Malta show *philanthrōpía* (aid or hospitality) after the shipwreck (28:2). God's *philanthrōpía* comes to expression in the Christ event (Tit. 3:4), i.e., in regeneration and renewal by the Spirit through Christ. God is no remote and alien God but has condescended to us and placed our life under the concrete obedience that issues in right conduct to others (vv. 1ff.).

D. The Early Church. The early writers also hesitate to make much use of the group. Justin *Dialogue* 47 refers to the *philanthrōpía* of God (cf. Diog. 9.2). Acts of Thomas 170 calls Christ *philánthrōpos*. Clement of Alexandria and Origen begin to use the group more freely both for the work of God or Christ and for Christian conduct.

→ *philoxenia, philóxenos*

[U. LUCK, IX, 107-12]

*philēō* [to love, kiss], *kataphilēō* [to kiss], *philēma* [kiss], *philos* [friend], *philē* [female friend], *philia* [friendship, love]

*philēō, kataphilēō, philēma.*

#### A. Common Greek Usage.

##### 1. With Personal Object.

a. The stem *phil-* is of uncertain etymology but carries the sense of "related." Hence *philēō* means "to treat somebody as one of one's own people." It is used for the love of spouses, of parents and children, of employers and servants, of friends, and of gods and those favored by them.

b. With reference to gods and friends it often has the concrete sense "to help," "to care for," "to entertain."

c. It can also denote sexual love.

d. It often approximates *agapáō* in meaning and use but is more common than *agapáō* in secular Greek (not in the LXX or NT) and has more of the sense "to love" in distinction from "to like," although the verbs are often interchangeable and in the NT *agapáō* is the warmer and deeper term.

2. With Neuter Object. With a neuter object the sense of *philēō* is "to like," "to value."

3. With Infinitive. Common phrases are "to like doing" and "to be accustomed to doing."

##### 4. *philēō* ("To Kiss"), *kataphilēō, philēma.*

a. Usage. Unlike *agapáō*, *philēō* can be used for acts of affection, e.g., fondling and especially kissing. Increasingly *kataphilēō* is used when the meaning is "to kiss," and from Aeschylus to the NT the noun for "kiss" is always *philēma*.

##### b. The Kiss in Antiquity.

(a) The animistic idea of conveying the soul perhaps underlies kissing on the mouth or nose. But the aim of knowing and enjoying the related person by scent may also play a role.



(b) Kisses are for relatives, rulers, and those one loves. The primary intent is not erotic. Respect as well as affection is shown by the kiss. To kiss the ruler is a privilege; the ruler's kiss is a supreme honor. Later we find the erotic kiss, including the widespread homosexual kiss.

(c) Kisses are on the mouth, hands, and feet, also on the cheeks, forehead, eyes, and shoulders. As a mark of respect the kiss is usually on the hands or feet. The kiss on the mouth becomes prominent only with the erotic kiss.

(d) Occasions of kissing are greeting, parting, reconciling, making contracts, etc. The kiss signals entry into a fraternity. In the mysteries the initiate kisses the mystagogue. Kissing is common in the games; there is even a kissing contest, and kisses are sometimes given as prizes.

(e) With pleasure in kissing we find warnings against excess and against the danger of demonic infection or cultic defilement.

(f) Cultic kisses are important (cf. the kissing of images, divine kissing as a means of healing, kissing substitutes, e.g., the earth in front of idols rather than the idols, blowing kisses to stellar deities or as a hasty sign of reverence when passing shrines or tombs).

## B. The LXX.

### I. Usage.

1. In the LXX *philēō*, which is less common than *agapāō*, is mostly used for 'hb. In meaning it is very similar to *agapāō*. "To like" with a neuter object occurs six times (e.g., Gen. 27:4; Hos. 3:1; Prov. 21:17), and "to like to do" once (Is. 56:10). With a personal object *philēō* can sometimes mean "to prefer" (Gen. 37:4) and is used five times for sensual love (cf. Tob. 6:15; Lam. 1:2).

2. For "to kiss" *philēō* and *kataphilēō* are used for *nšq*. The noun *philēma* occurs for the kiss of the beloved in Cant. 1:2 and the treacherous kiss of the enemy in Prov. 27:6.

### II. The Kiss in the OT and Judaism.

1. The transmission of soul-breath by kissing seems to be the point in Gen. 2:7; 2 Kgs. 4:34 (cf. also the kiss at the consecration of the king in 1 Sam. 10:1).

2. Relatives kiss in Gen. 31:28; 50:1; 2 Sam. 14:33; Gen. 33:4; 29:11; Ex. 18:7, etc. The kiss of respect occurs in 2 Sam. 19:40.

3. The kiss on the lips becomes the true kiss (cf. Prov. 24:26), but the kiss of honor is a kiss on the hands or feet (although in the OT it is the nations, not Israel, that are to kiss the feet of the Lord, Ps. 2:11).

4. Kissing is common in salutations and at partings (Gen. 29:11; 31:28). It is also a sign of reconciliation (33:4), ratifies an adoption (48:10), and is given in blessing (27:26-27).

5. The kisses of harlots are rejected (Prov. 7:13), and so are erotic kisses in general; the praise of the erotic kiss in Cant. 1:2 is acceptable to the rabbis only when the work is allegorized.

6. The OT has nothing comparable to cultic kisses. In Judaism the kiss of God brings death (on the basis of a misunderstanding of Dt. 34:5). God's kiss is the easiest form of death among the 903 forms distinguished by the rabbis.

## C. The NT.

### I. "To Love."

1. *With Neuter Object and Infinitive.* Like the LXX, the NT prefers *agapāō* to *philēō*. Only John makes a more theological use of *philēō*. *philēō* is never used for love of

God, and neither it nor *agapāō* ever denotes erotic love. The use of *philēō* is mostly in stereotyped expressions. With a neuter object we find it only in Mt. 23:6-7, and an infinitive follows in 23:7. The passage serves to characterize the complacency and ambition of the scribes and Pharisees (cf. Lk. 20:46; 11:43).

2. *With Personal Object.*

a. The Synoptists. The only instance is in Mt. 10:37, where the meaning is "to prefer." Placing love for himself above love for relatives, Jesus claims the superabundance of love that is due to God (cf. Lk. 14:26).

b. John.

(a) In Jn. 15:19 the basic sense "to love what is one's own" is plain. The love of Jesus for his own (*idioi*) corresponds to the world's love for its own, for what belongs to it (*idion*). In Jn. 12:25 Jesus demands an uncompromising renunciation of self-love (cf. Lk. 17:33; Mt. 10:39; Mk. 8:35). Although love of self may serve as a criterion for love of neighbor (Mk. 12:31), denial of self is a presupposition of salvation. In the context of Jn. 12:24 it may take the form of forfeiture of life. In Jn. 11:3, 36 love of friends is the point, but Lazarus is specially chosen and he is called "our friend" rather than "my friend" (11:11).

(b) A special form of friendship is the love of Jesus for the beloved disciples. *philēō* denotes this love only in Jn. 20:2; *agapāō* is used in 13:23; 19:26; 21:7, 10. The idea of choice is evident here. Lying close to Jesus' breast at table expresses unique intimacy (13:25). This friend is the supreme disciple as Jesus is the supreme Son (cf. Jn. 1:18). Both are primary witnesses—the disciple to Jesus, Jesus to the Father (cf. 19:35; 21:7, 24). The beloved disciple is also the supreme brother, so that Jesus entrusts his mother to him (20:7). He takes precedence even over Peter in reaching the empty tomb (20:4) and then in believing (20:8). Jn. 21:24 identifies the beloved disciple as the author of chs. 1–20, and tradition has equated him with John the son of Zebedee (who is not mentioned by name in John), although other candidates are Lazarus (cf. 11:3), the rich young ruler (Mk. 10:21), the timid disciple of Mk. 14:51–52, Paul, or the so-called elder John. Some scholars have seen in the beloved disciple the ideal believer or witness, a projection of the author and his community into the history of Jesus, an embodiment of Gentile Christianity, or a representative of prophetic ministry over against Peter's pastoral ministry. But a specific disciple is clearly in view, although the circumlocutions prevent us from identifying him with any certainty. In the figure of the beloved disciple the gospel claims that its presentation is the abiding form of the gospel with Christ's own validation, especially in relation to the decisive events of the crucifixion and resurrection.

(c) In Jn. 16:27 the disciples meet Jesus' demand that they should love him by believing in him, and to their love for Jesus corresponds the reciprocal love of the Father for them. There is perhaps some distinction here from God's general love for the world in Jn. 3:16. Yet God's love of the disciples may also be expressed by *agapāō* (cf. 14:21, 23), just as *philēō* and *agapāō* may both denote the Father's love of the Son (5:20; 3:35, etc.). Only *agapāō*, however, is used for Jesus' love of the disciples (13:1), their love of one another (13:34), and Jesus' love of the Father (14:31). John nowhere refers to the disciples' love of the Father.

(d) Alternation between *agapāō* and *philēō* occurs in Jn. 21:15ff. Some exegetes think that Peter is grieved because Jesus uses *philēō* the third time (21:17), but the words are mostly synonymous in John, and Peter is more likely grieved because Jesus asks for a third time. Jesus demands that Peter "love him "more than these" (v. 15) because he has for him a special commission, which is threefold like the threefold

denial and the threefold affirmation of a special love. The exceptional love corresponds in some sense to the love of Jesus for the beloved disciple and underlies Peter's twofold discipleship in his pastoral office and his death.

c. The Rest of the NT.

(a) In 1 Cor. 16:22 Paul seems to be using a fixed liturgical formula connected with the eucharist. Grace is only for those who confess their love for the Lord by word and deed, i.e., in a total orientation of faith to him. An epistolary formula occurs in Tit. 3:15 but with a Christian significance imparted by "in the faith" and a certain exclusiveness suggested by the "us." Love for the apostle is the bond that unites the churches in a special way.

(b) In Rev. 3:19 the exalted Lord uses an OT phrase (Prov. 3:12 LXX): His chastening love (cf. 1 Cor. 11:32) is no other than God's own love. The background is not so much that of the friend of God who finds fulfilment of fellowship in the common meal but that of the parental love that manifests itself to the erring child in correction that leads to repentance. Another current formula may well be present in Rev. 22:15, where we have a concluding phrase that characterizes the prior concepts in an absolute antithesis to the love of God (cf. the parallel ideas in Jn. 3:19; 1 Jn. 2:15; Jms. 4:4).

II. *The Kiss in the NT.*

1. *Manner and Occasion.* The NT does not mention the erotic kiss, nor the kiss between close relatives except in Lk. 15:20, but we find the greeting kiss in Lk. 7:45; 15:20; perhaps 22:47, the parting kiss in Acts 20:37, and the kiss of honor in Lk. 7:38, 45; perhaps 22:47-48. The kiss is a mark of penitence in Lk. 7:44ff., of reconciliation in Lk. 15:20, and of gratitude in Acts 20:37, and we find a liturgical kiss in 1 Th. 5:26; 1 Cor. 16:20; 2 Cor. 13:12; Rom. 16:16. Before the eucharist the kiss confirms and actualizes the unity of the church as the eschatological family of God; it also points ahead to the eschatological consummation, to the future fellowship of the perfected.

2. *The Kiss of Judas.* In Mk. 14:44-45 the kiss of Judas is obviously a sign of recognition. Whether it is actually given is left an open question in Lk. 22:47-48. Betrayal by one of the Twelve with a kiss is a fulfilment of prophecy in Jn. 13:18; 17:12 (cf. Mk. 14:18). The kiss is perhaps a kiss of greeting or a kiss of brotherhood; but it is perhaps also a kiss of feigned love and respect, open to severe condemnation as a misuse of the sign of affection.

D. *The Post-NT Period.*

I. *The Early Church.*

1. In spite of ascetic tendencies the kiss is still common in the early church between relatives and married couples, and Hermas *Similitudes* 9.11.4 finds a special use for the erotic kiss (cf. also 9.15.2).

2.a. More important is the cultic kiss. Justin mentions the eucharistic kiss in *Apology* 65.2. Tertullian attaches great significance to the kiss of peace as a sign of reconciliation (*De oratione* 18). For Cyril of Jerusalem and Chrysostom it is a sign of the unity of the body. In the west it comes immediately before communion and it is called either the kiss of peace or simply the peace. Yet objections to the kiss arise early, especially pagan suspicion and the danger of erotic perversion (Athenagoras *Supplication* 32). Hence Clement of Alexandria in *Paedagogus* 3.81.2ff. demands a mystical kiss in which the mouth remains closed. From the third century the sexes are separated for the kiss (*Apostolic Constitutions* 2.57.17), and then the clergy and laity (8.11.9).

b. The liturgical kiss occurs twice in baptism, first as the kiss of the bishop pro-

nouncing the reconciliation and acceptance of the candidates, then as the kiss whereby the newly baptized grant their new brothers and sisters a share in the imparted grace and power of peace.

c. Many liturgies include the kiss of peace in the consecration of a bishop, a priest, or a monk.

d. We also read of the kiss at the burial of the dead.

e. The kiss occurs, too, in the honoring of martyrs. Believers kiss them in prison, especially kissing their wounds or their chains, and they kiss one another before execution. We also read of the kissing of their graves, their relics, and the thresholds of their churches.

f. Among substitute kisses we find the kissing of doorposts and altars. Kissing altars is important since they point to Christ. Cf. also the kissing of icons, the cup, and the book of the gospel. In the west we find the kissing tablet which the priest hands communicants to kiss.

II. *Gnosticism*. In Gnosticism the kiss is a favorite symbol for union with the redeemer and the reception of immortal life thereby. The sacrament of the bridal chamber is the supreme sacrament and the mutual kiss is the means of mystical conception. Important kisses are Jesus' kissing of Mary Magdalene, his kissing of his heavenly twin, and the kiss on Mani's entry into the realm of light.

### *phílos, philē, philía.*

#### A. Nonbiblical Antiquity.

##### I. *Meaning of the Words.*

##### 1. *phílos.*

a. This word means "friend," "loved one," "lover," "client."

b. *hetáiros* is a more or less interchangeable term.

c. Another related term is *ídios*.

d. The *syngenēs* may also be identical with the *phílos*, since relatives and friends form the closest living circle. The two words may also be related in a transferred sense. Popular usage prefers to link *phílos* with individual degrees of close relationship, parents and brethren.

e. The common idea of friends of the king brings a close connection to *sýmboulos* ("counselor").

f. *phílos* is close to *sýmmachos* for nations in alliance.

g. Since the whole *phil-* group can denote hospitality, we often find *phílos* with *xénos*, the "stranger."

2. *philē*. This word means "dearest," "beloved," sometimes with an erotic nuance, but also at times for a female friend. *Philē* is a proper name which is used for Aphrodite, for *hetaerae*, and also for honorable women. Finally, we find *philē* as a political title.

##### 3. *philía.*

a. This word means "love" or "friendship" with the same broad range of meaning as *phílos*. The strongest ties of *philía* are love of parents, brothers and sisters, or spouse.

b. The term also denotes erotic love, both heterosexual and homosexual.

c. Friendship is commonly the sense, with such nuances as a "pleasant relationship" and "hospitality."

d. In politics the word means "alliance."

e. In a transferred sense it means "harmony" as a principle of unity.

f. *Philía* becomes a proper name, e.g., for Isis.

g. Special meanings are friendship with animals (either positive or negative), the kiss as a sign of loving fellowship, and *philia* as a formal address or title.

## II. Friendship in Antiquity.

1. Antiquity writes a great deal about friendship both in special works and in sections of larger works.

2. There are various proverbs about friendship. The motif of *koinōnía* is common, the idea of "one soul" is attributed to Aristotle, and the friend counts as one's other self.

3. We find groups of friends, but personal friendship is the heart of the matter for the Greeks. Hence the pair is the true ideal (cf. Achilles and Patroclus, or Orestes and Pylades). Partly historical and partly fictional accounts of pairs of friends are passed down, usually with one of the pair more active or older than the other. The supreme duty of the friend is that of self-sacrifice for the other even to the point of death.

## B. The OT and Judaism.

### I. Usage.

1. *philos*. In the OT *philos* renders various Hebrew terms but only in 70 out of some 180 cases is there an original. Meanings range from "personal friend" by way of "friend of the family" and "best man" to "client" or "political supporter," as well as "friend of the king." Related terms are *adelphós*, *hetairos*, *plēsion*, *sýmboulos*, and *sýmmachos*.

b. Philo's usage is much the same.

2. *philia*. Having Hebrew equivalents only in Proverbs (5:19; 10:12; 7:18; 15:17; 17:9; 27:5), this term may denote either erotic love (Prov. 5:19; 7:18) or political friendship (1 Macc. 8:1; 2 Macc. 4:11). From *philia*, *philiázō* is a word that the LXX also uses in the senses "to be, act as, or become a friend."

### II. Friendship in the OT and Judaism.

1. The paucity of Hebrew originals for the group shows that the Greek view of friendship is an alien one in the OT world.

2. Yet the story of David and Jonathan ranks with the great accounts of friendship in antiquity. A pact seals the friendship (1 Sam. 8:3-4), Jonathan hands over his cloak and weapons, the pact applies to their children (2 Sam. 21:7), the two love one another as their own life (1 Sam. 18:1), and the story ends with a lament that is a song in praise of friendship (2 Sam. 1:26). Yet the Hebrew has no true term for the relationship, and even the LXX does not use *philia*.

3. Many friendship sayings occur in Proverbs and Sirach. Most of these take the form of warnings (cf. Sir. 6:8ff.). Many people protest friendship, but true friends are few. Only those who fear God are capable of friendship and will have true friends (Sir. 6:16-17). Political friendships occur (cf. 2 Chr. 19:2; 20:37), and there is reference to a friend of the king in 1 Chr. 27:33 (cf. 1 Kgs. 4:5). In a transferred sense we read of friendship with wisdom (Wis. 8:18).

4. The rabbis apply the concept to the relation between teachers and students of the law. *koinōnía* is a mark of Qumran (cf. the extolling of friendship among the Essenes in Josephus *Jewish War* 2.119), but although the community achieves a high degree of communal life (the sharing of lodging, food, knowledge, talents, and work), the strict ranking seems to militate against true friendship.

5. Philo speaks about friendship with God. The patriarchs are examples, but all the righteous may be called God's friends. Philo also finds a pair of human friends in

Moses and Joshua, and he believes that human friendship is pleasing to God. God, the refuge of friendship, does not despise its rights (*Every Good Man Is Free* 44).

### C. The NT.

1. *Usage.* *philos* occurs 28 times in the NT, *philē* and *philia* once each. The main use is in the Lucan and Johannine writings. *philos* occurs in Mt. 11:19; Jms. 2:23; 4:4, and the one instance of *philia* is in Jms. 4:4.

2.a. Of the 18 instances of *philos*, 17 are in Luke (also the one instance of *philē*). Jesus, however, is never *philos* except in the taunt of 7:34. Mostly the use is the common one found in secular circles. People who are close are in view in Lk. 14:12; 15:6. "Boon-companion" is the point in 7:34. "Personal friend" is meant in Lk. 11:5, 8; 23:12, "guest" in Lk. 11:6, and one of a circle in 7:6; Acts 10:24.

b. The rule of Lk. 14:12 conflicts with the conventions of antiquity by rejecting the principle of reciprocity (cf. Mt. 5:46-47). Jesus breaks down the wall of an exclusiveness of fellowship and love. In Lk. 14:12 friendship and table fellowship are correlative (cf. 15:6, 9, 29). The fact that Jesus eats with publicans and sinners is the basis of the charge that he is their boon-companion (7:34). In fact, he loves sinners and is loved by them, as the washing of his feet, the kiss, and the anointing show (7:37ff.). Hospitality expresses the relation between friendship and table fellowship, as in Lk. 11:5ff. where *philos* has almost the sense of "good neighbor" in vv. 5, 8 and of "guest" in v. 6. The friend as neighbor and host must be available for a friend.

c. Joy stands closely related to friendship (cf. Lk. 15:6, 9, 29). Yet friends must be ready, too, for service, concern, and self-sacrifice (11:5ff.). Friends may expect help from one another even when it is inconvenient. Again, friends want to share great experiences (Acts 10:24). Asiarchs, who are Paul's friends, intervene to save him at Ephesus (Acts 19:31). Only here and in Acts 27:3 do we hear of Paul's friends; he himself never uses *philos*, but prefers *adelphós* or *téknōn*. The friends of Paul in 27:3 are not his hosts or personal friends but Christians who care for him. The term "friends" for believers is not peculiar to Luke but occurs in John too (cf. 11:11; 15:13ff.). It seems to be a term used by the first disciples, who as the friends of Jesus and of one another are also the new friends of God and members of his family. If the term drops out of usage, it comes to expression in the life of the primitive church as depicted in Acts 2:44ff.

d. In the final tribulation friends will turn into enemies in an eschatological version of the common experience of the unreliability of friends.

e. Jesus calls his disciples friends in Lk. 12:4. This could be court style but more likely belongs to the imagery of the family of God. Here is not a friendship of equals but that of the Master and his pupils as he teaches them concerning their future tasks and destiny (cf. Jn. 14:26).

f. Certain parables suggest that God is a friend; cf. Lk. 11:5ff.; 14:11 (God as the host at the eschatological banquet); 16:9 (we are to win God as a friend; cf. vv. 5-7); Mt. 11:19 and parallels (Jesus' love for sinners as an enacted parable expressing the message that God is the friend of sinners).

3. *Johannine Writings.* John uses *philos* for "best man" in 3:29 to express the close relationship yet also the subordination of the Baptist to Jesus. The link with joy comes out here and with table fellowship in 12:1ff. (cf. Lk. 10:38ff.). Lazarus is "our friend" in Jn. 11:11. The disciples are friends of Jesus by his free choice (15:13ff.). He remains the Lord, but his commands are commands of love (vv. 14ff.) which he himself fulfils (v. 10). The disciples must show a similar love even to the point of self-

offering in death (v. 13). In this regard a rule of friendship serves the NT thought of vicariousness in first a soteriological and then a hortatory sense. 3 John closes with the mutual salutations of friends (v. 15), i.e., fellow believers who are friends by relationship to Jesus. *philos* is a political term in Jn. 19:12. Association with the court title is present, but the charge expresses a judgment on Pilate's relation to the emperor rather than his stripping of the title.

4. *James*. In Jms. 4:4 to seek the friendship of the world is to become an enemy of God. Abraham is the friend of God in 2:23. The OT rather than Greek or Egyptian usage underlies the description. The link with Gen. 15:6 relates "friend of God" to "just by faith," the passive "is called" implies that it is God who gives the title, and the aorist suggests a specific event in Abraham's life. If the works as an expression of faith have a bearing on the title, the emphasis is on the fact that Abraham is one who is loved and chosen by God, and therefore called his friend.

#### D. The Post-NT Period.

##### I. The Early Church.

1. Although the group is little used in this period, we find it in NT quotations even where the NT uses *agapáō* (cf. Did. 1.3; Ignatius *Polycarp* 2.1; 2 Clem. 6.5). The Gospel of Peter 2.3 presents Joseph of Arimathea as a friend of Pilate as well as Jesus.

2. Abraham is commonly referred to as the friend of God (cf. 1 Clem. 10.1; 17.2; Pseudo-Clementine *Homilies* 18.13). Moses, too, is God's friend, and those with whom God is well pleased are his children and friends (Aphrahat in *Homilies* 17.3). True Gnostics, martyrs, and ascetics also receive the title of God's friends (Clement of Alexandria, Tertullian, and Augustine).

3. Apocryphal writings take up the idea that disciples are friends of Jesus (cf. *Martyrdom of Peter* 10; *Acts of John* 113).

4. Pagan friendships pose special dangers according to Hermas *Mandates* 10.1.4. Christians forge new friendships with one another based on their union with Christ (cf. Paulinus of Nola and St. Felix).

5. Hermas *Similitudes* 5.2.6ff. depicts the heavenly original of a circle of friends with God as ruler at the center. The friends are the archangels to whom creation is committed and who will perfect the church (*Similitudes* 5.4.1).

II. *Gnosticism*. Conversations between the redeemer and the redeemed reflect a special vocabulary of friendship, as in Manichean hymns. At issue is the reciprocity of love in mystical union.

[G. STÄHLIN, IX, 113-71]

→ *agapáō, adelphós, aspázomai, hetairoi, xénos, plēsion, proskynéō, syngenēs*

*philēdonos* → *hēdonē; philoxenia, philóxenos* → *xénos*

***philosophía* [philosophy], *philósophos* [philosopher]**

#### A. Usage outside the Bible.

1. *To Sophism*. These words are late constructs. The *philo-* denotes willing intercourse with people, zealous handling of affairs, or active striving toward a goal. The question of the basis of all things arises in the sixth century B.C., and varied experience and observation are linked to the acquiring of knowledge. The Sophists use *philosophéō* for methodical research and reflection in ethics. The *philósophos* is one who, unable to reach true knowledge, achieves practical insight by external study.

Since the presentation of things is important, rhetoric forms a good part of *philosophía*. It attempts to show the truth of things by etymology or logic.

## 2. Plato and Aristotle.

a. In showing by way of transmigration that humanity is part of the immutable being of ideas, Plato uses the *philosoph-* group to denote a basic possibility of life. Change comes in dialogical encounter with the *philósophos*, who is capable of instruction, and is therefore a reorientation. The Platonic school thus takes on the character of a living fellowship. Fundamental is the link between striving for truth and educational and political action.

b. Aristotle uses *philosophḗō* for systematic efforts to understand the world, especially by sensory perception. The aim is to reduce phenomena to principles and hence to achieve knowledge of eternal and unmoved being. *philosophía* is both knowledge as a whole and the individual discipline. The science devoted to the unmoved mover is the *prótē philosophía*. Physics, dealing with sensory phenomena, is the *deutéra philosophía*. Aristotle has no comprehensive system that assigns a place to each branch of learning, but he lays a foundation that enables Hellenistic metaphysics both to seek a concept for the unity of the world and to bring all reality within the range of its investigations.

## 3. The Hellenistic Period.

a. Various schools develop with sharp debates between their representatives, who form the educated class in the state and a special group in politics. With the older Academicians and Peripatetics, Epicurus heads one important school. He makes sensory perception the measure of knowledge. His system banishes superstition and produces a hedonistic ethics. Passionless *hēdoné* is achieved in a school united in *philia*. Excessive emotion that might bring about disorders is to be avoided. Although deity is spiritualized, the Epicureans still find a place for the cultus.

b. Zeno establishes Stoicism in Athens ca. 301 B.C. The action of a principle on matter explains becoming. Logic, physics, and ethics are the main fields of inquiry. The goal is progress in right conduct. The term *philósophos* is not a common one; it is used for those who work in the three areas of philosophy, or for the ideal Stoic sage.

c. Poseidonius gives philosophy the task of probing the basic causes of things. Individual disciplines describe reality, and philosophy utilizes their results to work out the principles or nexus of being. If philosophy is viewed as a living creature, physics is the flesh and blood, logic the sinews, and ethics the soul. Life in the cosmos shares in the divine spirit. This is especially true of human rationality. Union with the divine gives rise to primal religion. As the union dissolves, acquired religions develop, though these owe their force to primal religion. The poet, artist, lawgiver, and philosopher are all interpreters of immortal nature, but the philosopher is the best.

d. With the rise of the empire Rome becomes the center of philosophical debate. Seneca does not agree that arts and crafts are products of philosophy. As Stoic concentration on lifestyle intensifies, philosophy is viewed increasingly as the right way of living. It is a message of salvation for the soul with moral perfection as the goal. In polytheism one may see an expression of the operation of the universal *lógos* in natural forces. Demons are manifestations of cosmic life, and the *daimónion* plays a role in personal destiny. As Stoics and Epicureans both seek liberation from stress by education in the art of living, but in different ways, they become bitter rivals.

e. Middle Platonism is eclectic. The goal of philosophy is to achieve likeness to God, which stands related to moral action. Philosophy is also defined as a practicing of death.



4. *The Group in Relation to Eastern Wisdom and Religion.* Alexander's campaigns introduce the Greeks to eastern wisdom, which reminds them of Greek philosophy. The Druids and Chaldeans are also seen to relate their lives to wisdom, and the Jews are *philosophoi* for Clearchus. The Hermetic writings contain a fusion of Greek philosophy with wisdom or mythology which links salvation to knowledge. True philosophy is contemplation and piety with an orientation to knowledge of God. Alchemy also uses the group. The philosopher, having insight into the secrets of nature, can bring about transmutations. As an expert in such processes, he shapes his life in a manner suited to his exalted position.

### B. Hellenistic Judaism.

1. *The LXX.* In the LXX the group occurs only in Daniel and 4 Maccabees. The magicians and enchanters of Dan. 1:20 are *sophoi kai philosophoi*. 4 Maccabees links the martyr principle to the Stoic teaching that reason is the mistress of impulse. The Jewish religion teaches three cardinal virtues, and the death of Eleazar demonstrates its philosophical authenticity (5:23-24; 7:9-10).

2. *The Epistle of Aristaeus.* This work stresses the recognition of Jewish wisdom by representatives of Hellenistic learning (200-201). The Jewish envoys reflect philosophical insights with practical living as the main concern (207). Only those who know God can achieve this (256). The law deserves a place in the library at Alexandria inasmuch as it meets Hellenistic criteria (30-31).

3. Philo compares and relates philosophical knowledge and biblical wisdom. Philosophical exegesis elucidates the biblical tradition, which in turn corrects what philosophy teaches. General culture is a prerequisite of virtue, but it is subject to wisdom, and to glorify God is the goal of wisdom. Knowledge begins with sensory perception and leads by contemplation of the cosmos to worship of the Creator. Wisdom forms the link between the Hellenistic tradition and the biblical tradition. Only revelation can bring us to the final stage of knowledge. By revelation Moses stands on the pinnacle of philosophy.

4. *Josephus.* Josephus makes no great use of the group. He quotes philosophers, applies the terms to barbarian sages, regards the Greeks as pupils of the Jews, and finds Jewish superiority in the general possibility of faith in God in Israel. At times he uses the group for Jewish instruction and he also describes as philosophical schools the religio-political groupings of the Jewish people, comparing the Essenes to the Pythagoreans and the Pharisees to the Stoics.

C. *Rabbinic Judaism.* The rabbis describe as philosophers the representatives of the philosophical schools, accomplished orators, and royal advisers. They also adopt certain insights and comparisons from popular Greek philosophy. But they are conscious of Jewish superiority and reject motifs that are alien to their own system of instruction. Thus in various debates a representative philosopher challenges Israel's faith with a polemical question or thesis, but is repulsed with a wisdom-like answer. Tradition and succession are built up in rabbinism as in the Greek schools.

### D. The NT.

1. On the basis of the LXX various concepts pass with the Greek language into the NT. Thus we find the thought-forms of physics in Jn. 1:1ff., and expressions from philosophical anthropology and ethics in Rom. 1:20, 28; 1 Cor. 11:13ff.; Jms. 3:3ff. Yet the NT uses such concepts or expressions only as they contribute to the presentation, elucidation, or establishment of the gospel. The central theme of God's escha-

tological action in fulfilment of his goal for Israel and the world is neither related to philosophy nor dependent on it. Indeed, it calls the goal of philosophy in question and contradicts it with Semitic concepts that are an irrevocable part of its message.

2. The only NT instance of *philosophía* is in Col. 2:8. What Paul has in view here is not philosophy in general but the teaching of a syncretistic religious group that claims special insight into God, Christ, astral powers, and creation, that imposes a set of rules on its members, and that bases the authority of its message on its age or esoteric nature. The group itself probably argues that its teaching is *philosophía*; hence Paul's use of the term and his equation of it with "empty deceit." For Paul himself the gospel is not *philosophía* but a distinctive form of *sophía*.

3. Acts 17:18 records an encounter between Paul and the Epicureans and Stoics. The wording suggests that the former respond with disparagement, the latter with interest. *spermológos* has the sense of "pseudo-philosopher" and carries the implication that the philosophical schools are the mediators of true instruction. The Stoics, however, seek universal fellowship and aim to honor all deities; they are thus more open to Paul as the preacher of a Near Eastern cult. The address in vv. 22ff. points out that veneration of the gods is incompatible with the nature and works of the one true God. It takes the form, not of a debate, but of a criticism of pagan worship and a call for repentance.

E. Gnosticism. The group plays no part in later Gnosticism. In Acts of Thomas 139 *philosophía* is a Christian virtue; as love of God's wisdom it stands in contrast to human wisdom.

F. Apologists. The Apologists use the group to assert their claim to truth. They contrast the wisdom of God with philosophical babbling (Theophilus *To Autolytus* 2.15). Philosophy is essential to understanding (Justin *Dialogue* 2.3). Governed by Christ the Logos, Christians are the true philosophers (*Apology* 46). Along these lines the group seems to offer an apt basis for mediating the gospel in educated circles.

[O. MICHEL, IX, 172-88]

*phobéō* [to fear, reverence], *phobéomai* [to be afraid], *phóbos* [fear], *déos* [fear, awe]

#### A. The Greeks.

1. *Derivation, Meaning, and History of the Group.* Basic to the group is the primary verb *phébomai*, "to flee." As an emotion develops from the action, being startled and running away suggest "fear." The older word for "fear" is *déos*. This is "apprehension," while *phóbos* is "fright" or "panic."

2. *General Usage.* In ordinary use the group has the nuances of "flight," "fright," "apprehension," "anxiety," and "awe."

3. *The God Phóbos.* In Greek superstition *Phóbos* is a powerful deity, the son of Ares, and a god of war. Sparta has a temple to *Phóbos*. He is depicted in a fear-inspiring form that actualizes the god of terror presented by Homer.

#### 4. *Evaluation of Fear.*

a. *Ordinary Speech.* Since fear brings oppression and anxiety, absence of fear is worth seeking, as proverbial sayings show. The characters in tragedy are filled with a dread of fate and the unknown future that is comparable to the terror of a helpless

animal. Choral songs that suck the audience into the action express the fear. If Aristotle sees a purging here, the poets themselves are more concerned about the ineluctability of destiny. Fear is also an important motive in exhortation. It is an unavoidable basis of respect for both human and divine authorities. To repudiate fear is to promote anarchy. Epiphanies of divine power evoke a fear that calming self-declarations of deity then allay. Outstanding personages can evoke the same reaction. In ordinary use, then, fear may be rejected or it may be accepted as inescapable in the face of certain structures of dependence and force. The meaning covers anxiety and respect as well as fear or terror.

b. Philosophy. From its origins, philosophy discusses fear. The pre-Socratics sharply criticize emotional fear. Talk about fear of God is invented to frighten people. Aristotle differentiates this fear, which has physiological relations, from proper awe or reverence. As in Socrates and Plato, it is caused by a threat to existence, which can cause pity when we see it in others. The Stoics define fear psychologically as an irrational emotion that we should resist. A true relation to God as author and father frees us from emotional fear of God, fear of tyrants is nonsensical since we need fear only what we do to ourselves, and fear of death is childish. The Epicureans, too, condemn fear of the future and of death. Yet fear has some place in philosophy. Thus Plato teaches fear of wrongdoing, and he thinks fear of God is natural in education. Plutarch argues that fear of God and fear of death are unavoidable; even Epicurus has to admit that death usually means pain, and rejection of a true fear of God results in the false fear of superstition. In general, philosophy agrees in rejecting emotional fear, but when *phóbos* has the sense of awe or reverence it regards these as imperative and unavoidable reactions to the claim of authorities and especially of the gods.

[H. BALZ, IX, 189-97]

## B. The OT.

### I. Occurrence and Equivalents.

1. In most cases in the OT *phobéomai* is used for the stem *yr'*, "to be afraid," "to have in honor." In seven instances it is used for *phd*, "to quake." We also find it for various other terms, and it occurs without an original in apocryphal works.

2. *phóbos* is the equivalent noun for the same stems in the sense of "fear" or "quaking," and so, too, is *phoberós* (*phoberós*) for "feared" or "terrible" ("terribly").

3. *déos* occurs only in 2 Maccabees.

4. The two chief Hebrew stems are mostly rendered by the *phob-* group.

### II. The Stem *yr'* in the OT.

#### 1. Meaning.

a. Originally meaning "to tremble," the verb of the group means "to fear" or, more weakly, "to honor."

b. The noun has the sense of "fear" but mostly signifies "respect."

2. *Human Fear*. Humans are the main subjects of fear in the OT (cf. Isaac in Gen. 26:7, David in 1 Sam. 21:13, the Aramaeans in 2 Sam. 10:19). The reasons for fear are war, death, enslavement, loss of a wife or child, disaster, or a place. Individuals like Goliath occasion fear, as do wild beasts, the desert, or the sea. The fearful are excluded from the army (Dt. 20:8); the death penalty is a deterrent (13:11). Trust in God brings freedom from fear, which is a promised eschatological blessing in Is. 54:14. Fear arises in the presence of those who stand in a special relation to God, like Moses in Ex. 34:30, Joshua in Josh. 4:14, or Samuel in 1 Sam. 12:18. Lev. 19:30 demands fear of the sanctuary.

### 3. Fear of God.

a. God can be a threat (Is. 8:12-13), for his acts are terrible (Dt. 4:34), and so is God himself (Ex. 15:11) or his day (Joel 2:11).

b. Fear of God takes the form of reverent and submissive recognition in trust and obedience. Hence those who fear God are reliable (Ex. 18:21). Fear of God results from hearing the law (Dt. 4:10). It is the same as serving God or treading his way (Dt. 6:13; 8:6). Fear of God is more than an attitude; it is observance of moral and cultic demands. It thus excludes fear of the punishment that overtakes those who do not fear God (Dt. 6:13ff.).

c. By hearkening to wisdom one comes to understand the fear of God (Prov. 2:5). This fear is integral to a purposeful life that is pleasing to God, and as such it is the beginning of wisdom (Prov. 1:7; Ps. 111:10). It has a moral orientation as the avoidance of evil (Ps. 34:11) or the hatred of sin (Prov. 23:17). It brings wealth, honor, and life (Prov. 22:4). It promotes confidence and is a refuge (14:26).

d. A special group in the Psalms consists of those who fear God, lauding his name (Ps. 22:22-23), hoping in him (147:11), and sacrificing in the temple (66:16). God looks on these people (33:18) and has pity on them (103:13). They are the righteous in the congregation (145:19; 115:11; cf. Mal. 3:16).

e. In Pss. 1:2; 19:7ff.; 119:33ff. the stress is on the fact that those who fear God faithfully observe the law.

4. *The Formula "Fear Not."* This formula occurs 75 times in the OT and is spoken in reassurance by God, by those commissioned by him, or simply by one person to another. It has a place in the oracle of salvation in Is. 41:10, 13-14, and counteracts terror in theophanies in Ex. 20:20; Dan. 12:19.

### III. The Stem *phd* in the OT.

#### 1. Linguistic Aspects.

a. The original sense of the verb of this stem is "to quake," "to tremble."

b. The noun denotes "trembling" or "fear," and only rarely "respect" (2 Chr. 19:7, and perhaps Ps. 36:1).

#### 2. Material Aspects.

a. Found mostly in later works, the stem has the sense of anxious uncertainty or disquiet (Dt. 28:65ff.). Calamitous situations cause panic (cf. the terrors of the night in Ps. 91:4 or fear of battle in Job 39:22).

b. The stem can also denote fear at God's acts (Is. 19:16-17) or word (Jer. 36:16). God himself as well as his acts can evoke terror.

c. In Gen. 31:42, 53 "Fear of Isaac" is a divine name. The meaning seems to be that God is the object of Isaac's reverence; "kinsman" is the sense of *paḥad* here.

IV. *The Apocrypha.* The situation in the Apocrypha is much the same as in the OT. We find fear of war, disaster, supernatural events, and also fear of God in the religious, legal, or cultic sense. In the Epistle of Jeremiah and 4 Maccabees fear is the antithesis of obedience; Stoic influence may be seen in the way that 4 Maccabees contrasts fear of death with obedience, while the Epistle of Jeremiah tries to ward off apostasy by showing that idols are not gods and that therefore one need not fear them.

[G. WANKE, IX, 197-205]

### C. Palestinian and Hellenistic Judaism.

1. *The Pseudepigrapha.* The Testaments of the Twelve develops the theme of the fear of the Lord. This fear is seated in the heart, leads to love, means renouncing Satan and avoiding evil, and confers a wisdom that one can never lose. Other works

state that fear of God produces respect for parents, is the beginning of all good things, and differs from the fear (e.g., of death) that perverts the heart.

b. More common in apocalyptic is fear at epiphanies. The righteous will die, but they need not fear sinners or enemies, for God comforts them by revealing future salvation. Sinners do not fear the Lord, but the last judgment will plunge them into terror. Even the righteous will be afraid in the divine judgment, but sevenfold joy awaits them.

2. *Qumran*. The righteous at Qumran are aware of being among those who fear God. There is terror at the judgment; and God is terrible in his acts. The children of the light have no reason to be afraid in battle.

3. *Rabbinic Writings*. Fear of God is basic for the righteous. It includes fear of sin and stands related to love of God, which is rated higher. Among Gentiles we find a group of God-fearers (*sebōmenoi*) who venerate the God of Israel but do not accept circumcision (cf. *phoboúmenoi* in 2 Chr. 5:6 LXX).

4. *Philo and Josephus*.

a. Although Philo adopts the OT concept of the fear of God, he stresses the fact that God is an antidote to fear and finds in love rather than fear the main motive for the righteous. Fear, however, has a place in education.

b. Josephus uses the group for "fear" (in war, or of death or punishment), "anxiety," and "reverence," and uses *déōs* in much the same way. He adopts Hellenistic terms (e.g., *deisidaimonía*) rather than the *phob-* group for fear of God.

#### D. The NT.

1. *General Usage*. The NT uses the group some 158 times (*phobéomai* 95 times, *phóbos* 47). The main examples are in the Gospels and Acts, although Paul makes common use of the noun. With an infinitive the verb means "to be afraid to . . ." and, with *mé*, "to be afraid that. . ." The fear may be that of individuals or of the whole people. Mostly the concepts are traditional. The NT opposes all hampering anxiety but relates fear of God to faith as total trust.

2. *The Epiphany of the Kingdom and Fear*.

a. The incomprehensible nature of Jesus' mighty acts arouses fear in the spectators and in those affected, e.g., at the stilling of the storm in Mk. 4:41, the curing of the demoniac in 5:15, the raising of the young man at Nain in Lk. 7:16. In the infancy stories fear comes on those to whom the angel appears (1:12) or who experience a divine miracle (1:65). Fear plays an important role at the transfiguration, whether at entry into the cloud (Lk. 9:34), at hearing the voice (Mt. 17:6), or at the whole incident as a divine epiphany (Mk. 9:6). This fear differs from dread at visions (Rev. 11:11) or the terror of the wicked at the eschaton (Lk. 21:26). It is like the fear of the church in its experiences of salvation (Acts 2:43; 5:5; 19:17). It rules out ordinary fear but arouses fear of him who can cast into hell (Lk. 12:4-5).

b. News of the resurrection causes fear and astonishment (Mk. 16:8). This reaction might be the real climax of Mark, but fear and silence hardly seem to be fitting as the final word of the gospel, for surely the postresurrection life does not stand under the sign of fear. What the women fear is not the resurrection itself but the empty tomb and the strange message of the angel. Mt. 28:8 adds the element of joy to the fear, and Lk. 24:22 refers only to astonishment and joy.

c. The summons "Fear not" occurs in the Gospels too. Jairus is not to be anxious in Mk. 5:36, the disciples receive reassurance in 6:50, the three at the transfiguration are enabled to look up in Mt. 17:7, the women's fear gives way to proclamation and

faith in 28:10, those whom the angels visit in the infancy stories are told not to fear in Lk. 1:13, 30; 2:10, and Peter and Paul (in a vision) are told the same thing by the Lord in a context of discipleship and service (Lk. 5:10; Acts 18:9).

3. *The Fear of God in Formulas.* Luke likes the formula "to fear God" (cf. 1:50; 18:2; 23:40). Acts uses *phoboúmenos(oi)* five times (10:2; 22, 35; 13:16, 26; *seboúmenos[oi]* six times) for Gentile adherents to the Jewish faith. These "God-fearers" form the starting point for the Gentile mission in Acts 10 (and cf. Paul's practice in ch. 13).

4. *Faith and Fear.* Like Jesus, Paul shows that fear can be an essential part of faith even though faith rules out anxiety. Believers are to fear the divine judgment (Rom. 11:20). But they need not fear an uncertain state after death (2 Cor. 5:6ff.). Paul knows fear because of the human weakness of his preaching (1 Cor. 2:3-4; cf. 2 Cor. 7:15). The self-sacrifice of Christ makes possible only an attitude of humble acceptance of God's will (in fear and trembling; Phil. 2:12). There is no anxiety in this fear, for it is that of God's children (Rom. 8:15). They need fear neither suffering nor death (1 Pet. 3:14; Heb. 2:15), for Christ has freed them from the bondage of death and they know that God helps them in all things (Heb. 13:6). Nevertheless, they fear and reverence God as the holy God in both grace and wrath; they are to worship him with reverence and awe (*metá eulabeías kai déous*) (Heb. 12:28).

5. *Fear in Exhortation.* Paul refers to fear of punishment by the authorities in Rom. 13:3. Recognition of their divine function, however, makes fear unnecessary (vv. 3ff.). The work of love comes to terms with the valid claims of the authorities and hence rules out fear. Those who are born of God, knowing that God will not punish them, no longer know any fear (1 Jn. 4:17-18). They have a confidence that means an open relationship to both God and others. Fear is a basis of action in Acts 9:31. With holiness and prayer, it characterizes those who are freed from their futile ways (1 Pet. 1:17). It liberates from human intimidation (3:6), although there must still be fear of defilement (Jude 23). Fear as respect still has a place in human relationships (1 Pet. 2:18; 3:2; Eph. 6:5; Col. 3:22) but only on the basis of fear of God (1 Pet. 2:17). All believers are finally to be subject to one another in the fear of Christ (Eph. 5:21). Precisely because reverence is due to Christ, the point of all these admonitions lies in the demand for a pure, patient, and gentle heart (Col. 3:22; Eph. 6:5; 1 Pet. 3:2, 4).

## E. The Early Church and Gnosticism.

1. *The Early Church.* The group is a favorite one in the apostolic fathers. We increasingly find the fear of God in formulas (Barn. 10.10-11; Did. 4.9). Fear of God banishes other fears (2 Clem. 4.4) but not fear of judgment (Ignatius *Ephesians* 11.1) or fear of Satan's works (Hermas *Mandates* 7.3). After faith, fear is a decisive work (Hermas *Mandates* 8.89), a fruit of the Spirit (Barn. 11.11), that helps us resist evil (Hermas *Mandates* 12.2.4). Fear as respect plays a role in relationships, e.g., of children to parents (Pol. 4.2) or subjects to rulers (Barn. 19.5). Clement of Alexandria finds a logical place for fear in *Stromateis* 2.7.32.1ff. True fear is a response to God's commands (4.3.9.5ff.). *phóbos* checks licentiousness and *déous* frees us from bad impulses (2.8.39.1ff.). Tertullian relates fear to penitence (*On Penitence* 2.1-2; 5.3-4; 6.14ff.).

2. *Gnosticism.* The Hermetic writings contain a personification of *Phóbos*. In Christian Gnosticism Adam takes over the original fear of primal man. The corporeal elements arise from *phóbos*, and *phóbos* also passes into psychic things. We also read of a demon of fear that is nourished on matter and creates passion. Echoes of the

biblical motif of fear of God also occur, yet the righteous who stand against wickedness need not tremble, for knowledge of redemption liberates them from fear.

[H. BALZ, IX, 205-19]

*phorēō, phóros, phortízō, phortíōn* → *phérō*

*phrén* [mind, understanding], *áphrōn* [foolish], *aphrosýnē* [folly],  
*phronéō* [to think], *phrónēma* [thought], *phrónēsis* [thinking],  
*phrónimos* [thoughtful]

#### A. The Greek-Hellenistic World.

1. *History and Oldest Sense.* *phrén*, or plural *phrénes*, means "diaphragm," regarded as the seat of mental and spiritual activity, then "mind" or "understanding." The compounds reflect the intellectual focus, *phronéō* usually means "to think" or "to plan," and the nouns *phrónēma* and *phrónēsis* mean "thought," "thinking," or "reason."

2. *From Homer to the Classical Period.* Homer refers to the possibilities of a sound or sick development of the mind. Aeschylus uses *phrén* for the "disposition"; this may be arrogant or rational. *aphrosýnē* is a term for "youthful folly," while *áphrōn* means "out of one's mind." *phronéō* occurs for "to have understanding" but also "to intend," and we find *phrónēsis* for divine "counsel" and *phrónēma* for human "pride" or "arrogance."

#### 3. *phrónēsis and Cognates in Philosophy.*

a. Plato uses *phrén* in the physical sense and also for the inner person. The soul has *phrónēsis* ("receptivity") prior to being in us. *sophía* differs from the more practical *phrónēsis*, but the two are also interchangeable. *phrónēsis* is the right state of the intellect and the source of virtue. Education is admonition in *phrónēsis* and truth. *phrónēsis* is the chief virtue. All culture is linked to it. It is a divine gift that should guide lawgivers and that directs the mind to immortality. *phrónēma* is the disposition, the intellectual and spiritual attitude, or self-confidence, which may produce arrogance if based on physical fitness alone.

b. Aristotle uses *phrén* only in quotations. *phronéō* as the ability to comprehend belongs only to the few. *phrónēsis* is God's gift; it is moral insight or knowledge leading to a virtuous life. As practical acumen it differs from theoretical wisdom.

c. In Stoicism the three other cardinal virtues proceed from *phrónēsis* or *sophía*. Since philosophy and virtue are one, *phrónēsis* is integral to philosophy.

d. In Neo-Platonism *phrónēsis* is an emanation ruled by *noús*. The rational soul is beautiful. Regard for *noús* is *phrónēsis*. *phrónēsis* is the intellectual activity of an individual soul related to a body. By a later tradition labor and training precede *phrónēsis* (cf. the discussion of *phýsis*, *máthēsis*, and virtue in Plato).

e. In popular usage we find the term on magical papyri, in Gnostic texts, and in a legal context (for "competence").

#### B. The OT.

1. *Reason, Insight, and Cleverness.* There is no single Hebrew original for the group. The LXX uses only the plural *phrénes*, which occurs seven times in Proverbs (*phrónēsis* in 9:16). *phrónimos* has a negative accent in Gen. 3:1 (cf. *phrónēsis* for presumptuous cleverness in Job 5:13). Wisdom in government is the point in Ezek. 28:4 (cf. 1 Kgs. 3; Wis. 7:7; also Is. 44:28 LXX). *phronéō* and *phrónēsis* occur in the negative with reference to idol worship in Is. 44:18-19.

2. *Negative Expressions.* Vaunting human reason is folly (*áphrôn*, *aphrosýnē*). The *áphrôn* is the fool (who denies God) in the Psalms. In Proverbs *áphrôn* refers to the simple or inexperienced person. *phrónimos* occurs in Prov. 14:17, and *aphrosýnē* is used for "misdeed" in Judg. 20:6.

3. *Theological and Ethical Significance.* God's *phrónēsis* is unsearchable (Is. 40:28). By it he has set up the world. It is parallel to his power and wisdom. In us *phrónēsis*, which is from God, goes with *sophía* and *aísthēsis* ("understanding, wisdom, and knowledge"). The three constitute a unity as practical wisdom with a religious slant. *phrónēsis* is the principle of creation, and God gives us a share in it. In Sirach *phrónēsis*, with wisdom, is subordinate to the fear of God. Wisdom puts *phrónēsis* under *sophía*, but both are hypostases, and with wisdom *phrónēsis* is an architect of the universe. 4 Macc. 1:2 makes *phrónēsis* the chief virtue. 1 and 2 Maccabees use the group for perception, disposition, but also arrogance. In 4 Macc. 7:17 lack of understanding means lack of control of the impulses.

### C. Judaism.

1. *Qumran.* The Hebrew terms behind *phrónēsis* occur in the Qumran writings for the divine insight or wisdom that God has also given to us. Those outside the community are fools or simpletons. Wisdom and folly do battle in the heart. Various terms are used for planning evil, for plotting, for aberration, for trickery, and for leading astray. The gifts of knowledge combine with humility and mercy to differentiate members of the community from outsiders. Knowledge is an outworking of salvation with an eschatological hope for the destruction of folly.

#### 2. *Hellenistic Judaism.*

a. *Pseudepigrapha.* In older works the occurrence of the group is haphazard and rare. The Epistle of Aristeas 124 uses *phrónēsis* in an imprecise sense for "understanding." Test. Naph. 2:8 says that God has made the heart for understanding. The sin of Shechem is folly in Test. Levi 7:2-3. Sib. 5.366 echoes Gen. 3:1, and Greek En. 32:3 alludes to the tree of knowledge in Gen. 2:9, 17.

b. *Philo.* For Philo God has the fullness of *phrónēsis*. He dispenses it to the race. The river Phison represents *phrónēsis*. Humanity comprises both *phrónēsis* and its opposite *aphrosýnē*. As practical wisdom, *phrónēsis* is a virtuous mean. It is the eye of the soul and imperishable in the species. In education fear is needed against *aphrosýnē*, but unless one sees that God alone is wise our own *phrónēsis* is arrogance. *aphrosýnē* is poison, sickness, or drunkenness. God is the Lord of fools, admonishing or destroying them. Polytheism leads to atheism among the irrational.

c. *Josephus.* *phrénes* is for Josephus a parallel term to *noús*. The soul has lost its rational understanding. *áphrôn* and *aphrosýnē* denote youthful folly or lack of restraint. *phronéō* has to do with the disposition and occurs in expressions meaning "to lose heart," "to plan on," or "to think arrogantly." *phrónēsis*, a divine gift, refers to right thinking oriented to God. It is practical wisdom. *phrónēma* means much the same but with more stress on action; it sometimes means "courage," but it also denotes "arrogance." *phrónimos*, meaning "rational," "clever," or "prudent," is rare.

d. *Rabbinic Use.* The area in rabbinic works that corresponds to the Greek group is controlled by the idea of wisdom or understanding with a moral reference.

### D. The NT.

1. *phrénes.* To prefer tongues, according to 1 Cor. 14:20, is to be childish. The Corinthians should use reason and press on to maturity.



2. *áphrōn, aphrosýnē*.

a. The Synoptists. In Lk. 11:40 Jesus challenges the Pharisees. In their concern for ritual purity and neglect of moral purity they are fools even though they think of themselves as correctors of the foolish (Rom. 2:20). Implied is the charge that they do not truly know God. In Lk. 12:20 the folly of the rich farmer is that he does not reckon with God and thus lulls himself into false security. Folly is one of the vices that issues from within in Mk. 7:21-22. The arrangement seems to be arbitrary, but *aphrosýnē* perhaps comes at the end as the chief or basic sin.

b. Paul. In Rom. 2:20 Paul is expressing the Jewish standpoint. He does not pronounce judgment in 1 Cor. 15:36, but makes a rhetorical appeal for understanding. Self-criticism comes to expression in 2 Cor. 11-12. To meet his opponents Paul sets himself on the plane of carnal boasting. Since the clever Corinthians have submitted to the claims of fools, Paul, speaking foolishly, will surpass them all (11:16ff.). He does so by boasting of his sufferings. Here, then, is no folly but truth (12:6). In Eph. 5:17 *aphrosýnē* is foolish or careless conduct on the part of believers. Its opposite is understanding God's will; this will is that by good conduct they should silence the ignorance of foolish people (1 Pet. 2:15).

3. *phronéō, phrónēma*.

a. Mark, Matthew, and Acts. In Mk. 8:33 and parallels Jesus sharply rebukes Peter; he can grasp only human thoughts with a focus on earthly life. In Acts 28:22 the Jewish leaders want Paul to state his own views regarding the new "sect."

b. Paul. In Phil. 3:19 Paul refers to those whose minds are set on earthly things (in contrast cf. vv. 14-15; Col. 3:1-2). Rom. 11:20 warns the church against arrogance. Believers are not to be wise in their own conceits (11:25; 12:17) but are to associate with the lowly. Rom. 12:3 counsels sober aspiration. We are not to aim so high that we miss the goal. Paul's goal in Phil. 2:2 is a common mind, for which confession of Christ is the norm (2:5), in a fellowship that Christ himself has instituted (cf. 4:2). With this mind believers will reject any other message (Gal. 5:10). A like mind is also the theme in 2 Cor. 13:11 and Rom. 15:5. "Observance" is the meaning of *phronéō* in Rom. 14:6. We are not to observe rules but to make responsible judgments. Maturity means setting aside childish reasoning (1 Cor. 13:11). In Phil. 1:7; 4:10 *phronéō hypér* or *epí* carries the thought of "concern" in both thought and act.

4. *phrónēsis*. In Lk. 1:17, in a liturgical context, the forerunner's task is to bring back the disobedient to the manner of thought and conduct of the just. Eph. 1:8 also has a liturgical ring; God has graciously endowed us with wisdom and understanding whereby we know the mystery of his will.

5. *phrónimos*.

a. Matthew and Luke. In Mt. 7:24 the doer of the word is like a wise or prudent builder, although the motif of prudence is secondary here. In Mt. 25:1ff. wisdom is preparedness, for everything depends on encounter with the Lord. Cunning in the sense of cleverly resolute action in a hopeless situation is the point in Lk. 16:8. In these parables *phrónimos* applies to those who have grasped their eschatological position. Mt. 10:16 is perhaps a proverbial saying; it carries some allusion to Gen. 3:1.

b. Paul. Paul uses *phrónimos* along with *phronéō* in Rom. 11:25 and 12:20. He employs *phrónimoi* dialectically in 1 Cor. 4:10. In 1 Cor. 10:15 he presupposes a power of judgment, but in 14:20 this is the subject of an admonition, and the use is ironical in 2 Cor. 11:19.

### E. The Apostolic Fathers and Apologists.

1. The disputes at Corinth in 1 Clement are between the wise and arrogant fools; the author (cf. also 2 Clement) counsels humility and concord. Ignatius *Magnesiensium* 3.1 demands an understanding attitude. Idolatry is folly in Diog. 3.3. In Hermas *Mandates* 3.4 *phronēō* relates to right thinking, but the author deplores the lack of understanding in himself and others (*Visions* 5.4; *Similitudes* 9.22.2-3). Baptism confers a common mind in a unity of faith and love (*Similitudes* 9.17.2).

2. Aristides *Apology* 8.1; 14.1 thinks that the wise among pagans are fools. Justin *Dialogue* 5.4-5 refers to the folly of souls (in opposition to Plato). Opposing false gods, Athenagoras (*Supplication* 22.5) quotes the equation of Athene and *phrōnēsis*.

3. Gnosticism includes *phrōnēsis* in its mythological constructions. It is part of a series that includes *noūs*, *lógos*, etc., or *cháris*, *sýnesis*, etc. In opposition to Gnosticism the Epistle of the Apostles 43ff. puts knowledge and understanding among the foolish virgins; the five wise virgins are faith, love, grace, peace, and hope.

4. In official usage *phrōnēsis* is a form of episcopal address (*prudētia* in Latin).

[G. BERTRAM, IX, 220-35]

*phylássō* [to protect, watch], *phylakē* [watch, prison]

### *phylássō*.

#### A. Nonbiblical Greek.

1. *Homer to Aristotle*. From *phýlax* ("watchman"), the verb *phylássō* means "to protect," "to watch," "to guard," "to care for," "to note," "to observe," "to keep," in the middle "to be on guard," and intransitively "to be awake."

2. *Hellenistic Usage*. The term finds a use for guard duty, also for God's keeping, for keeping deposited goods, and in legal contracts.

#### B. The OT and Judaism.

##### 1. *The LXX*.

a. *phylássō* occurs 471 times for *šmr* and 379 times for *nr*.

b. In the middle it can express the required attitude to the covenant (Ex. 19:5) and to cultic laws etc. In Judg. 2:22 etc. it means "keeping to" God's ways. We also find "keeping" knowledge, truth, righteousness, peace, etc. (Mal. 2:7; Is. 26:2-3).

c. The verb expresses God's attitude too; God observes, guard, protects, etc. (Job 13:27; 10:14). He cares for animals and men (Job 39:1; Jer. 5:24). He is the Guardian or Watcher (Pss. 12:7; 17:1, etc.). He watches over Israel (Ps. 121:4), keeps the city (127:1), and watches over aliens, the poor, the righteous, etc. (146:9; 97:10). He keeps his covenant (1 Kgs. 3:6) and maintains truth (Ps. 146:6). He spares the wicked for the evil day (Prov. 16:9). Yet he does not keep his wrath forever (Jer. 3:5).

2. *Qumran*. Qumran stresses the keeping of the law etc., maintaining faithfulness, and keeping oaths, but in the background is God who keeps his covenant and thus preserves the righteous.

##### 3. *Philo and Josephus*.

a. Keeping in mind is the goal for Philo on the basis of Gen. 4:9 and Num. 8:26.

b. Josephus repeats Dt. 22:5 in *Antiquities* 4.301. The Essenes call for observing rights and for keeping oneself from unholy gain. Keeping the law etc. is important for Josephus. His people must protect customs and maintain piety. Politically and mili-

tarily the verb is used for keeping treaties, as well as for protecting, besieging, occupying, and holding captive.

4. *Apocrypha and Pseudepigrapha*. Here we find the familiar ideas of keeping truth, of preserving one's heritage, and of God's upholding (of the kingly power of Judah).

5. *The Rabbinic Tradition*. The rabbis both guard the law and observe it. The patriarchs are thought to have kept the whole law.

### C. The NT.

1. *The Gospels and Acts*. In Mk. 10:20 and parallels the verb expresses the legal piety of the rich young ruler. Jesus in Lk. 11:28 blesses those who hear the word and keep it (cf. 8:21). Hearing and observing are christologically oriented in Jn. 12:47. Not to keep Christ's words means judgment (cf. doing the truth in 3:21; 1 Jn. 1:6). In Acts 7:53 Stephen accuses his hearers of not keeping the law. Paul is challenged to show himself to be living in observance of the law in Acts 21:24, and in 16:4 he delivers the rulings of the council so that they may be observed (in the preciser sense of "keeping from"; cf. 15:20). In Lk. 4:10 Satan tempts Jesus to claim the protection of Ps. 91:11. In Jn. 17:12 he himself keeps those whom the Father has given him. In Jn. 12:25 those who sacrifice their lives will keep them to eternal life.

2. *The Epistles*. In Rom. 2:26 Gentile observance of the statutes of the law reverses the relation between Jews and Gentiles in view of Jewish nonobservance. In Gal. 6:13 Paul's opponents are zealous for the law but do not keep it. The author of 1 Timothy asks for observance of his directions in 5:21 and for keeping of the faith in 6:20. Believers are to keep themselves from idols (1 Jn. 5:21). God will keep against evil (2 Th. 3:3) or keep from falling (Jude 24). Noah became a preacher of righteousness as God kept him (2 Pet. 3:5). The secular senses of guarding or holding captive occur in, e.g., Lk. 11:21; 8:29; Acts 12:4.

D. *Early Christianity*. We find the sense "to keep" in Justin *Dialogue* 46.1ff. True death is "reserved" for the wicked in Diog. 10.7, and Diog. 7.2 refers to the observance of cosmic order. "To guard oneself" is the point in Justin *Apology* 14.1. Did. 4.13 demands preservation of the church's tradition (cf. Barn. 19.1).

### phylakē.

#### A. Outside the Bible.

1. *phylakē* means a. "watching" or "protection," b. "guard," "post," or "watch," c. "watchtower," "guardpost," d. "prison," e. "night watch," and f. "attention."

2. The planets are heavenly watchers or guardposts blocking access to heaven. They are inhabited by demons and serve as places of punishment. A rather different notion is that of heavenly guardians that help the soul in its ascent out of the prison of the body.

#### B. The LXX and Judaism.

1. In the LXX, where there is no single Hebrew original, we find the senses "watch," "watchtower," "maintenance," and "observance."

2. The astral idea of heavenly "guardhouses" is present in Bar. 3:34, and cf. the stars or starry spirits as "watchers" (Dan. 4:14).

3. The Epistle of Aristeas 125 calls wise and righteous persons the "protection" of the monarchy, and Philo refers to the "preservation" of laws, customs, or virtues, to the "prison" of the passions, and to the sacrifice of bodies for the "protection" of the law.

### C. The NT.

1. Lk. 2:8 uses a cultic phrase in a secular way; the shepherds keep "watch" over their flock.

2. Where *phylakḗ* means "night watch" in comparisons, the sense is literal, but the reference is eschatological (cf. Mt. 24:43). Mk. 6:48 (the "fourth watch") perhaps carries an eschatological hint as well.

3. In all other NT instances *phylakḗ* means "prison" (cf. Lk. 23:19; Mk. 6:17; Acts 5:18ff.; 12:4ff.; 16:23ff.). Like the righteous of the OT, the disciples often suffer imprisonment. Peter is ready to accept it in Lk. 22:33, Jesus predicts it in 21:12, it is almost a formula for Paul in 2 Cor. 6:5; 11:23, and visiting those in prison is a duty in Mt. 25:36ff. A hint of eschatological punishment is present in Mt. 5:25; 18:30. *phylakḗ* is the place of departed spirits in 1 Pet. 3:19, Babylon is the prison of unclean spirits in Rev. 18:2, and Satan is temporarily released from his prison in Rev. 20:7.

[G. BERTRAM, IX, 236-44]

## phylḗ [tribe]

### A. Secular Greek.

1. This word denotes a group bound together by common descent, and then the subdivision of a people, e.g., a tribe or family.

2. *phylai* are subdivisions in the Ionic and Doric spheres, traditionally four in the Ionic sphere and three in the Doric. The original element of blood relationship disappears and the main distinctions are sacral, military, and administrative. The troops enrolled in the subdivisions can also be called *phylai*. The *phylai* are integrated into the city-states; the *démoi* are smaller districts. *tribus* is the Latin equivalent.

3. In the Egyptian priesthood the *phylai* are divisions or classes performing their ministry in turn.

### B. The LXX.

1. In the LXX *phylḗ*, which renders three main Hebrew terms, becomes a fixed term in the tribal system. The family or clan is the *dḗmos*, *patria*, or *syngéneia*. In some instances the *phylḗ* may be a group outside Israel (cf. Gen. 10:5; 36:40).

2.a. The tribes take on historical concreteness with the conquest. They are related by common descent and common leadership. Inwardly they consist of clans and families. The number 12 remains even though Manasseh emerges as a separate tribe and Simeon tends to merge into Judah. The electing God shapes their cultic and legal life.

b. The covenant at Shechem in Josh. 24 knits the tribes into an amphictyony and pledges them to loyalty to God and to certain cultic, legal, and military requirements. The holy war unites the tribes politically, and the annual swearing of the covenant oath keeps Canaanite cults in some subjection. Philistine pressure produces a more unified state that reduces tribal autonomy. David provides a cultic center at Jerusalem, and Solomon's new districts coincide only formally with the older tribal structure.

c. Trust in God's faithfulness nourishes the hope of a new future for the 12 tribes. Elijah at Carmel makes his altar of 12 stones (1 Kgs. 18:31). The Servant of Is. 49:6 will reestablish the tribes. Ezekiel names the gates of the new Jerusalem after the 12 tribes (48:30ff.). God sees all the tribes (Zech. 9:1), they are his possession (Is. 63:17); and he will restore them (Sir. 36:10).

### C. Later Judaism.

1. In the pseudepigrapha the number 12 plays a role in the reference to 72 translators of the OT and also in the design of the Testaments of the Twelve. Prayers are offered for the regathering of Israel. Apocalyptists expect the Messiah to accomplish this.

2. Palestinian Judaism discusses the tribes in connection with cultic and jurisdictional matters. It expresses a hope for the return of the ten tribes.

3. Qumran refers to the future restoration of the 12 tribes.

4. Philo has little interest in the historical tribes, but he points out that Levi is the priestly tribe because of its zeal regarding the golden calf, and the number 12 is significant for him as a perfect number.

5. Josephus follows the historical records. He mentions vast numbers of the ten tribes settled by the Euphrates. He also uses *phylé* for Arab tribes.

### D. The NT.

1. *phylé* occurs 31 times in the NT (21 times in Revelation). Four persons are said to belong to tribes: King Saul and Paul to Benjamin, Anna to Asher, and Jesus to Judah (Acts 13:21; Rom. 11:1; Lk. 2:36; Mt. 1:1; Rom. 1:3; Mk. 10:47-48; Rev. 5:5; Heb. 7:13-14).

2. At the judgment the disciples will play the role assigned to the elders, but they will judge the 12 tribes, not the Gentiles (Mt. 19:28). The gates of the new Jerusalem will bear the names of the 12 tribes (Rev. 21:12). In the end time God will preserve 12,000 of each tribe (7:4ff.). The precedence given to Judah and the omission of Dan suggest that the reference is to the new community of Jews and Gentiles. In Jms. 1:1 the Jewish dispersion might be meant, but since the author is a Christian and is dealing with misunderstandings of justification by faith, the tribes here are probably the new people of God in which OT expectations find their fulfilment and which is also a dispersion on the march to the final consummation.

3. In an eschatological context the Gentile peoples bewail the return of the Son of Man in Mt. 24:30; Rev. 1:7. The Gentile world from which the redeemed are sealed in Rev. 5:9 consists of *phylai* as well as tongues, peoples, and nations. The overcomers of 7:9 are from the same world, the bodies of the two witnesses confront it in 11:9, it is delivered up to the beast in 13:7, but it also has the offer of the gospel in 14:6.

E. The Apostolic Fathers. NT themes find an echo in 1 Clem. 43.2 (the 12 tribes), Barn. 8.3 (the apostles), Hermas *Similitudes* 9.17 (the new people of God), and 2 Clem. 10.1 (the nations, Gen. 12:3). [C. MAURER, IX, 245-50]

*phýsis* [nature], *physikós* [natural], *physikós* [naturally]

### A. Greek Literature.

#### 1. Etymology and Basic Sense.

a. From a root *bhū*, meaning "to become," *phýsis* has the original sense of "form" or "nature," but also "budding," "growth," or "development," first in relation to plants, then animals and people.

b. In Homer and Pindar it denotes "external form."

c. The sense "birth" or "origin" occurs in pre-Socratic philosophy, and from this we have *phýsei* for "physical descent."

d. The later adjective *physikós* means "natural."

## 2. Nature and Constitution.

a. The nature and qualities of people are often called *phýsis*, as is the "inner nature" or "manner" or "character" (cf. also the "true nature" in contrast to acts). In the absolute *phýsis* also means "creature," and among plants it has the sense of "kind" (cf. also "types" of animals or even political constitutions, and "features" of the soul).

b. The inner "constitution" of things is their *phýsis*. The *phýsis* of water or of a sickness or a person is its "proper nature." A person's "temperament" is also that person's *phýsis*: Aristotle defines the *phýsis* of a thing as the end product of its development.

c. *phýsis* may often be used for what is human as distinct from what is nonhuman. Within humanity the nature of the male is distinguished from that of the female. The term also expresses the limitation and vulnerability of human existence. In contrast, that which transcends human weakness shares in the divine nature. Some deities are so by their true nature, others by human positing, e.g., by the divinizing of worthy rulers.

## 3. True Nature and Universal Nature.

a. Philosophy considers ontological questions from the twofold standpoint of the true nature of things and the origin of all being. The pre-Socratics examine the true nature of things—not personified universal nature, but true being in distinction from appearance.

b. Plato contests the validity of calling the material world *phýsis*, for, if *phýsis* is the primal origin of all things, then the soul is *phýsis*. In general, however, Plato avoids the term for higher stages of being. By *phýsis* he means primarily the "true being" or "idea" of a thing.

c. Aristotle tries to achieve a unified definition by discussing what is involved in the two main senses of origin and constitution. His analysis leads him to the two concepts of "essence" and "primal force." The order of nature allows no operation of supernatural forces; anything against its normal operation is miracle. Nature is an autonomous force that allows no disorder, that adapts things to their ends, that has utility and beauty, and that constantly invents new things. The ideal form that is the origin and goal of movement is in indissoluble union with both divine essence and phenomenal nature.

d. In Hellenism we find an equation of *phýsis* as universal nature with deity (cf. both Stoicism and Epicureanism). The supreme God creates *Phýsis* by his word, and *Phýsis* plays a decisive role in creation. In the Gnostic sphere a distinction arises between two "natures," that of heaven, sun, light, or day on the one side, that of earth, moon, darkness, and night on the other.

## 4. Nature and Ethics.

a. The antithesis of nature and law exerts a great influence on Greek thought. *phýsis* has to do with natural constitution, *nómos* with environment. The Sophists stress the utility of laws, although some younger Sophists reject *nómos* in the name of nature, which has an element of the necessary as distinct from what is arbitrary and conventional.

b. Among the pre-Socratics education combines with aptitude, but it is valued more highly than natural talent. Plato, however, does not build on *phýsis*, for what is right by nature may well be prejudicial to good education. Aristotle regards *phýsis* as the presupposition of ethical action but not its standard. Virtues do not arise by nature but as we act according to the understanding that is made possible by *lógos*.

c. *phýsin échei* can have the weaker sense "it is natural," and we also find *katá*

*phýsin* and *pará phýsin* (“according to” or “against nature”). These phrases occur in the ethical sphere, especially with a reference to sexual matters (e.g., pederasty).

5. *Nature as a Cosmic and Vital Principle in Stoicism.*

a. God, World, and Nature. Stoicism tries to overcome the antitheses of nature and reason. Nature is not just necessity but permeates the universe. It is both divine principle and primal matter. It is not opposed to *téchnē* but does all things artistically and purposefully.

b. Humanity as *lógos* and *phýsis*. The *télos* formula enables Stoicism to unite humanity with universal divine nature. Agreement with nature comes with appropriation of one's own *lógos*. We receive the *lógos* by nature, and it belongs to our nature that we can get what is good only by contributing to the general good.

c. *katá* and *pará phýsin*. For the Stoics *katá phýsin* summarizes the *télos* formula. Action *katá phýsin* aims at the full development of the self and perfect insight into nature. Health is *katá phýsin* at the primary level, while sound common sense tells us what is *katá phýsin* at the ethical level. The given order is often in fact the standard; thus it is *pará phýsin* (“against nature”) to live with someone who is legally married to a third party.

d. The older Stoics do not use the phrase “natural law.” Greek-speaking Stoics find it hard to combine the two terms *phýsis* and *nómos*. Cicero, however, uses *lex naturae* or *naturalis*, and Philo uses *nómos physéōs*. For the Greeks, *phýsis* is a final court. Since it can be known only rationally, it is open to discussion, along with its norms, but since it forms a causal nexus, it rules out human freedom except as free concurrence with nature (as in Stoicism) or as abandonment of the natural world (as in Gnosticism). Only the OT and NT belief in nature as God's creation can give significance to the concept of natural law (as in the Christian Apologists), for only in this context is there relationship with both the divine Creator and the divine Lawgiver as the ultimate critical authority.

B. Jewish Literature.

1. *The LXX and Pseudepigrapha.* There is no Hebrew original for *phýsis* and the term is rare. It occurs a few times in 3 and 4 Maccabees and Wisdom, and *phýsis* and *physikós* also occur in Testaments of the Twelve. In these works we find the usual senses “nature,” “species,” “aptitude,” “universal nature” (contrasted with both law and reason in 4 Maccabees), and “physical nature.” Wis. 13:1 says that the Gentiles are ignorant of God “by nature” (cf. in contrast Rom. 1:19ff.), and Test. Naph. 3:4-5 refers to the “natural order” that the “watchers” of Gen. 6:1ff. and the Sodomites pervert (cf. Rom. 1:18ff.).

2. *Philo.*

a. God and Universal Nature. A central concept for Philo, *phýsis* unites for him certain decisive elements in Greek thought and the OT. He describes nature as the creator and sustainer of all things, and hence furnishes it with divine predicates. As talent it is the basis of the learning to whose pinnacle God leads. It permeates the visible world and molds water and earth to produce the human form. Nature has given humanity the *lógos* which makes it social and civilized. It makes all people equal and free. As itself the world of visible things, it is distinct from God and its riches are inferior to those of wisdom. Visible nature consisting of matter contrasts with noetic nature, to which humanity, with its share of *noús*, belongs.

b. Nature and Law. The law of nature is the constitution of the cosmos when this is viewed as a city. This natural law is the OT law by which God made the world and

cares for it. The true cosmopolitan acts according to the will of nature, i.e., the OT law (cf. Abraham). Individual laws are laws of nature; sexual aberrations violate natural law. Humanity has seven natural capacities (sexual potency, speech, and the five senses). The origin of evil lies in *páthos*, which is against nature.

3. *Josephus*. The word *phýsis* is common in Josephus. Topographically it denotes the setting or configuration of places. Other uses are for the "nature" of things, the "natural state," the "type," "true being," or "character." In the absolute, *phýsis* denotes "human nature" (usually in a bad sense). The divine nature differs from ours, which is also mortal. In some passages nature is an independent force; it makes certain areas beautiful, or commands paternal love in animals. Death is a law of nature, but so, too, is the desire to live. To deny burial is to violate the laws of nature. Sexual processes are according to nature, but not sexual lapses or physical deformity.

### C. The NT.

1. *General*. The NT makes little use of *phýsis*. In this respect it makes the same theological decision as the OT, excluding natural theology.

#### 2. *Pauline Usage*.

a. Paul uses *katá* and *pará phýsin* in Rom. 11:21, 24 in his comparison with the olive into which, contrary to their nature, branches of wild olive are grafted. The point here is that branches which do not belong to the tree by nature have no advantage over those that do. God can the more easily graft the latter back in again. In Rom. 2:27 the Gentiles are "by nature" the foreskin. Although unconverted, by their fulfillment of the law they will accuse Jews who have the law but do not fulfil it. The reference in Gal. 2:15 is to those who are Jews "by nature," i.e., by descent, but who realize that justification is now by faith.

b. Gal. 4:8 speaks about bondage to things that "by nature" are no gods. Paul probably refers to the elements here rather than specifically to the divinized natural forces of the Greeks. Acceptance of the law means a return to slavery under the cosmic elements. These elements are no gods; they have no essential divine qualities. In 1 Cor. 11:14 nature is personified as a teacher; it reminds us of what is seemly. There is no thought here of nature as a divine creator, and the example used is a common one in popular philosophy. In Rom. 1:18ff. Paul uses the common *pará phýsin* for perversions that are "against nature" and that are substituted for "natural" relations (with the usual sexual reference). In Rom. 2:1ff. Paul brings the Jews under the judgment that falls on the whole race. They have precedence only in judgment. Their superiority through possession of the law is challenged by the fact that Gentiles who do not have the law do it "by nature" (2:14) and are thus a law to themselves. Paul is not here appealing to nature as a court equal to God. Nor is he trying to show that the Gentiles have a share in the blessings of salvation. He is simply contesting the soteriological boasting of the Jews on the basis of possession of the law. The other side of the same coin in Eph. 2:3 is that Jewish Christians as well as Gentiles were by nature children of wrath, i.e., subject to the fall and divine judgment.

#### 3. *The Rest of the NT*.

a. In a common comparison Jms. 3:7 uses *phýsis* twice, first for "kind" (of beasts), then for "human nature." 2 Pet. 1:4 presupposes the distinction between our weak mortal nature and the divine essence. The idea of participation in the divine nature possibly comes from Gnosticism but it is integrated here with future expectation.

b. 2 Pet. 2:12 uses *physikós* and the parallel Jude 10 has the adverb *phýsikós*. Jude 10 is arguing that the false teachers, who are probably claiming redemption from



nature, are destroyed by things that they know only naturally and irrationally. 2 Pet. 2:12 carries a similar comparison. Those who claim to have knowledge are in fact like irrational animals, creatures of instinct.

#### D. Early Christian Writings.

1. *Apostolic Fathers*. In Barn. 10.7 *phýsis* has the sense of "gender," while Ignatius *Ephesians* 1:1 refers to the true "nature" of Christians (cf. also *Trallians* 1.1).

2. *Apologists*. In Justin *Apology* 10.6 *phýsis* is "human nature." The power to distinguish good and evil is proper to our "nature" in *Apology*, Appendix 7.6. Justin *Dialogue* 45.3-4 equates the law with what is good "by nature," and in *Apology*, Appendix 2.4 Justin says that a dissolute life is "against nature." Paganism is absurd in its mythology, for there can be no single *phýsis* of the gods if they are in conflict (Aristides *Apology* 13.5-6).

3. *Apocryphal Acts*. Some of these works use *phýsis* frequently in such senses as the "natural world," "nature," "true essence" (e.g., of humanity or of individuals), and "proper nature" (cf. also the hidden nature of the devil).

4. *Gnosticism*. The Valentinians divide souls into those that are good and those that are evil "by nature." Pneumatics belong to the "divine nature"; the "nature" of the devil is not of the truth. The terms *katá* and *pará phýsin* also play a role.

[H. KÖSTER, IX, 251-77]

*phōnē* [sound, speech, voice], *phōnēō* [to make a sound, speak], *symphōnéō* [to be in harmony with], *symphōnos* [harmonious], *symphōnia* [harmony], *symphōnēsis* [agreement]

#### *phōnē*.

##### A. The Greek World.

1. *phōnē* is the audible "sound" made by living creatures in the throat. It thus denotes the cry of the animal or song of the bird.

2. The main use, however, is for articulate human speech. *phōnē* is both the "voice" and the "sound" made by it. It is often a loud voice, but may denote any speaking or crying.

3. Greek has no special word for speech. *phōnē*, then, serves to denote the "faculty of speech" or the "speech" of a people.

4. A single statement or declaration can also be called *phōnē* (cf. also a message or a testamentary disposition).

5. *phōnē* is also the "voice" of deity either as organ or utterance. The divine voice of Zeus has numinous force. God shows himself through the voice. The shrine is the place where the divine voice goes forth. The Delphic Pythia mediates the divine voice. Socrates appeals to the divine voice as a directing force. The saying of a divine voice supposedly lies behind the legal order.

##### B. The OT.

1. *phōnē* is normally the rendering of Heb. *qôl*, which has the primary sense of "noise" (cf. the roar of water, swish of rain, rolling of an earthquake, sound of steps, trampling of horses, whistling of whips, noise of a camp, rustling of wings, crackling of fire, grinding of millstones, sound of horns, etc.).

2. *qôl* also denotes the sound made by animals, e.g., sheep, cattle, horses, lions, birds, turtledoves, or snakes.

3. *qôl* is especially the sound of the human voice in such senses as crying, lamenting, rejoicing, etc. One utters the voice, or lifts it up, or raises it, or speaks with a loud or high voice, or a lovely voice. The voice is individual and enables us to know the speaker. In dealings with God *qôl* may denote "petition" or "complaint," or it may take the form of praise, thanksgiving, etc., and it may be loud or fervent.

4. In Ps. 19 day and night declare God's praise, although their voice is not heard. The cries of the seraphim cause the lintels to shake in Is. 6:3-4. The voice of the angel in Dan. 10:6 is like the noise of a crowd. A voice from heaven declares judgment in Dan. 4:28. The prophet hears a voice in Is. 40:3, 6. In general, however, there are few OT references to angelic voices.

5. God's self-revelation takes audible form; he is heard, though not seen. *qôl* refers to God in some 50 of 560 instances. God speaks to Moses. The thunder is his voice (cf. Ps. 29). His voice chases the primal waters (Ps. 104:7). It frightens Israel's foes (1 Sam. 7:10). The prophets refer to God's word, but not to his voice except in Is. 6:8; Ezek. 1:28-29. Their emphasis is on the message, not the sound. In Ex. 19:16ff. the sounds herald God's coming, but again the reference is not just to noise but to an intelligible voice. God causes his voice to be heard so as to instruct Israel (Dt. 4:36). By his *qôl* God declares his will for the people (5:25-26). 1 Kgs. 19 distinguishes the theophany and the voice. The people must hearken to God's voice, which comes as a summons in the form of the word, so that hearkening to the voice is keeping the law (Dt. 4:30; 8:20, etc.). This is the epitome of worship (Josh. 24:24) and obedience (Jer. 3:13), and it decides Israel's weal or woe (Dt. 8:20). Personified wisdom also actualizes God's voice (Prov. 1:20; 8:1; cf. Is. 18:23). The Servant of Is. 42:1ff. does not cry or lift up his voice.

### C. Palestinian Judaism.

#### I. Apocalyptic Writings.

1. *Noise and Sound.* In these works *qôl* is used at times for the roaring of waters, the fuming of enemies, the noise of clouds, the sound of a host, or the sounding of horns.

2. *Human Voice.* *qôl* is more important as a human voice praising, sighing, laughing, or praying. Speech is a miracle of creation and the last time will bring miraculous phenomena of speech. Abel's soul lifts up its voice so that it is heard in heaven.

3. *Angelic Voice.* The angels praise God with one voice, heavenly voices laud human faithfulness, Michael speaks with God's voice, the voices of the heavenly hosts are raised in a cry of battle, the voice of one like the Son of Man causes foes to melt away, and the demons hearken to the voice of Mastema.

4. *God's Voice.* God's voice was heard in the past and is expected in the future. Angels control the voices of thunder. True Israelites hear God's voice. As Moses was its interpreter, so is the teacher of the Qumran sect. OT figures hear a voice from heaven whose author is God. God will speak to the high priest of the end time at his institution. A mighty voice will announce the last judgment.

#### II. Rabbinic Judaism.

1. *Noise and Sound.* *qôl* may be any noise or sound, e.g., that of a door opening, of children playing, etc. Three noises not heard are the sound of the sun, that of the city of Rome, and that of a departing soul.

2. *Human Voice.* *qôl* denotes the individual human voice in prayer, rejoicing, etc.

A loud voice is unseemly in prayer, but the "Hear, O Israel" is to be recited out loud. *qôl* can also mean "rumor" or "report," and in a transferred sense we read of the voice of a scroll. Elijah will come before the Messiah and cause his voice to be heard in proclamation of God's glory.

3. *Thunder*. The voices of thunder come from God and serve as a universal declaration, e.g., on the death of a rabbi or the coming of the Messiah.

4. *God's Voice at Sinai*. Some rabbis think that God spoke directly to Israel at Sinai and not by a voice from heaven. Stress falls on the power and range of God's voice. The plural is taken by some to mean that the voice splits into 70 voices corresponding to the 70 languages of the earth, so that each people can hear it in its own tongue.

5. *Heavenly Voice*. After the second temple is destroyed there arises the idea that a voice from heaven replaces the prophets. The rabbis do not view this as a continuation of the older revelation, but apocalyptic and Josephus make less distinction; the belief in oracles has an impact. As distinct from the gift of the Spirit, the *bath qôl* sets up no lasting relationship with God. It can come to Gentiles too. It usually comes from heaven, and God is the speaker, often with accompanying phenomena such as thunder. Its task is to announce a judgment which is not in itself compelling or according to the common view. It may be a call to repentance, a cry of disaster, or an accusation. It often applies to individuals, either condemning the wicked or acknowledging the righteous. It plays a role in earlier periods when there is no prophecy. It can take the form of a chance human voice, e.g., a child reciting Scripture. To rabbis it may censure lack of interest or decide a difficult case. It often uses a text, applying the word to a specific situation or explaining a difficult OT saying.

#### D. Hellenistic Judaism.

1. *The LXX*. The LXX follows the OT use of *qôl* and almost always renders it by *phōnē*. The revelation of God is almost exclusively by the word; the LXX often translates passages that speak of seeing God in such a way that the element of vision drops out (cf. Ex. 24:9ff.; Job 19:25ff.). The plural *phōnai* occurs in Ex. 9:24 (claps of thunder) but the singular *phōnē* in 20:18.

2. *Aristobulus*. Aristobulus guards against anthropomorphism by understanding God's voice as operation rather than spoken word (cf. creation as divine words). The Greeks follow Moses when speaking of God's voice relative to the cosmic structure.

3. *Josephus*. Josephus uses *phōnē* for "speech." For him the idea of God's voice expresses God's distance from us; the voice is not God himself (cf. Moses at the bush). The idea of the *bath qôl* occurs when Josephus refers to voices in the temple, e.g., before the outbreak of the Jewish war.

4. *Philo*. Philo uses *phōnē* for the audible "utterance" of living creatures. He reflects on the human voice. It serves to exalt the Creator and is an instrument of reason. The divine Spirit uses the human voice, which alone is articulate, as a medium. *phōnē* also means "language" for Philo. The race has one language prior to Babel. Philo stresses the miracle of the divine voice, which he differentiates from the thunder at Sinai. Strictly the process of revelation is inward, for God's voice is uniquely spiritual. It takes a visible form as light, but this depiction simply stresses its objectivity; the true speaking and receiving take a psychological and ethical form. The trumpet sound makes the law-giving at Sinai universal, but revelation applies only to Israel, which "sees being without voice and by the soul alone" (*On the Giants* 52; cf. *On the Migration of Abraham* 38).

### E. The NT.

1. *Noise and Sound.* In the NT, under OT influence, *phōnē* often means "noise" or "sound," e.g., the rolling of wheels in Rev. 9:9, the grinding of millstones in 18:22, the noise of the crowd in 19:1, the rushing of the wind in Jn. 3:8, the melody of instruments in 1 Cor. 14:7, the sound of words in Lk. 1:44, the cry of grief in Mt. 2:18.

2. *Human Voice.* Rhoda knows Peter by his voice in Acts 12:14, the sheep know the shepherd's voice in Jn. 10:3-4, the best man rejoices at the bridegroom's voice in Jn. 3:29, Paul wants to use another tone of voice in Gal. 4:20, the Baptist is the voice in the wilderness in Mk. 1:3, and Rachel's voice laments in Mt. 2:18 etc. We find such expressions as raising the voice, crying, e.g., for mercy, and speaking haughtily (Rev. 13:5).

3. *Loud Voice.* The martyrs cry with a loud voice in Rev. 6:10, the angels praise God with a loud voice in 5:12, and voices are compared to lions (10:3), trumpets (1:10), waters (1:15), and thunder (Jn. 12:29-30). The loud cry of Jesus in Mk. 15:37 perhaps has the force of an epiphany (cf. also Mt. 27:50; Lk. 23:46). The shout of Acts 12:22 leads to God's judgment on Herod. Unclean spirits cry with a loud voice in Mk. 1:26; Acts 8:7. Paul heals with a loud voice in Acts 14:10, and Jesus raises Lazarus with a loud voice in Jn. 11:43 (cf. 5:28-29). A voice speaks to Paul on the Damascus road in Acts 9:4 (cf. v. 7).

4. *Cry, Word, Confession, Speech.* *phōnē* may take the form of a "cry" (cf. Acts 19:34), a "word" (2 Pet. 1:17), a "confession" (Acts 24:21), or "speech" (2 Pet. 2:16).

5. *God's Voice.* The NT refers to God's speaking as the OT does. The seven thunders reply to the mighty angel in Rev. 10:3. The Son of Man utters a word of revelation in 1:10ff. The Sinai theophany finds an end-time parallel here. Acts 2 is also reminiscent of Sinai. The gospel of God's great acts in Christ now replaces the law. Jn. 5:37 resists any claim based on Dt. 4:12. Revelation reaches its climax with the coming of the Logos. Those who hear his voice move out of the sphere of death into that of eternal life (cf. 5:25, 28). To hear the shepherd's voice is to know and follow him (10:27). In this regard there are no national limits. All who are of the truth hear Jesus' voice (18:37). Yet it is possible to hear the voice, as to hear the sound of the wind, without knowing where it comes from or where it is going (3:8; cf. 8:14). Heb. 12:18ff. offers another comparison with Sinai. At the end God will shake heaven as well as earth. Everything created will be changed, but what cannot be shaken will remain. Heb. 1:1ff. finds in the word of the Son a climax to the word of the prophets (cf. also 2:2). Now that God has spoken through the Son, the great "today" has come in which God's voice sounds forth in the church's preaching, which ends with the sabbath of the eschaton.

6. *The Heavenly Voice.* Heavenly voices are common in Revelation (10:8; 11:12, etc.). They come from the sanctuary; throne, or altar, and are uttered by the beasts or the Son of Man in the form of commands, charges, or assertions. Acts enhances the sense of God's transcendence by references to the voice from heaven (7:31; 10:13ff.; 11:9). At Jesus' baptism a voice from heaven confirms his messiahship. God is the speaker, and the address is directly to Jesus (Mk. 1:11). At the transfiguration the voice from the cloud transfers authority to Jesus (Mk. 9:7). In 2 Pet. 1:16ff. this voice guarantees the truth of the apostolic message. In Jn. 12:20ff. a voice from heaven confirms the glorifying of God's name. This voice is for the sake of the people, not of Jesus himself (v. 30), but the people does not understand it (v. 29). Revelation does not come by a direct voice from heaven.

### F. Gnosticism.

1. In Gnostic thinking the "call" plays a considerable role. First it is the human call for redemption, or the call of the oppressed.

2. Then in many forms we find the supraterrrestrial call that brings redemption. Thus we have the voice of a dove, the heavenly voice, the voice of the redeemer, or the voice of the heavenly man. The voice comes from the upper kingdom, from on high, from concealment, or from outside. The voice is bright, sublime, wonderful, soft, or pure. The call may come through emissaries, helpers, the shepherd, the fisherman, etc. The heavenly messenger can bear the name Call. The first, great, or sacred call is Christ. A first duty is to hear the call in faith, then to pass it on. The call is an awakening out of sleep, and it insures the return of the soul to its heavenly home unless one turns aside from it in sin. The call, then, has much the same function as the OT law or as the Holy Spirit.

3. We also read of an opposing call of wicked forces which is rebellious or vain. The call can take form, e.g., in the planets or signs of the zodiac.

**G. The Early Church.** Ignatius uses the metaphor of a choir in *Ephesians* 4.2. He himself mediates God's voice in *Philadelphians* 7.1. Mart. Pol. 9.1 mentions a voice from heaven. Barn. 9.2 makes eternal life dependent on hearing the voice of the Son. In Justin *phōnē* is "spoken word" in *Dialogue* 131.2 and "speech" in *Apology* 31.1. The prophets proclaim God's *phōnē* in *Dialogue* 119.6. Christ calls out of the wicked world in 119.5. OT quotations are *phōnai* in 21.1. Papias values the living voice, i.e., oral tradition (Eusebius *Ecclesiastical History* 3.39.4).

### *phōnéō*.

1. *The Greek World.* *phōnéō* denotes the producing of a sound or noise, usually by living creatures, and especially by people in such senses as "to speak," "to sing," "to address," "to call to," "to reply to," "to invoke," "to order (someone) to," "to speak about something," or "to tell something."

#### 2. *Hellenistic Judaism.*

a. *phōnéō* is rare in the LXX. We find it for the pealing of trumpets (Am. 3:6), the cries of animals (Is. 38:14), and various kinds of speaking (Ps. 115:5; Is. 8:19) or crying (4 Macc. 15:21).

b. Philo uses *phōnéō* for "to lift up the voice," "to speak openly." In a transferred sense it expresses for him the capturing of the senses by visible objects.

#### 3. *The NT.*

a. *phōnéō* in the NT means loud speaking, calling, or crying, whether by humans, angels, or demons. In Lk. 8:54 it denotes the word of power which raises the dead. In Luke and John it may also have the force of "to summon" (cf. Lk. 16:2; Jn. 2:9). In Mk. 15:35 the onlookers think Jesus is calling for the eschatological deliverer, while in Mk. 10:49 a turning point comes for the blind man when Jesus calls him with a mighty eschatological summons (cf. Jn. 1:48; 11:28). Those whom the shepherd calls by name know that they are his (10:3). In Jn. 11:43 the calling of Lazarus from the tomb is equivalent to raising him from the dead (12:17). In Lk. 14:12 the meaning is "to invite," and "to name" or "address as" is the point in Jn. 13:13.

b. The "crowing" of the cock is meant in Mk. 14:30; Mt. 26:34; Lk. 22:24. Since the cock crows between midnight and 3 a.m., the third watch is *alektorophōnía*, "the time of the crowing of the cock."

4. *The Apostolic Fathers.* This word does not occur in these works.

*symphōnéō, sýmphōnos, symphōnía, symphōnēsis.*

#### A. The Greek World.

##### 1. *symphōnéō*.

a. This verb means "to agree or be in harmony with." It is used for musical harmony, and also for the fitting together of stones in a building.

b. The word also has a more common transferred sense for the agreement of, e.g., texts or opinions.

c. A further sense is "to reach agreement," "to come to terms," in treaties and especially contracts. In a bad sense the term may also mean "to conspire."

##### 2. *sýmphōnos*.

a. This word means "harmonious," "consonant," mostly in a transferred sense, e.g., with reference to movements, statements, records, or partners.

b. *tó sýmphōnon* means "agreement," "arrangement."

c. The adverb *symphōnōs* also occurs.

d. In a passive sense *sýmphōnos* means "arranged."

##### 3. *symphōnía*.

a. This word first denotes the "harmony" of sounds.

b. We then find it for a musical instrument or an orchestra.

c. In a transferred sense it is the "harmony" of thought and life, or the "agreement" of theory and facts, or inner "harmony" of the self, or the "harmony" of beautiful soul and body.

d. Commercially it has the sense of "contract."

#### B. The OT and Judaism.

1. In the LXX *symphōnéō* is used for concerted planning, conspiring, agreeing, or corresponding. *symphōnía* occurs only in 4 Macc. 14:3 for the "concord" of the seven brothers.

2. In Dan. 3:5, 15 Θ we find the term for a musical instrument. In this sense Aramaic adopts it as a loanword, possibly for a double flute or a bagpipe.

3. Philo uses *symphōnía* for musical harmony.

4. Josephus uses the verb for the agreement of historical accounts, for the attempt to reach a common concept of God, and for the harmony of thought and life achieved by the Jewish people on the basis of the law.

5. Apocalyptic shows a concern for the harmonious order of the world. The law, which also shapes the social order, is what leads Judaism to this sense of harmony.

#### C. The NT.

1. In the NT *symphōnéō* means "to correspond," "to be at one," "to agree." In Lk. 5:36 the new cloth does not fit in with the old. In Acts 15:15, however, the words of Scripture agree with eschatological events on the mission field. The common content of prayer is at issue in Mt. 18:19; God's assent follows the disciples' agreement. Agreement in a wicked plan is what Peter has in mind in his charge against Sapphira in Acts 5:9. An oral agreement about wages is meant in the parable in Mt. 20:2, 13.

2. The phrase *ek symphōnou*, which occurs in contracts, expresses in 1 Cor. 7:15 the consent of the two partners in accordance with v. 4.

3. The elder brother hears *symphōnía* in Lk. 15:25, i.e., "music," possibly that of the flute, although "song" and the "bagpipe" have also been suggested.

#### D. The Early Church.

1. Ignatius uses the group to depict the unity of the church in *Ephesians* 4.1-2.

2. Gnosticism uses *symphōnéō* and *sýmphōnos* to express the agreement of the

heavenly aeons or the agreement of the Son of Man with Sophia. Lack of agreement, e.g., between Sophia and Spirit, brings disaster. [O. BETZ, IX, 278-309]

*phōs* [light], *phōtízō* [to shine, make known], *phōtismós* [shining, illumination], *phōteinós* [light, clear], *phōsphóros* [bearing light, morning star], *phōstēr* [gleam], *epiphaúskō* [to shine forth], *epiphōskō* [to shine forth]

#### A. The Group in Greek.

##### 1. Usage.

- a. *phōs*, meaning "light," occurs from Homer, but the derivatives are late.
- b. *phōtízō* means "to shine" or "to illumine," and in a transferred sense "to make known."
- c. *phōtismós* means "shining"; it is rare.
- d. *phōstēr*, also rare, means "gleam."
- e. *phōsphóros* means "bringing morning light," or as a noun "morning star."
- f. *phōteinós* means "light" or in a transferred sense "clear."
- g. *epiphaúskō* and *epiphōskō*, both rare and late, mean "to shine forth."

2. *Meaning.* *phōs*, used in both a literal and a transferred sense, has the meanings "daylight," "sunlight," "brightness," "shining," and "lamp." Light is both a medium and object of sight. It enables us to grasp and master the world; to see it is life. Light brings freedom, deliverance, and hope. It is thus an object of praise. It denotes what is publicly known. It accompanies divine manifestations. The light of knowledge brings illumination.

##### 3. *Light and Illumination in Philosophy.*

- a. The pre-Socratics treat light simply as a physical phenomenon, but Parmenides speaks of the way to truth as a way to light, i.e., to being, or to God.
- b. Early dualism refers to primal chaos or night but does not develop the antithesis of light and darkness.
- c. Light and darkness are among the ten antithetical principles for the Pythagoreans.
- d. Plato develops a metaphysics of light. True being is light, there is an ascent to light, ideas are light, knowledge gives light to being, light and truth correspond. Illumination for Plato is ontological; in inquiry one understands oneself in the light of the disclosure of the object.
- e. Aristotle compares the activity of the *noús* to light. If for Plato things are light, for Aristotle the *noús* illumines them.

4. *Light in the Cultus.* In the cult of the dead light drives out demons. New light is hailed in the mysteries. Light is at first epiphany rather than personal illumination. Later, interest focuses on the goal with the idea of a mystical ascent to light.

#### B. The Group in the OT.

1. *Background.* The primary reference in the Near Eastern world is to the light of day, but sun, light, salvation, and life soon come into association, and the predicates of light are also transferred to bearers other than the sun. In Iran we find spheres of brightness and darkness but no early development of the antithesis. Later, light and darkness play an important role; they dominate the Mandaean writings.

2. *Usage.* The group 'wr, used both literally and in a transferred sense, is the main one for light. From it we find the verb "to shine," "to cause to shine," and the noun

"daylight" or "starlight," the "light" that characterizes natural and spiritual life. Of the 200 instances of the root, 137 are rendered by *phōs* and cognates. Light is not so much an object of sight in the OT, nor does it have attributes. The transferred use presupposes movement in a space that may be a sphere of light or darkness, with both salvation and perdition as possibilities, but with an orientation to salvation.

3. *General*. Light is experienced brightness, the sphere of natural life. Earthly light neither derives from transcendent light nor is contrasted with it. Radiance surrounds God, but God's glory is not light. God is our light (Ps. 27:1), and he causes his light to shine (Job 37:3). But light denotes relation, not being. It is a term for true life or salvation (cf. Ps. 36:9). To see it is to live (Job 3:16). Salvation is to be in the light, and light and joy go together (Ps. 97:11). Theophany is the theme in Job 37:15, and creation in Is. 45:7. Praise (Ps. 104:2), prayer (43:3), and teaching (Prov. 4:18) are all related to it.

4. *God*. God is Lord of light and darkness (Am. 5:8). Light is his sphere (Ps. 104:2). He has created, but may also interrupt, the order of day and night (cf. Josh. 10:12-13). Light is God in action (Ps. 44:3). His face shines (4:6). He is manifested in the cloud that sends forth light (Job 37:15) or in the pillar of fire (Ps. 78:14). No darkness can hide from him (Ps. 139:11-12). He is resplendent (Is. 42:16ff.), and he brings what is hidden to light (Job 12:22).

5. *The World*. God has created the world. Is. 45:7 associates cosmology and soteriology by linking light and darkness with salvation and perdition. Gen. 1 refers to creation by the word and distinguishes light from light-bearers as God first creates light and then the sun, moon, and stars to carry it, and to establish the rhythm of day and night.

6. *Eschatology*. The expectation is that God's coming day will be a day of light (though cf. Am. 5:18). The beginning may be dark, but then light will shine for Israel (Is. 30:26; Zech. 14:6-7). God will be its eternal light (Is. 60:1ff.).

7. *Anthropology*. Wisdom is compared to light (Eccl. 2:13). It excels folly as light does darkness (8:1). The law is light (Ps. 19:8). Light is already present (56:13), but is also coming (112:4). The wise are enlightened; the law is their light (119:105). They go in the light (Prov. 4:18), or with a light (Job 29:3). They pray for light (Ps. 4:6).

### C. Judaism.

1. *General*. Judaism, like the OT, uses the terms in the fields of cosmology, eschatology, and ethics. Light is the brightness of the world, salvation, and wisdom. God causes his light to shine, or gives light, through wisdom or the law. Salvation is now more individual, and there is a sharper duality as the light of the law comes into contrast with the darkness of Adam. Jub. 2:2ff. depicts creation more spatially and statically. Slav. En. 25ff. attaches more importance to the stars and to the annual rather than the daily rhythm. The idea of primal light arises. Eschatologically the element of time becomes more important, and a transcendent world of light, of full and eternal brightness, stands over against the present world of darkness. The law, as light, also confronts darkness. Light and darkness thus become moral qualities.

2. *Special Features*. Note should be taken of the idea of wisdom as primal light (Wis. 7:29-30), the use of Greek philosophy in exposition of Gen. 1 (Aristobulus in Eusebius *Preparation for the Gospel* 13.12.9-10), and the development of a cosmological conversion idiom.



### 3. Qumran.

a. The dualism of eschatological decision dominates the Scrolls. There may be some Iranian influence here, but the cosmology is strongly monotheistic. Light and darkness are spheres but also paths. The children of light, who are marked by confession of sin, thanksgiving, and the doing of works of light, are at enmity with the children of darkness in an anticipation of the final conflict.

b. The Testaments of the Twelve is more Hellenistic. The light of the law or of knowledge or righteousness is to the fore. Being precedes works; one can do the works of light only when already in the light (Test. Naph. 2:10).

4. *Rabbinic Literature*. The rabbis use light for the law, for the age of salvation, for the Messiah, for God, for the righteous, for the temple, for the works of the righteous, and for the human soul.

## D. Hellenism and Gnosticism.

1. *General*. Along classical lines, light is still what is grasped philosophically or speculatively, but in Hellenistic fashion it is now also the reality of saving power or the sphere of salvation. There is no consistent development. The world may be compared to light, the mysteries speak of illumination, and the idea of a transcendent world of brightness is present. As regards salvation, light is both a sphere and a substance (cf. the concept of the light-soul). Illumination is ascent and change. The main contrast is between divine light and earthly or human light. Darkness is the sphere one leaves behind in a movement to illumination. This is deification; it brings knowledge by translation into a transcendent substance.

2. *Philo*. Philo belongs to the illumination group. The antithesis for him is between heavenly and earthly light. The divine world, as light, is the presupposition of earthly light and also of the possibility of the vision of light in mystical ascent. God is the source of purest radiance, prior to every archetype. The *lógos*, a middle being, is also light. Intelligible light is its *eikón*. Transcendence receives added emphasis. The *lógos* is the enlightening power in conversion. One can reach light only through light. If divine light is too strong for human vision, the divine *pneúma* impels the human *noús* and makes new vision possible in self-transcendence. By the world of ideas the royal way leads to the vision of God. If deification threatens, Philo guards against this by insisting on revelation and on the linking of light to the law. Philo also uses the vocabulary of conversion; this is for him a transition from darkness to light.

3. *Gnosticism*. Two types may be distinguished. In the one darkness is an emanation from light by weakening or a fall; in the other preexistent darkness revolts against the world of light. Only in the latter, Iranian, type is there a stricter dualism. In the former, which is more common, the orientation is to light and redemption, as one sees in the liturgies. Darkness has importance only as the whence of redemption. In Gnosticism light is the formless space of the world. It is also the self of the redeemed. Illumination is the kindling of the spark of light imprisoned in darkness or matter. It is transformation in light, or deification. Redemption is the ascent of the redeemed to light. Light and life are identical; both are transcendent.

4. *Corpus Hermeticum*. Darkness is bracketed here by light; it comes from it alone. Light is both sphere and substance. Earthly light and divine light stand in antithesis. Light mediates between God and humanity. Light and life are a primal unity. In knowledge we find our origin in light and the way back to it. Illumination is the presupposition, and this means deification, anticipated already in ecstasy, and worked

out to some degree in the asceticism which signifies regeneration from self-alienation. The redeemed are awakened by a call, but only the illuminated can be awakened.

5. *The Mandaeans*. Mandaean writings combine the two main types, so that the data are not uniform. The main points are that light is transcendent, that it is identical with deity, that it differs totally from earthly brightness, that it is the living power in creation, that even in the present dark house we live by it and it is our true being, that redemption comes through an envoy from the kingdom of light, that his revelation is illumination, that it brings a call to awakening, that this call imparts knowledge of present lostness but also of origin in light, that the redeemed are to clothe themselves with light, and that light is finally victorious.

6. *Manicheism*. In this system the visible light of sun and moon is true light. Duality arises as two primal spheres confront one another in absolute antithesis. As in cosmology, so in psychology and ethics the conflict is absolute; there are no gradations of good and evil, and total separation is both necessary and possible. Although darkness actively resists light, the triumph of the latter is certain, for light is at one with itself, whereas darkness is inwardly divided. Soteriology takes both a mythical and an existential form. The point of the dualism is decision based on the prior derivation of the self from light. It is by preaching that separation or redemption takes place, and the elect actualize the separation in ethical action.

7. *Odes of Solomon*. In this work light is the place of the redeemed. There is a walk or ascent to it. It is also the essence of the redeemed, put on like a garment. It is transcendent and banishes darkness. As revelation, it goes hand in hand with knowledge, truth, and life. Radiance marks both redeemer and redeemed.

8. *Christian Gnosticism*. This movement contributes nothing new. It simply offers variations on old themes, sometimes in Gnostic versions of NT sayings. The dualism can be strong, but light is primary. Light is God and his world. God is in pure light. Light is indescribable, infinite, etc. Salvation is illumination in a transition from darkness to light. Knowledge is knowledge of the self as a being of light. Redemption is the release of the particle of light from the bonds of darkness.

## E. The NT.

1. *Occurrence*. The noun *phōs* is the most common term, *phōtízō* occurs 11 times, *phōtismós* in 2 Cor. 4:4, 6, *phōteinós* in Mk. 6:22 and parallels and 17:5, *phōstér* in Phil. 2:15; Rev. 21:11; *phōsphōros* in 2 Pet. 1:19, *epiphaúskō* in Eph. 5:14, and *epiphōskō* in Mt. 28:1; Lk. 23:54. Only *phōs* is theologically significant.

### II. Synoptic Gospels and Acts.

1. *Literal*. Sometimes we have a literal use, as at the epiphany in Mt. 17:5. Light from heaven shines in Acts 9:3; 22:6, 9, 11; 26:13. Fire in Mk. 14:54, a lamp in Lk. 8:16, and a torch in Acts 16:29 are bearers of light. God is the Father of lights (the stars) in Jms. 1:17. Mt. 6:23 has in view the source of light as a figure of inner light.

2. *Figurative*. Mt. 4:16 quotes Is. 8:23-24 with a reference to both the teaching and the person of Jesus. The OT describes persons as light in Is. 42:6; 49:6, and in the NT cf. Lk. 2:32; Acts 13:47. Jesus is the light of the world in Jn. 8:12; 12:35. In Mt. 5:14ff. both the disciples and their works serve as light; one cannot abstract the one from the other.

3. *Transferred*. Light signifies openness in Mt. 10:27 and parallels. What Jesus teaches privately, the disciples will declare openly. Christ proclaims light in Acts 26:23. Conversion means moving from darkness to light in Eph. 5:8; 1 Pet. 2:9. Believers are children of light in Lk. 16:8; Jn. 12:36; 1 Th. 5:5; Eph. 5:8. The context gives the

sense in each case; in Lk. 16:8 the contrast is with the children of this aeon (not of darkness) (cf. Lk. 20:34).

### III. The Pauline Corpus.

1. *Paul.* Paul follows Jewish usage in a mostly eschatological context. The last day will bring to light what is hidden (1 Cor. 4:5; cf. 2 Cor. 5:10). The Jewish view controls Rom. 2:19; Paul turns it against itself. The lord of darkness and angels of light are in conflict in 2 Cor. 11:14; the former uses the stratagem of appearing as one of the latter. Phil. 2:15 depicts eschatological life as an illumining that is already present (cf. 1 Th. 5:5). Rev. 13:12 bases the appeal on the imminence of the day, which should motivate a replacement of the works of darkness with the armor of light. In 2 Cor. 4:4ff. Paul relates creation and conversion. Conversion is an eschatological new creation. The link with knowledge and shining shows that a process or movement is in view. The exhortation is dualistic in 2 Cor. 6:14ff., which aims to show that believers can have no fellowship with the wicked.

2. *Colossians and Ephesians.* These epistles reflect current usage. Thus *phōs* in Col. 1:12 is the transcendent sphere depicted as Christ's kingdom. The style is that of conversion with an element of realized eschatology inasmuch as the deliverance is already effected (yet not to the exclusion of the transcendence of the sphere nor of upward movement to it, 3:1ff.). Eph. 5:8ff. adopts the style of eschatological light-exhortation within a schema of once (*skótos*) and now (*phōs*). The terms sound Gnostic, but *phōs* is a sphere, not a substance, the idea of new creation is present, "in the Lord" should be noted, and the basis is the Pauline relation between indicative and imperative. If illumination constitutes the transition, it is the capacity for active knowledge. Eph. 3:9 takes up the concept of a mystery that God now makes people see through preaching. The content of the mystery is the economy of salvation. Eph. 5:14, using the rare *epipháuskō*, quotes from an unknown source; if the saying has a Gnostic ring, Ephesians gives it an ethical thrust.

3. *The Pastorals.* In 2 Tim. 1:10 Christ has not merely shown the mystery but effectively manifested it (*phōtizō*).

### IV. Johannine Writings.

1. *The Gospel.* Since the OT alone hardly seems adequate to explain the use of light and darkness by John, scholars have proposed various other historical backgrounds, e.g., Philo, Stoicism, Platonism, Gnosticism, and Qumran. As regards motifs, dualism is too simple to play an expository role, for there are different forms of dualism. John can use *phōs* in the literal sense, e.g., for the light of the lamp in 5:35, or for brightness in 3:20-21. Vacillation between the literal and the figurative is present in 12:35-36, where the brightness of the day signifies the presence of revelation or of the Revealer. Illumination here makes movement possible, but it is restricted to the time of Jesus or of the church's preaching. Revelation, then, is once-for-all and urgently demands decision. We must believe in the light so as to become its children (12:36). The equation of light with the Revealer rules out metaphysical and cosmological speculation. Knowledge of light is faith focused on him who is the light of the world (8:12). Whether the ego is subject or predicate, the statement is meant to be literal; Jesus is the true light, and the article denotes the exclusiveness of revelation. The same statement in 9:5 indicates the temporal nature of the revelation, and in 12:46 it formulates the goal. In distinction from Qumran the statement allows of no sphere of light independent of the Revealer. In Jn. 1:1ff. light comes into association with life and the Logos. The life was the light of men, and the Logos was the (true) light. The predicate of v. 4 becomes the subject of v. 5. The verb *phainō* expresses the work of

light and the verb *phōtízō* in v. 9 its effect. These verbs, unlike those of v. 4 and vv. 6ff., are in the present tense. The Logos came into history but the revelation endures. The word "true" bears an exclusive sense (v. 9). This light alone is really light. Notwithstanding Gnostic parallels, the meaning is nonmythological. This comes out in 3:19. The manifestation of light is judgment; it brings a cleavage between faith and unbelief. A prior human decision is taken in favor of evil. People hate the light. Revelation brings to light what they really are. When the light appears, those whose works are evil love the darkness, but those who do what is true come to the light.

2. *1 John*. This work uses only the noun, and only in 1:5, 7 and 2:8ff. The main thesis is that God is light (1:5); light defines his nature. The statement has a hortatory aim. Fellowship with God is a walk in light, i.e., in truth and love. Part of this walk is confession of sins. In 2:8ff. this walk is possible because the true light now shines—true now in distinction from false. The dispelling of darkness means that love is now possible as the ontic ground of fellowship with God. *phōs* defines both the conduct of believers (1:5ff.) and their relation to God (2:8ff.).

#### V. The Rest of the NT.

1. *Hebrews*. Hebrews uses *phōtízō* twice with reference to the beginning of the Christian life as illumination (6:4; 10:32). The word is not here a technical term for baptismal illumination.

2. *James*. Jms. 1:17-18 refers to God as the "Father of lights." The reference is probably to the stars, with an apocalyptic ring. In itself cosmological, the expression is linked with a soteriological saying.

3. *1 Peter*. 1 Pet. 2:9 is an example of a conversion saying. The apocalyptic motif of the brightness of the end time finds a parallel in Rev. 18:1 (cf. 21:23; 22:5).

#### F. The Early Church.

1. *Apostolic Fathers*. The words for light play no great part in these works. Some OT quotations occur, as in 1 Clem. 16.12. OT usage continues in 1 Clem. 36.2. Light is linked with life and knowledge in 1 Clem. 59.2. Jesus is light in Diog. 9.6. Ignatius *Romans* addresses the community as enlightened. Barn. 18.1 contrasts the ways of light and darkness (cf. life and death in Did. 1ff.).

2. *Baptism as phōtismós*. Justin develops the technical use of *phōtismós* (illumination) for baptism (*Apology* 61.12; *Dialogue* 122.5). Baptism is *phōtisma* in Clement of Alexandria *Paedagogus* 1.6.26.2. Clement offers a different explanation from that of Justin, who refers to the light that Christian teaching brings to the understanding.

[H. CONZELMANN, IX, 310-58]

## χ ch

*cháirō* [to rejoice], *chará* [joy], *syncháirō* [to rejoice with], *cháris* [grace], *charízomai* [to give freely], *charitōō* [to bestow favor, bless], *acháristos* [ungrateful], *chárisma* [gift], *eucharistéō* [to show favor, give thanks], *eucharistia* [gratitude, thanksgiving], *eucháristos* [grateful, thankful]

*chairō, chará, synchairō.***A. Secular Greek.***1. Usage.*

a. As a phenomenon or feeling, "joy" is a culmination of being that raises no problems as such and that strains beyond itself.

b. *chairō* means "to rejoice," "to be merry." *chaíre* serves as a morning greeting. It is above all a greeting to the gods and is a stereotyped ending to hymns. The verb is also an epistolary formula in greetings from sender to recipient.

c. *chará* means "rejoicing," "joy," "merriness."

*2. Philosophy.*

a. Philosophy reflects on joy. For Plato it is much the same as *hēdoné*.

b. *hēdoné* almost completely replaces it in Aristotle with little distinction.

c. For the Stoics *chará* is a special instance of *hēdoné*. Since the Stoics regard emotions as defective judgment of the *lógos*, they tend to view *chará* negatively. But they mitigate this verdict by classifying it as a "good mood" of the soul rather than an emotion (*páthē*).

*3. Religious Connection.* Hellenism uses *chará* for festal joy. It takes on an eschatological character in expectations of a world savior.

**B. The OT.** In the OT the experience and expression of joy are close, as the terms for joy (usually *śmḥ*) and its expression show. Joy expresses the whole person and aims at sharing, as in festal joy. God's work of salvation is a chief occasion (Pss. 5:11; 9:2; 16:9, etc.). The law is an object in Ps. 119:14, the word of God in Jer. 15:16. Joy is a reward for faithfulness to the law in Is. 65:13-14. There is joy at weddings (Jer. 25:10) and at harvest (Is. 9:2). God himself rejoices (Is. 65:19), and thanksgiving demands joy (Dt. 16:13ff.). Feasts offer occasions for joy before God (Dt. 2:7). Hymnal jubilation expresses devotion to God (Joel 2:21). In accordance with its inner intention, OT joy culminates in eschatology (Pss. 14:7; 126:2; Is. 9:2; 12:6, etc.). High points in the prophets carry the call: *chaíre* (Zeph. 3:14ff.; Joel 2:21ff.; Zech. 9:9-10).

**C. Judaism.**

*1. Qumran.* At Qumran we find the OT motifs of joy in God, of God's own joy, and of eschatological joy. The elect can rejoice in spite of present suffering because they know that they are in God's hand.

*2. Rabbinic Writings.* Here, too, we find festal joy, which God gives and into which it is a duty to enter. Joy is joy before God. The meal is part of the joyful festival. A significant thought is that of perfect future joy.

*3. Philo.* The group is a significant one in Philo. He relates joy to religious "intoxication." Joy is a supreme "good mood." It is the opposite of fear. Isaac is its OT symbol. God is the giver of joy, and its objects are health, freedom, honor, the good, the beautiful, and worship. While joy is a "good mood" Philo does not view it in Stoic fashion as a self-achieved harmony of soul. Joy is native to God alone; we find it only in God. It comes with virtue and wisdom. But this is possible only on the presupposition that by way of the *lógos* God himself is the giver.

**D. The NT.**

*1. Usage.* In the NT *chairō* is the secular term and *agalliáomai* the religious term, but the two may be synonymous (cf. Rev. 19:7), and they are associated, e.g., in

Mt. 5:12; 1 Pet. 4:13. The participle means "full of joy" in Lk. 19:6. Various constructions are used, e.g., accusative, dative, *epí* with dative, *diá* with accusative, *en*, *hóti*, and participle. The greeting with *chaírein* occurs only in Acts 15:23; 23:26; Jms. 1:1. The greeting *chaíre* (Mk. 15:18; Mt. 26:49; 27:29; Jn. 19:3) may mean "rejoice" rather than "greetings" in Lk. 1:28, where *kecharitōménē* ("favored one") gives it special significance. The meanings of both verb and noun are to be sought in the contexts in which they are used.

2. *The Synoptics and 1 Peter.* The group is common only in Luke, which refers to joy at finding what is lost (15:5ff.), at one's name being written in heaven (10:20), at the coming of the Savior (1:14), and at the acts of Jesus (13:17). The mood of the people is one of joy in 18:43, as is that of the disciples after the ascension in 24:52. There is joy at epiphany in Mt. 2:10. Even trials are an occasion of joy (Jms. 1:2). Suffering is a testing of faith (1 Pet. 1:6-7) with a christological basis (2:20ff.; 4:12ff.). One should not just rejoice "in" suffering but "at" suffering (Acts 5:41). Already in Mt. 5:11-12 Jesus forges a link between joy and persecution. The hope of future glory adds an eschatological dimension in 1 Pet. 4:12ff. Heb. 10:32ff. presents another version of the same tradition that one should suffer with joy for faith's sake and with the hope of imminent deliverance.

### 3. *The Pauline Corpus.*

a. For Paul *chará* is the joy of faith (Phil. 1:25) and a fruit of the Spirit (Gal. 5:22). God's kingdom is joy (Rom. 14:17). Joy and hope are related (Rom. 12:12). Its opposite is affliction (cf. Rom. 5:1ff.). Joy actualizes freedom and takes shape in fellowship (12:15). Paul wants to come with joy (15:32). Joy is reciprocal (Phil. 2:28-29). Joy is in God (1 Th. 3:9) or in the Lord (Phil. 3:1). In the relation between Paul and the church, joy is eschatological; the church will be his joy (1 Th. 2:19). The mood of Philippians is one of joy (1:4). This is joy at the preaching of Christ (1:18). It is future joy experienced as joy in the present (4:1). As the joy of faith it includes a readiness for martyrdom (1:25). This joy maintains itself in face of affliction (2 Cor. 7:4ff.). Paul himself, like the Lord, is an example in this regard (1 Th. 1:6). Paul's apostolic authority works for the joy of the church (2 Cor. 1:24). He rejoices in his own weakness when it means the church's strength (13:9).

b. There is nothing new in later works. *chaírō* occurs in Col. 1:24; 2:5, and *chará* in Col. 1:11; 2 Tim. 1:4. The most important aspect is that of joy in suffering.

4. *The Johannine Writings.* Jn. 4:36 adopts the image of harvest joy and Jn. 3:29 that of wedding joy. The time of joy has come with Jesus. The Baptist's joy is fulfilled because its object is now present. In 8:56 *chaírō* is the anticipation, *agalliáomai* the fulfilment. "Perfect joy" is the climax (15:11; 16:24; 17:13; 1 Jn. 1:4; 2 Jn. 12). The disciples should rejoice at Jesus' death, for it means exaltation. Jesus does not censure the disciples' sorrow but shows how the resurrection turns it into *chará* (16:20ff.). The association with peace brings out the eschatological nature of joy (14:27). In 15:11 the joy is Jesus' joy in his people. If keeping the commandments is the occasion of joy, there is no legalism here. Love is not the way to attain eschatological life but the leading of this life. The world rejoices at the sorrow of the disciples, thinking it has triumphed by destroying Jesus, but this victory is only for the moment (16:20). By promise the church has already moved on from sorrow to joy. The world's hostility remains (15:18-19), but this very fact shows that joy cannot be lost. Its perfection rests on its lack of any perceptible ground from the world's standpoint. In practice, joy is the possibility of prayer, which brings its fulfilment (16:24).

E. **The Apostolic Fathers.** God rejoices in the good works of creation, and believers should also rejoice in good works (1 Clem. 33:7-8). Joy is a reward for excess works (Hermas *Similitudes* 5.3.3).

F. **Gnosticism.** Gnosticism refers to joy at the vision of God. Joy is now a constituent part of human nature. Joy is in the Lord, the saints rejoice from the heart, the gospel of truth is joy, there is for the Mandaeans a great day of joy, and the Manichees speak of an ascent into the *aēr* of joy.

*cháris, charízomai, charitōō, acháristos.*

*χάρις*  
A. **Secular Greek.**

1. *Usage.*

a. *cháris* is what delights. It may be a state causing or accompanying joy. It is joyous being or "charm," the element of delight in the beautiful, the favor shown by fortune, i.e., what is pleasing in it. As a mood *cháris* means "sympathy" or "kindness," with a reference to the pleasure that is caused. In certain expressions the idea of "thanks" is brought out, and *cháris* with the genitive has the sense of "for the sake of," "out of consideration for." Aeschylus uses *cháris* for the "favor" of the gods, but *cháris* is not a central religious or philosophical term. In Plato it has the meanings "good pleasure," "goodwill," "favor," "pleasure," "what pleases," and "thanks." Stoicism stresses the disposition, but the aesthetic aspect persists even in ethics.

b. The verb *charízomai* means "to show pleasure" or "to show oneself to be pleasant," and in the passive, especially the perfect, "to be agreeable."

c. *charitōō* has not been found prior to Sir. 18:17.

d. *acháristos* means "without charm" or "ungrateful."

2. *Hellenism.*

a. In Hellenism *cháris* becomes a fixed term for the "favor" shown by rulers, with such nuances as "gracious disposition" or "gracious gift." *cháris* may also be ascribed to other dignitaries. Philosophy discusses the "grace" and "wrath" of the gods. The Epicureans deny these; the Stoics accept grace but not wrath. In recipients, *cháris* denotes "thanks."

b. In a second development Hellenism stresses the power in *cháris*. This power, which comes from the world above, appears in the divine man and expresses itself in magic. [H. CONZELMANN, IX, 359-76]

B. **The OT.**

1. *hnn and Derivatives.*

a. The LXX uses *cháris* especially for Heb. *hēn*, which seems to derive from the widespread verbal stem *hnn*, found in Ancient Babylon, Akkadian, and Assyrian, and also in Ugaritic, Aramaic, Syriac, and Arabic.

b. The verbal stem denotes a gracious disposition that finds expression in a gracious action (cf. Gen. 33:5; Ps. 119:29). The construction with accusative of person brings out the thrust, namely, gracious address to another. We find an impersonal object only marginally, as in Ps. 102:14. What is in view is the process whereby one who has something turns graciously to another who is in need. Initially the term is not theological. It may be used for having pity on the poor (Prov. 14:31) or the defenseless (Dt. 7:2). More weakly it may simply denote friendly speech (Prov. 26:25).

c. Yet the main OT development relates to God, who is the subject in 41 of 56 instances; 26 in the Psalms, which call on God to hear prayer (4:1), to heal (6:2), to

redeem (26:11), to set up (41:10), to pardon (51:1), and to strengthen (86:16) in the corresponding needs. Appeal is made in these prayers to the love of God or to his word or covenant. The Aaronic blessing (Num. 6:25) invokes the gracious will of God as God has pledged it in the covenant. Yet God's graciousness is a free gift (Ex. 33:19). Judgment is often mentioned alongside it, as in Am. 5:15, where graciousness to a remnant is all that may be hoped for. The liturgical formula "gracious and merciful," one of the rare adjectival predications of God, relates to the acts of God rather than specifically to his being.

d. One of the verbs derived from the stem carries the sense "to request" or "to beseech," directed either to people (Gen. 42:21; 2 Kgs. 1:13), or to God (Dt. 3:23; 1 Kgs. 8:33).

e. In the case of nouns, the reference again might be to requests directed to others (Jer. 37:20) or to God (Ps. 28:2), or it might be to "mercy," e.g., that of the conqueror for the conquered (Josh. 11:20) or that of God for his people (Ezr. 9:8).

f. In the case of *hēn*, in analogy to showing no favor in Jer. 16:13, one might expect the same thought in, e.g., Gen. 39:21; Ex. 3:21; Ps. 84:11; Prov. 3:34. In fact, however, *hēn* undergoes a different development; the reference is to the favor that God gives along with other favors, i.e., their "gracefulness" or "attractiveness" or "worth" which causes others to be favorably disposed. In the *hēn* that God gives there is thus reflected, not the relation between giver and recipient, but the relation between the recipient and a third person.

g. This relation emerges clearly in the very common phrase "to find grace in the eyes" of another, whether the other be another person or God. Thus Noah found grace in the eyes of the Lord in Gen. 6:8 and Moses in Ex. 33:12, while Jacob seeks favor in Esau's eyes in Gen. 32:5 and Joseph finds favor in Potiphar's house in Gen. 39:4.

h. In the Psalms *hēn* does not occur in the context of petition but refers to the "grace" that God gives in Ps. 84:11 and to "grace" on the lips of the bridegroom in Ps. 45:2. In Proverbs, where the term is more common, it has the same sense, although in Ecclesiastes the favor that comes to a person is meant (9:11; 10:12). In general, *hēn* thus becomes a term that qualifies the recipient, with a certain aesthetic accent in many cases (cf. Zech. 4:7). The meaning is closer to that of the verbal stem in Zech. 12:10, where mercy and supplication are poured out in place of an original hardness. But for the most part *hēn* fails to supply the noun corresponding to verbs of the stem. It thus opens the door to another term which the LXX usually renders *éleos*, the noun related to *eleēō*, its translation of *hnn*. This term is *hesed*.

## 2. *hesed*.

a. The term *hesed* demands treatment here, partly because of the connection made by its translation as *éleos*, partly because of its later merging with *hēn*, and partly also because the later translators relate it to *châris*. Debate continues as to the precise meaning of *hesed*. One school relates it to right or duty and sees a basic connection with the covenant. Another school finds in it simple kindness both as will and act. The truth, perhaps, is that it expresses spontaneous goodness, or grace, in a specific relationship or in ongoing fellowship (cf. Gen. 19:19; 47:29; 1 Sam. 20:8; 2 Sam. 16:17). The primary sphere of *hesed* seems to be that of relationships among humans. It then comes into the vicinity of covenant statements either as the presupposition of a covenant or as its expression. Here the element of duty emerges; constancy and loyalty are native to it.

b. The word then acquires its distinctive OT sense in relation to God. In Ex. 20:5-6 God is jealous for his rights but shows covenant grace to thousands of those who love



him and keep his commandments. Here grace is converted into act, and the "thousands" shows that it is incomparably stronger than wrath. Grace often occurs in the context of forgiveness (Ex. 30:7 etc.) and along with an express reference to the covenant (Dt. 7:9). Mercy accompanies it in Ex. 34:6 etc., and faithfulness in Dt. 7:9 etc. The Psalms develop the divine aspect with 127 of the 237 instances, only three of which refer to *hesed* among humans. Invoking it, the Psalms beseech God to hear (Ps. 119:149), to save (109:26), to redeem (44:26), to give life (119:88), and to forgive (25:7). Thanks are given for expressions of it (5:7; 106:45). Accounts are given of various instances (94:18; 21:7; 59:10, etc.). Parallels are salvation (13:5), mercy (25:6), righteousness (36:10), redemption (130:7), and faithfulness (36:5). Miracles are connected with it (107:8), and joy and praise arise at it (31:7; 138:2). The earth is full of it (33:5), it reaches to heaven (36:5), it endures forever (89:2), and if death seems to limit it (88:11), it is better than life itself (63:3). God sends it, it comes, it meets and follows us (57:3; 59:10; 85:10; 23:6), and we must remember, consider, and wait for it (106:7; 48:9; 33:18). Praise of it takes liturgical form (107; 136; 1 Chr. 16:34; Jer. 33:11). In its sphere, God's people show it to one another (Gen. 24:49; Ruth 1:8; 3:10).

c. Among the prophets, Hosea, Jeremiah, and Isaiah (40ff.), who speak most of the covenant, are rich in references to *hesed*. A new element here, however, is that of human *hesed* toward God (Hos. 4:1; 6:4). What is meant is Israel's covenant conduct, i.e., spontaneous love of God. Jeremiah refers to this in 2:2. It is possible only as God's own gracious gift (Hos. 2:19-20). Is. 55:3, appealing to the covenant of grace with David, stresses the character of *hesed* as salvation. In Is. 40:6, however, there is an approximation to the meaning of *hēn*, the reference being to the collapse of human glory (cf. Esth. 2:9, 17).

d. In general one may state that *hesed* plays the role of a substitute noun for the *hnn* group. The only difference is that it stresses free kindness within a specific relationship and does not necessarily express the movement of the stronger to the weaker or poorer. The social relationship controls the content, so that when it is oriented to a covenant, the particular understanding of the covenant fixes the sense.

e. The derived adjective occurs especially in the Psalms. Often here God is in view as the active giver of grace. With a human reference the use may be passive for the recipients of divine grace or active for those who themselves show faithfulness. A covenant context is apparent in Ps. 50:5.

[W. ZIMMERLI, IX, 376-87]

### C. Judaism.

#### 1. Qumran and the Testaments of the Twelve.

a. *hsd* is dominant in the Qumran writings. Closely connected with mercy and righteousness, it is a basic term for God's dealings. The righteous rely on it, they extol God's fullness of it, and it proves itself in times of trouble.

b. The use in the Testaments of the Twelve is of little significance.

2. *Rabbinic Writings*. In the rabbis the verb *hnn* means "to be favorable," and the noun *hsd* signifies "favor" or "attractiveness." The central problem is the relation between grace and works. Grace arises where there are no works, and the stress falls on the freedom of the divine giving. Yet the concept of grace remains caught in the schema of the law, i.e., the principle of act and reward.

#### 3. The LXX.

a. *châris* translates *hēn* rather than *hesed* and usually denotes "attractiveness" or "favor" with God or others. It is not a theological term.

b. *charízomai* occurs only in Sirach and Maccabees and means "to give."

4. *Philo*. Some development may be seen in Philo, for whom Hannah symbolizes *châris*, and who views *chârites* as God's gifts and *châris* as the power behind them. The content of *châris* derives from the understanding of God as Creator and Preserver, always in an active sense. In one sense *châris* is the human endowment at creation. In relation to salvation, Philo has no doctrine of merit but he also thinks that *châris* is only for the righteous. He demands a struggle for virtue but also a confession that virtue is God's achievement and not ours. Recognition of sin and need forms the essential starting point. Over against this stands the greatness of grace. Those who are pious in the sense of self-renunciation are impelled by divine forces and may thus attain to virtue.

D. The NT. The noun *châris* does not occur in Matthew, Mark, or 1 and 3 John, in John it occurs only in 1:14ff., and in 1 Thessalonians and Philemon only in salutations. *charízomai* is found only in Luke and Paul, and *charitôō* only in Lk. 1:28 and Eph. 1:6. The preposition *chârin* is not very common in the NT (in contrast to the Koine). The OT *hēn* offers little guidance, and *hesed* points us to *éleos* rather than *châris*.

#### 1. Luke.

a. The secular sense may be seen in Acts 24:27; 25:3, 9, and more positively in Acts 2:47; 4:33.

b. OT influence may be seen in the religious use in Lk. 1:30; Acts 7:46; 7:10; Lk. 2:40, 52; 6:32ff.

c. *châris* characterizes the good news in Lk. 4:22; Acts 14:3. It depicts the Spirit-filled man in Acts 6:8. Its overruling may be seen in the church's growth in Acts 11:23. There is commendation to divine grace in Acts 14:26; 15:40. Acts 15:11 has a Pauline ring but in a context of exhortation.

d. As regards *charízomai*, Barabbas is freed as a favor to the people in Acts 3:14, but Paul asks not to be handed over as a favor to them in 25:11 (cf. v. 16). God grants Paul the lives of those who travel with him in 27:24. Luke summarizes the work of Jesus in Lk. 7:21 (cf. 4:22), and Lk. 7:42-43 is also typically Lucan.

e. *charitôō* ("to show grace," "to bless") occurs in the NT only in connection with divine *châris* (Lk. 1:28).

f. *achâristos* means "ungrateful" in Lk. 6:35. It derives its force from *châris* in vv. 32ff.

#### 2. Paul.

a. A central concept in Paul, *châris* has a special place in his greetings (Rom. 1:7 etc.; 1 Th. 5:28 etc.). It echoes the familiar *chârein*, but comes into association with peace in a liturgical formula that forms a constituent part of the letter.

b. Distinctively *châris* in Paul expounds the structure of the salvation event. The basic thought is that of free giving. In view is not just a quality in God but its actualization at the cross (Gal. 2:21) and its proclamation in the gospel. We are saved by grace alone. It is shown to sinners (Rom. 3:23-24), and it is the totality of salvation (2 Cor. 6:1) that all believers have (1 Cor. 1:4). To the "grace alone" embodied in Christ corresponds the "faith alone" of believers (Rom. 3:24ff.) that rules out the law as a way of salvation (4:16). *châris* and *pîstis* together are in antithesis to *nómos* (law). Grace is the basis of justification and is also manifested in it (5:20-21). Hence grace is in some sense a state (5:2), although one is always called into it (Gal. 1:6), and it is always a gift on which one has no claim. Grace is sufficient (1 Cor. 1:29). One

neither needs more nor will get more. It carries an element of assurance, but not of false security, thus leaving no place for boasting (1 Cor. 1:29; cf. Gal. 5:4).

c. The work of grace in overcoming sin displays its power (Rom. 5:20-21). It differs from sin structurally, for it comes, not as destiny, but as free election (11:5-6). It finds actualization in the church, e.g., in Paul's collection (2 Cor. 8). Its goal is every good work (9:8), and in this regard it poses a demand (6:1), yet in such a way as to make compliance possible. To think that grace means libertinism is only pseudo-logic; Paul dismisses the mere suggestion in Rom. 6:1.

d. Paul's apostolic office is a special grace in Rom. 1:23 etc. It is given to him (12:3), and its discharge is grace (2 Cor. 1:12), e.g., in visiting a church (v. 15).

e. The verb *charízomai* has for Paul the sense "to give." The context gives it a soteriological nuance in Rom. 8:32, and the sense is close to that of the noun in 1 Cor. 2:12. Suffering is a gift in Phil. 1:28-29, and the institution of Jesus as *kýrios* rewards his obedience in Phil. 2:9.

### 3. *Colossians, Ephesians, the Pastorals, Hebrews, 1 and 2 Peter, and James.*

a. In Col. 1:6 *cháris* means the gospel. "Charm" is perhaps the sense in Col. 4:6. In Eph. 1:6-7 *cháris* is the divine "favor" shown in Christ. 2:5ff. is distinctively Pauline. So, too, is 3:2, 7-8. The combination with "given" in 4:7, 29 is stereotyped. The verb *charízomai* means "to forgive" in Col. 3:13 (cf. Eph. 4:32). Believers are to forgive one another on the basis of the Lord's forgiveness (cf. also 2:13). *charitóō* means "to bless" in 1:6.

b. In the Pastorals "thanks" is the meaning of *cháris* in 1 Tim. 1:12 and the "grace" of office in 2 Tim. 2:1. 2 Tim. 1:9 contrasts grace and works in a context of epiphany (cf. Tit. 2:11). Terms like goodness and mercy are equivalents in Tit. 3:4ff. Again we have the contrast with works, but with a reference to grace in baptism (vv. 5ff.). *cháris* replaces hope in the triad in 1 Tim. 1:14.

c. Hebrews uses *cháris* and *éleos* in 4:16 (cf. 1 Tim. 1:2). Christ embodies grace, and one receives it at God's throne (7:25). Christ suffers by the grace of God in 2:9. Christ's death (or blood) comes into association with the covenant and grace in 10:29. The antithesis of grace and meats is part of the antithesis of the covenants in 13:9. One must not fall short of grace in 12:15.

d. In 1 Peter suffering is understood as grace (2:19-20). 2 Pet. 3:18 relates *cháris* to *gnósis*. The precise sense of "giving more grace" in Jms. 4:6 is not clear.

4. *John.* The group is rare in Johannine works. *cháris* occurs in the greetings in 2 Jn. 3 and Rev. 1:4; 22:21. In Jn. 1:14, 16-17 grace denotes the result of the revelation of the Logos in antithesis to the law and in combination with truth and fullness, which help to give it its distinctive significance.

E. *The Apostolic Fathers.* The formulas in Barn. 21.9; Pol. 14.2, etc. adopt the NT salutation. Normal use for "thanks," "favor," and "reward" may be seen in, e.g., Did. 1.3. If *cháris* is the reading in Did. 10.6, salvation, or the Lord himself, is meant. Grace is the result of salvation in 1 Clement; the Christian state is the yoke of grace (16.17), and one may attain to grace by right conduct (20.2-3). Grace is a power at work in the church in Ignatius *Smyrneans* 9.2. It is salvation (*Ephesians* 11.1), or God's will (*Romans* 1.2), and a motif in the summons to unity (*Ephesians* 20.2). Ignatius trusts in God's grace (*Philadelphians* 8.1), and he views his martyrdom as grace (*Romans* 6.2). The verb *charízomai* denotes God's giving in the sacrament in Did. 10.3 (cf. *charitóō* in *Hermas Similitudes* 9.24.3).

F. Gnosticism. *châris* is not a basic term in Gnosticism. It occurs as a power, sometimes hypostatized. It is also a gift, e.g., in the Marcosite eucharist. Coptic Gnosticism speculates about the grace of light that comes forth through the first mystery. From Christ as light *châris* is one of four great lights, and elsewhere it is one of three aeons.

#### *chârisma*.

A. Usage. This rare and late verbal noun of *charízomai* denotes the result of *châris* as an action, i.e., "proof of favor," "benefit," or "gift."

B. The LXX and Judaism. Ps. 31:21 Θ has *chârisma* for *hesed* (LXX *éleos*), and the term occurs in Sir. 7:33 (Cod. S) and 38:30 (B) for "favor." Philo uses it in much the same sense as *châris* (*Allegorical Interpretation of Laws* 3.78).

#### C. The NT.

1. General. Paul uses the word in Romans, 1 and 2 Corinthians, and the Pastorals. He relates it to *châris* and *pneúma* in soteriological contexts. It occurs in the prefaces to Romans and 1 and 2 Corinthians, and takes shape as gifts in Rom. 12:6 and 1 Cor. 12:11. Linked to *eucharistéō*, it also has an eschatological orientation. The present is eschatologically determined by *châris* as the age of the Spirit. The gift is present but its possession is provisional (1 Cor. 1:8). The whole gift of salvation is *chârisma* (2 Cor. 1:11; cf. Rom. 5:15-16). The sense is more formal in Rom. 6:23 and Rom. 1:11, where Paul has a spiritual gift to impart. An individualizing element emerges in 1 Cor. 7:7. The fact that all have their own gifts means that celibacy is not imposed as a law.

#### 2. *charismata*.

a. In 1 Cor. 12ff. and Rom. 12 the *charismata* are operations of the Spirit at worship, notably tongues and prophecy. The Corinthians stress tongues, but Paul shows the ambivalence of ecstasy, makes confession of the *kýrios* the norm, argues that God gives individual gifts for the church's upbuilding, views these as future possession in provisional form, and finds a *chârisma* in everything that edifies. The two triads in vv. 4ff. do not mean that the gifts are the Spirit's, the services the Lord's, and the operations God's. We simply have three different descriptions of the work of the one Spirit (v. 11); these descriptions bring out the unity in multiplicity. The operations are supernatural but not magical; one can cultivate the gifts (12:31). Only to a certain degree can one define and distinguish the *charismata*. The inclusion of acts of ministry forbids the distinction between charismatics and officebearers or between office/law on the one side and Spirit on the other. The Spirit himself posits law.

b. Ordination confers the *chârisma* of office in 1 Tim. 4:14; 2 Tim. 1:6. In 1 Pet. 4:10 any act of service in love is *chârisma*. Endowment with the Spirit is here virtually a quality.

D. The Early Church. Formalizing may be seen in Did. 1.5. 1 Clem. 38.1 includes the gifts of the Creator. Justin argues that the gifts have passed from Judaism to Christianity (*Dialogue* 88.1). Irenaeus *Against Heresies* 5.6.1 finds in them the divine power of the church.

#### *eucharistéō, eucharistía, eucháristos*.

#### A. Secular Greek.

##### 1. Usage.

a. We first find *eucháristos* in the senses "pleasant" and "graceful." *eucharistéō* means "to show a favor," but this imposes a duty of gratitude and the meaning "to be thankful" or "to give thanks" develops. We also find the sense "to pray."

- b. *eucharistía* is common on inscriptions and means "gratitude" or "giving thanks."
- c. *eucháristos* has the senses "pleasant," "grateful," and "beneficent."

## 2. Meaning.

a. The Greek world holds thanksgiving in high esteem. With the ordinary use we find a public use (gratitude to rulers) and a religious use (thanksgiving to the gods for blessings). Thanks are also a constituent part of letters.

b. Compounds in *eu-* are slow to appear and late. Epictetus speaks of *tó eucháriston* as a basic ethical attitude. He stresses the duty of giving thanks to God.

## B. Judaism.

a. Hebrew has no equivalent term but thanks come to expression in the OT in the thank offering and the song of thanksgiving, both collective and individual. Except for *eucháristos* in Prov. 11:16, the group occurs only in apocryphal works, where it signifies thanks to others or to God (2 Macc. 12:31; 10:7). For epistolary style cf. 2 Macc. 1:10-11. 2 Macc. 1:11ff. offers a prototype for Paul's salutations.

b. In Judaism thanks are given for food and drink and for good news. Thanksgiving will never cease.

c. In Philo the central theme is thanks to God as inward veneration. This is an obligation for gifts received. But it is not a human achievement and has no goal beyond itself.

## C. The NT.

### 1. Gospels, Acts, and Revelation.

a. We find a secular use of the verb in Lk. 17:16 and of the noun in Acts 24:3.

b. The verb denotes thanksgiving in general in Jn. 11:41; Acts 28:15; Rev. 11:17 and grace at meals in Mk. 8:6; Jn. 6:11; Acts 27:35. *eulogéō* is a synonym (cf. Mk. 8:6 and 6:41).

c. Jewish practice explains the use at the Last Supper. Both terms occur in Mk. 14:22-23 and Mt. 26:26-27. Paul has *eucharistéō* at the blessing of the bread in 1 Cor. 11:24, and Luke has it in 22:17, 19. *eulogéō* is perhaps closer to the Jewish blessing, but the use in translation of Hebrew or Aramaic terms is random.

### 2. Paul.

a. Most prominent in Paul is the epistolary use. Paul makes the thanksgiving part of the content; it may even introduce the principal theme, although in the main the prefaces constitute sections of their own. The chief forms are the verb with two or three participles (1 Th. 1:2ff.; Phil. 1:3ff.; Phlm. 4ff.) or the verb with *hóti* (1 Cor. 1:4-5; Rom. 1:8).

b. Formal use also occurs in 1 Cor. 1:14 and Rom. 16:4, and for grace at meals cf. 1 Cor. 10:30. Thanks are due to the Creator in Rom. 1:21. One sees the liturgical setting in 1 Cor. 14:16-17. God's act is the presupposition of the summons to *eucharistía* either in general exhortation (1 Th. 5:18) or in the special form of the collection (2 Cor. 9:11). The aim is the increase of God's glory (v. 12). Christ is the mediator of thanksgiving but not the recipient in Rom. 1:8.

3. *Colossians, Ephesians, and the Pastorals.* Thanksgiving goes with joy and confession in Col. 1:12, although confession does not have here a technical sense. A christological basis may be seen in Col. 2:7, and we have general exhortation in 3:15. Prayer is the proper mode of eschatological vigilance in 4:2. The two streams of petition and thanksgiving figure in 1 Tim. 2:1. 1 Tim. 4:3 attacks the Gnostic demand for asceticism by pointing to grace at meals. This practice rests on belief in God the

Creator. Thanksgiving expresses an attitude toward God and is the condition of enjoyment.

#### D. The Early Church.

a. Epistolary use occurs in, e.g., Ignatius *Philadelphians* 6.3; *Ephesians* 21.1, and there is a call to prayer in Hermas *Similitudes* 7.5; 1 Clem. 28.2, 4.

b. The eucharistic use in Did. 9–10; Ignatius *Ephesians* 13.1; Justin *Apology* 1.65 is of special interest. In Did. 9.1ff. it covers the prayer of thanksgiving, the elements, and the whole action (Did. 9.1, 5). A technical use develops (cf. Ignatius *Ephesians* 13.1). *eucharistía* comes to denote the sacrifice of *eucharistía* (cf. Justin *Apology* 1.13.1-2; *Dialogue* 117.2).

[H. CONZELMANN, IX, 387-415]

### **cháragma** [mark, stamp]

#### A. The Greek World.

1. This word denotes an engraved, etched, branded, or inscribed "mark" or "sign." It can be used for an "inscription" or a "stamp," e.g., the imperial stamp on decrees. The impress on coins gives it the more general sense of "money."

2. The word does not occur in the LXX, though we find *charássō*, "to inscribe," in Sir. 50:27.

3. In Rev. 13:1ff. the second beast demands cultic recognition of the image of the first. The mark which is required in vv. 16-17 probably indicates the religious totalitarianism of emperor worship. Marking is common in antiquity (cf. slaves, and the branding of devotees with the marks of deities). The number 666 may well be a cipher for Nero; we thus have a confrontation between the claim of the emperor with his mark and the claim of Christ with his seal (Rev. 7:1ff.). The angel threatens with eschatological judgment all who bear the *cháragma* of the beast (14:9, 11; cf. 16:2; 19:20). Those who do not bear it have the role of eschatological judges (20:4). A different sense is apparent in Acts 17:29, where "handiwork" is meant. What we make cannot resemble deity, but we ourselves are God's offspring and are thus close to him (vv. 27-28).

[U. WILCKENS, IX, 416-17]

### **charaktēr** [impress, image, characteristic feature]

A. The Greek World. This word has first the meaning "die" (in minting) and then such further senses as "image," "impress," "coinage," "money," "stamp," "seal," "sign," "copy," and "letter." A special development is for the "typical feature(s)" of an individual or nation. This produces the idea of "moral character," but other uses are for the "distinctiveness" of a language, the "style" of a writer, or a "type" of philosophy.

#### B. Judaism.

1. In the LXX *charaktēr* denotes a "scar" in Lev. 13:28, the "likeness" impressed by parents on children in 4 Macc. 15:4, and the "characteristic features" of Hellenistic culture in 2 Macc. 4:10.

2. In Josephus we find the senses "feature," "individuality," and "letter."

3. Philo uses the figure of the seal. The soul is like wax on which perceptions make

both good and bad impressions. The image of God is not a physical impress (*charaktēr*) but extends only to the *noús*. Yet the soul has received a divine impress (*charaktēr*) whereby it may know God. In the process of imaging the prototype inserts itself into the image and hence *eikōn* and *charaktēr* statements tend to merge. In self-impartation—God to *lógos* and *lógos* to us—the *eikōn* is like the die impressing its stamp on wax.

C. The NT. The only NT use is in Heb. 1:3. The two statements in this verse correspond to what is said in v. 2. Viewing Christ's exaltation and preexistence, they hymn his eternal nature. As God's glory and hypostasis are synonymous, Christ both reflects the glory and bears the impress of the nature. It is by the Son that God is represented and acts. The Son as God's image and impress both contains God's glory and discloses it. As Ruler of the cosmos, he sustains all things by his mighty word, by his humiliation and exaltation he has become for us the cause of eternal salvation, and by the way of discipleship God leads those who trust in him as his children in glory (2:10). The Son's character as image is the essential presupposition of all his saving work. Unlike Philo, with whom there is linguistic similarity, Hebrews does not work out the soteriological significance of the concepts merely in terms of the knowledge of God. It is the humiliated and exalted Christ who bears the very stamp of God's nature.

D. The Apostolic Fathers. 1 Clem. 33.4 expounds Gen. 1:26-27 in a way that makes the man made in God's image the impress of the image, which is itself the original. Ignatius *Magnesian* 5.2 uses the figure of the coins to differentiate those who belong to Christ from the children of the world. The "character" that believers receive through Christ is participation in his sufferings as the presupposition of participation in his life. In Ignatius *Trallians*, Introduction "after the manner" expresses a sense of difference from the apostles.

E. Gnosticism. In Gnostic works *charaktēr* tends to be associated with corporeality, so that the original spheres are featureless. Nevertheless, the emanations of primal being may have their own *charaktéres*. The *charaktéres* give form to matter but fall into the hands of the demiurge. The firmament prevents further *charaktéres* from being dragged down from the upper world into darkness. [G. KELBER, IX, 418-23]

*cheir* [hand], *cheiragōgēō* [to lead by the hand], *cheiragōgós* [one who leads by the hand], *cheirógraphon* [hand-written document], *cheiropoiētos* [made with human hands], *acheiropoiētos* [not made with human hands], *cheirotónēō* [to raise the hands, select]

*cheir*.

#### A. Greek Usage.

##### 1. The Human Hand.

a. Aristotle attaches great importance to the hand. It is the instrument of movement and action. It controls implements. Since it exerts the power of the arm, the arm may also be called the *cheir*. Various expressions such as "with the hand" or "to take (or have) in hand" describe acts performed by the hand. We take others by the hand or greet them with a handshake. The hand may also be raised in attack or defense (cf. the terms for hand-to-hand fighting).

b. The gods protect or intervene with the hand, and lay on their hands to bless, heal, or save. Wonder-workers mediate healing power by the laying on of hands.

2. *Transferred Sense*. Various uses develop, e.g., for the right side or the left, for power, for work as that which is done by the hands, for handwriting, and for a handful or troop.

### B. The OT and Judaism.

1. *The Human Hand*. The usual Hebrew term for "hand" is *yād*, although there are other words such as *kap* for "palm." Since hands are used in work, what we make is the work of our hands (Dt. 28:12). The hand can stand for the person (Ex. 19:13). The stronger right hand imparts the richer blessing (Gen. 48:14). The right hand is the place of honor (Ps. 110:1). The hand gives and receives, and a handshake seals a bargain (2 Kgs. 10:15; Ex. 17:18). The hand on the mouth expresses silence (Job 21:5). Clapping the hands is a sign of joy (Ezek. 25:6). Hands are lifted up for prayer or oaths (Ps. 28:2; Ex. 6:8), stretched forth hands signify resolution (Num. 15:30), and filling the hands denotes investiture (Ex. 28:41).

b. The OT laws of ritual cleanness apply to the hands. Cleanness or uncleanness can be transferred by objects that touch them. Hence one must wash the hands after handling the Scriptures.

2. *Transferred Sense*. The Hebrew word can express direction, power, or an object (e.g., a socket or signpost) that projects the hand. One may send, order, or speak by the hand of someone, e.g., God by the hand of the prophets (1 Sam. 28:15; Ezek. 38:17).

#### 3. *God's Hand*.

a. The OT often refers to God's hand in creation or history. Thus God lays his hand on people, stretches it out, and creates and redeems by it. He brings Israel out of Egypt with a strong hand. Both creation and redemption are extolled as the work of his hand. His hand comes into the lives of individuals (cf. 1 Kgs. 18:46). It seizes Jeremiah and Ezekiel for their prophetic tasks (Jer. 15:17; Ezek. 1:3).

b. Qumran follows the OT in speaking about God's hand. In particular the hand of God gives victory over enemies and it offers comfort in prayer.

c. Hellenistic Judaism, however, seldom refers to God's hand. Avoiding anthropomorphisms, it prefers to speak about God's power.

d. The rabbis, too, exercise great restraint in this area. At the Exodus, the idea that Israel goes out with lifted hand replaces the OT statement that it is taken out by God's hand.

#### 4. *Laying On of Hands*.

a. In blessing, hands are laid on others to impart the blessing (Gen. 48:14). The laying on of hands may also transfer power (2 Kgs. 13:16). In the OT and the rabbis, however, we never read of the laying on of hands for healing.

b. The law orders that the hand be laid on the heads of various animals at offerings (Lev. 1:4; 8:22; 4:4). The high priest on the Day of Atonement puts his hand on the scapegoat and drives it into the desert (16:21). In the case of the offerings, the thought seems to be one of identification, in the case of the scapegoat it is one of transfer.

c. Laying on of hands institutes into office. In Joshua's case it transfers the needed power (Num. 27:21ff.). The rabbis work out a ceremony of once-for-all ordination by laying on of hands in the presence of witnesses. This ceremony adds another link to the chain of tradition extending back to Moses, and qualifies the new rabbi to deliver his own judgments.



### C. The NT.

1. *The Human Hand.* Work is done with the hand in 1 Th. 4:11. The hand is an instrument of the will, e.g., for plucking ears of grain, or holding the plow. One gives the hand, beckons with it, stretches it out, carries things in it, etc. Rings are set on the hand (Lk. 15:22). The hand may wither (Mk. 3:1). A mark on the hand denotes ownership (Rev. 13:16). Hands can hang down (Heb. 12:12) or may be lifted in blessing (Lk. 24:50) or prayer (1 Tim. 2:8). God is not to be worshipped with human hands (Acts 17:25). Ritual washings are prescribed for the hands (Mk. 7:2). With the hand one dips in the common dish (Mt. 26:23); Paul writes a greeting with his own hand at the end of dictated letters (1 Cor. 16:21; 2 Th. 3:17; Col. 4:18).

#### 2. *Transferred Sense.*

a. *cheir* often means power in the NT (cf. Mk. 9:31; Lk. 1:71; 2 Cor. 11:33; Jn. 3:35).

b. After a preposition *cheir* strengthens the preposition but loses its own sense. Thus *diá cheirós* means "through" (Mk. 6:2) and *en cheirí* "by" (Gal. 3:19).

3. *God's Hand.* The NT refers to God's hand only when adducing OT sayings or following OT usage (Lk. 23:46; Rom. 10:21). God's hand executed creation (Acts 7:50). It acts in history (Lk. 1:66; Acts 13:11). To fall into the hands of God is a fearful thing (Heb. 10:31).

#### 4. *Laying On of Hands.*

a. As in the healings of antiquity, NT healing often involves the laying on of hands. Jairus asks Jesus to lay his hands on his daughter (Mk. 5:23). Jesus lays hands on the blind man in Mk. 9:27, and on the woman in Lk. 13:13. He takes Peter's mother-in-law by the hand in Mk. 1:31, touches the leper in 1:41, lays hands on the sick man in Lk. 14:4, and heals by laying on of hands in Mk. 6:5. The apostles continue this healing ministry (Mk. 16:18; Acts 3:7; 5:12, 15; 19:11; 28:8). If power is thus transferred by contact, there is no magical practice, for the decisive elements are the mighty word of Jesus and the faith that is put in him. The word is not tied to the means of transfer (cf. Mt. 8:8, 13; Jn. 4:50ff.).

b. Hands are imposed in blessing (cf. the children in Mt. 19:13). Laying on of hands serves as a visible sign of the imparting of the Spirit at baptism (Acts 8:17). Only with their acceptance by the apostles do Samaritan believers become full members of the one church (cf. also the disciples of the Baptist in 19:6).

c. Laying on of hands accompanies institution to office (cf. the ordination of the Seven in Acts 6:6 and the commissioning of Paul and Barnabas in 13:1ff.). The Spirit plays an important role in the selection, and prayer is an essential part of the installation. The divine *chárisma* is imparted to Timothy (1 Tim. 1:18; 4:14) with the laying on of hands, although the gift itself is God's (2 Tim. 1:6) and it is given by prophetic utterance (1 Tim. 4:14). The apostle seems to ordain along with presbyter assistants. There is no reference to a consecrating power placed in the hands of individuals. God's will and call govern the ordination by which authorization and equipment come. Timothy himself must assume responsibility for further ordinations. The warning in 1 Tim. 5:22 is directed against overhasty ordinations, unless the reception of penitent sinners is the issue.

### D. The Apostolic Fathers.

1. Several passages refer to the human hand in the usual manner, e.g., Did. 4.6.
2. In a transferred sense *cheir* again means power (1 Clem. 55.5), and we find *en*

*cheiri* for to have "in hand," and *hypó cheíra* for "on every occasion" (Hermas *Visions* 3.10.7).

3. In OT references, or passages modeled on the OT, God's hand is mentioned, e.g., creation as the work of his hand, or his hand intervening to save or punish.

4. Only Barn. 13.5 refers to the laying on of hands (Jacob blessing Ephraim in Gen. 48:14).

*cheiragōgēō, cheiragōgós.*

1. The verb *cheiragōgēō* means "to lead by the hand."

2. In the NT both verb and noun express the helplessness of the blind. Paul's companions lead him by the hand in Acts 9:8; 22:11, and the sorcerer in 13:11 has to look for people to lead him by the hand.

*cheirógraphon.*

1. A document is written in one's own hand as a proof of obligation, e.g., a note of indebtedness.

2. The meaning in Col. 2:14, then, is a "promissory note." God cancels the bond that lies to our charge. This bond is not a compact with the devil, as in some patristic exegesis. It is the debt that we have incurred with God. The forgiveness of sins (v. 13) through identification with Christ in his vicarious death and resurrection means that this note is cancelled; God has set it aside and nailed it to the cross.

*cheiropoiētos, acheiropoiētos.*

1. These words mean "made (or not made) with human hands." The LXX describes idols as "made with hands" in Is. 46:6.

2. The NT contrasts what is made by human hands with God's work. Mk. 14:48 refers to a temple not made with hands. Acts 7:48 stresses that God does not dwell in temples made with hands. Heb. 9:11, 24 contrasts the heavenly sanctuary with the earthly temple. Eph. 2:11 shows that circumcision is not decisive, since it is done by human hands. Col. 2:11 refers to the circumcision that is made without hands, i.e., that of Christ, whereby his people are buried and raised again with him. The heavenly house of 2 Cor. 5:1 is not made with hands. After death, God will have ready for us the new dwelling with which we shall be clothed.

*cheirotoneō.*

1. Raising the hand expresses agreement, and hence *cheirotoneō* first means "to vote for." Other meanings that develop are "to select" and "to nominate." *cheirotonia* in the LXX means "pointing with the finger" in Is. 58:9 (cf. Barn. 3.5).

2. 2 Cor. 8:19 uses the verb in the sense "to select." Paul refers to the person who has been "chosen" to accompany him in the matter of the collection. In Acts 14:23 Paul and Barnabas "nominate" the elders and then institute them into their work with prayer and fasting.

[E. LOHSE, IX, 424-37]

→ *brachiōn, dáktylos, dexiós*

**Cheroubín** [cherubim]

1. The OT cherubim guard Eden (Gen. 3:24), are on the mount of God (Ezek. 28:14ff.), carry God's throne chariot (10:1ff.), and serve as God's throne (1 Sam. 4:4). God rides on them (Ps. 18:10) and meets his people from between them (Ex. 25:22). They receive mention along with the ark (1 Sam. 4:4), and representations of them

conceal its cover with their wings (Ex. 25:18ff.). They stand facing one another at both ends of the mercy seat (Ex. 25:19).

2. Judaism regards them as a class of the heavenly host around God's throne. From the name the rabbis infer that they are like boys in shape, but Philo relates the name to knowledge and insight, and Josephus refers to winged creatures. Magical papyri use the name in efforts to achieve magical effects.

3. The only NT reference to the cherubim is in Heb. 9:5. This passage is describing the earthly sanctuary, and along with the ark of the covenant (v. 4) it mentions the cherubim of glory that stand over the mercy seat and overshadow it with outspread wings. [E. LOHSE, IX, 438-39]

### *chēra* [widow]

**A. Common Greek Usage.** This word, meaning "widow," derives from a root meaning "forsaken," and it may thus refer to any woman living without a husband. Later we also find *chēros* for "widower." The verbs *chērōō* and *chēreúō* mean "to make a widow" and "to become a widow," and we also find the derived noun *chēreía*, "widowhood."

#### **B. The Widow outside the NT.**

##### *I. The Pagan World.*

1. Women dread the fate of becoming widows. Widows must either return to their own family, take a subordinate position in their husbands' family, remarry, or seek death. Many cultures frown on their remarriage. Those who do remarry lose cultic privileges and other rights. When Augustus orders the remarriage of widows as a means of repopulation, the decree arouses much criticism. Judaism takes a more relaxed view, e.g., in the Levirate law. Having lost their normal protector, widows come under social and economic oppression. Orphans are grouped with them in this regard. We find many accusations against their exploitation, e.g., when they are sold for debt. Pericles praises war widows, however, and wealthy widows often control considerable power and property after the achievement of some feminine liberation in early Hellenism.

2. Appeals for the helping of widows and orphans are also common. The gods of the Near East (e.g., Amon-Re in Egypt) are concerned about their plight. An Athenian law makes some provision for them, but in the world of Greece and Rome the gods show less concern for widows or the poor. The military welfare fund for the sick, orphans, and parents does not include widows, and restrictions apply to their rights of inheritance.

##### *II. The OT.*

1. *The LXX.* The LXX uses *chēra* mainly for "widow," although "woman without a husband" is the sense in, e.g., 2 Sam. 20:3. *chēreía* occurs in Is. 54:4, *chēreúō* in Jdt. 8:4, *chēreusis* ("widow's weeds") in Gen. 38:14, 19.

2. *The Widow in the OT.* The fate of the widow is bewailed (Ex. 22:25). Widowhood may indeed be a divine penalty (Ex. 22:22ff.). Widows are associated with others who are disadvantaged, e.g., orphans, aliens, or day laborers. They suffer wrongs (Is. 10:2) or loss of rights (1:23). They are held in low esteem (54:4); cf. their special clothes (Gen. 38:14). Like harlots or divorcées, they may not marry the high priest (Lev. 21:14), or, in the program of Ezek. 44:22, any priest at all unless they are the widows of priests.

3. *Benevolence to Widows in the OT.* Some widows enjoy high regard (cf. Gen. 38), and the OT enjoins all the righteous to be kind to widows. God is their refuge, and he helps them to their rights (Ps. 146:9; Dt. 10:18). He threatens judgment on those who wrong them and promises blessing to those who assist them (Ex. 22:21ff.; Jer. 7:6). He witnesses in their favor (1 Kgs. 17:20). The supreme disaster is when he no longer pities them (Is. 9:16). Their vows are valid (Num. 30:10), they have a share of the tithe (Dt. 14:29), they may glean (24:19ff.), they participate in feasts (16:11), their clothes may not be taken as a pledge (24:17), and incidentally Levirate marriage grants them some protection (25:5ff.).

III. *The Widow in Judaism.* Judaism takes up the same motifs as the OT. Widows suffer oppression; but God defends them, adopts them, hears their prayers, and judges on their behalf. Various laws assist them, e.g., the right to live in the house and on the estate of the late husband, the right to keep money in the temple, and the right to a share of tithes and war booty. For Philo the *chéra* of God is, allegorically, the soul apart from God.

### C. The NT

1. *Mark.* In Mk. 12:40 and parallels Jesus takes up the prophetic condemnation of injustices done to widows. Scribes who ostensibly are helping widows to their rights charge so highly that the widows lose their possessions. Jesus thus comes forward as their true advocate. In contrast to avaricious scribes and the ostentatious rich is the poor widow of Mk. 12:41ff. who shows her trusting devotion by giving her whole living, meager though this is.

2. *Luke.* The widow's conduct in Lk. 18:2ff. provides an illustration of persistent and confident prayer. The issue is a financial one, and the judge, not wishing to alienate her powerful adversary, defers the case. But the woman's pertinacity prevails. In Lk. 4:25-26 the example of one of the elect widows of the OT releases God's messengers from obligations to their own obdurate people. In Lk. 7:11ff. the stress is on the loss of the only remaining protector of the widow of Nain and hence on the messianic trait of Jesus' compassion for her. Early in Luke we find alongside the virgin Mary and Simeon the charismatic widow Anna (2:36ff.), who refrains for a whole lifetime from any remarriage, who engages in constant prayer and fasting, who is a prophetess, and who as a privileged witness of the infant Jesus serves as a model for the witness of women in the church (cf. Lk. 18:3ff.). The church itself makes provision for widows in Acts 6:1. Many Jews of the dispersion retire to Jerusalem and leave widows there. Since the Palestinian believers administer the common funds, they tend to neglect Hellenist widows as tension develops between the native group and the dispersion element; hence the intervention of the apostles and the appointment of the Seven. Tabitha is an example of a concern for widows that is either individual or perhaps collective if the church commissions her for the purpose (cf. Acts 9:36ff.). Mention of *chérai* along with the *hágioi* (v. 41) suggests that the *chérai* might already be viewed as a special class, and that the raising of Tabitha takes place in their favor (cf. Lk. 4:26; 7:11ff.).

3. *Paul.* Paul offers counsel to the unmarried and widows in 1 Cor. 7:8-9 (cf. 39-40). In his view they should remain unmarried unless their sexual drive, stronger in young widows (cf. 1 Tim. 5:6ff.), demands remarriage. Those who can remain unmarried have a special *chárisma* (7:7) like Paul himself, and a special blessing attaches to them for following this better course.

#### 4. *Pastorals.*

a. *The Widow in the Family Unit.* An early order for widows may be found in 1 Tim. 5:3ff. This order does not accept widows for service in the church or for the church's care if they have tasks, or may be cared for, within the family. Expositors differ as to whether it is the widows who are to look after the children and grandchildren, or the children and grandchildren who are to look after the widows. Possibly both views are right and mutual obligations are at issue. Widows must not neglect their immediate duties, nor relatives their duties toward them, in favor of duties to the church and its care for widows.

b. *Younger Widows.* Younger widows, too, have immediate tasks, and easily fall victim to frivolity or sensuality. If they are entrusted with a widow's office in the church, and subsequently remarry, they will break their primary loyalty to Christ. In the discharge of their duties, they also run the risk of becoming idlers and gossips and thus of bringing disrepute on the church. It is better, then, that they should remarry (5:14) and thus assume duties that will leave them less chance of getting into mischief.

c. *"True" Widows.* Those who are "really" widows are to be honored and supported (vv. 3ff.). These are women who are truly on their own and have resolved not to remarry (v. 5). They trust in God alone, give themselves to prayer night and day (cf. 1 Th. 3:10), and undertake various tasks on behalf of the church (v. 10).

d. *Ministry.* "True" widows are selected for service in the church (v. 9). This is implied by the "enrollment" of vv. 9, 11. Qualifications for selection are that they have no family (v. 5), give proof of good works (v. 10), be at least 60 years old (v. 9), have had only one husband (v. 9), and have no desire to remarry (v. 11). Whether the reference to one husband refers to remarriage after the death of a first husband or to remarriage after divorce is debated. Jesus allows the former but not the latter (Mk. 12:24ff.; 10:12). Paul leaves the former open in principle (Rom. 7:2-3). Lk. 2:36-37 extols the widow who has married only once. The tasks of widows include prayer, duties corresponding to those of a wife, and probably the training of younger women as enjoined on the *presbýtides* in Tit. 2:3ff. Wealthy widows might also have had charge of house churches (cf. Lydia, Mary the mother of Mark, Chloe, and Nympha in Col. 4:15). Relatives are to provide for widows where possible. The church assumes responsibility where there is no one else to do so (1 Tim. 5:16).

5. *James.* Jms. 1:27 equates active concern for widows with pure service of God.

6. *The Widow Figuratively.* In Lk. 18:2ff. the widow is a figure of God's eschatological people, which may expect an answer to believing supplication for final vindication. In Rev. 18:7 the harlot Babylon—representing Rome—compares herself to a queen and not a widow. But there will soon be a reversal of roles. The oppressed widow will be a royal bride (21:2) and haughty Babylon will be a diseased widow. The imagery combines the two motifs of God's people as bride and the city as a woman. The two cities of Jerusalem and Babylon stand for the two human peoples—the people *with* God, the bride, and the people *without* God, the widow. The church, which replaces OT Israel, now resembles a woman without a husband, as did Israel during the exile. But at the parousia it will be the bride that meets the heavenly Bridegroom (22:17).

#### D. The Widow in the Early Church.

1. *Biblical Allusions.* In early writings we find many biblical quotations and allusions (1 Clem. 8.4; Justin *Apology* 44.3, etc.). Examples of true widowhood are given (cf. *Apostolic Constitutions* 3.7.6, 8). Barn. 20.2 associates widows and orphans, Pol. 6.1

widows and the poor, and Ignatius *Smyrneans* 6.2 widows and the oppressed. Barn. 20.2 complains about the ill-treatment of widows. Hermas *Mandates* 8.10 commends the helping of widows as a work of love that is pleasing to God. Generosity to widows expresses thanksgiving to God. The rich who have no compassion on widows and orphans suffer torments in hell.

2. *Care for Widows.* Church orders arrange care for widows and the sick. Churches like Rome and Antioch provide daily support for hundreds of widows. Homes are set up for them. The bishops keep lists, and gifts are made through the bishops (cf. Ignatius *Polycarp* 4.1; *Apostolic Constitutions* 2.25.2). The presbyters and especially the deacons help (Herms *Similitudes* 9.26.2). Wealthy lay members provide meals. At worship widows have special places alongside matrons. The deacons must not accept gifts from evildoers nor turn their ministry to self-enrichment. Older women receive preference over younger widows who might support themselves. Under Constantine laws provide tax concessions and legal aid for widows, and the care of widows and orphans shifts to the state.

3. *Rules for Widows.* Widows must not teach, gossip, or seek gain. They are to stay at home and pray. They must not drink too much wine nor laugh too much, and if they have property they should use it on behalf of the poor. Tertullian argues that they ought not to remarry but use their widowhood as an occasion for continence. They might enter into spiritual marriage with widowers to keep house for them. Normally younger widows are allowed to remarry once, but need must not be allowed to force them into it, and ascetic trends later lead to legislation against remarriage.

4. *Widows as an Institution.* An institution of widows develops, although whether they are ranked as ordained ministers is debatable. To be accepted widows must go through a time of testing, must have been married only once, must have led blameless lives and cared well for their families, and must be of a certain (variable) age. When appointed church widows, they take a vow not to remarry and are accountable to God for keeping it. In later orders there are to be only three church widows in a congregation. Some references group them with the bishops, presbyters, and deacons; others not. Ignatius *Smyrneans* 13.1 mentions virgins who are called widows, perhaps because there are not enough real widows. Women deacons, or deaconesses, have some precedence over widows because they have functions of supervision and direction, but they are often selected from among virgins or widows. We thus read of widows who are deaconesses, although even later the two groups are not identical. The tasks of widows include prayer, caring for the sick, visiting prisoners, showing hospitality to traveling preachers, and teaching women catechumens and Christian girls. Because of their work in the church they are highly honored, have a special place at worship on the left behind the presbyters (as deacons are on the right behind the bishop), receive communion after the deacons and before subdeacons, etc. Yet by the end of the early period the order disappears. It perhaps finds a new form in the monastic orders for women, for nuns take up many of the duties that widows originally discharge.

→ *orphanós*

[G. STÄHLIN, IX, 440-65]

***chiliás*** [a thousand], ***chilioi*** [a thousand]

A. **Greek Usage.** The term *chilioi* (a "thousand") occurs from the time of Homer. In combinations it may precede or follow. With it collective words are often singular, e.g., "a thousand horse." *chili-* is a common prefix. The *chiliétēs* is the period of the

soul's journey in Plato, and the *chiliarchos* is the leader of a thousand men. Multiples take the appropriate number in front, e.g., *dischilioi* for "2,000." The word *chiliás* denotes a "thousand," and the plural *chiliádes* may signify a large number beyond computation.

### B. The OT and Judaism.

1. In the LXX *chiliás* for a "thousand" occurs over 250 times. It is common in lists of numbers (e.g., Num. 1:21). The plural often denotes vast numbers, e.g., in Ex. 20:6; Dan. 7:10. *chilioi* is less common.

2. Jewish apocalyptic often refers to the innumerable host of angels (Eth. En. 14:22; 40:1). The righteous will bring forth thousands of children (10:17) and vines will produce wine a thousandfold (10:19; cf. Syr. Bar. 29:5). The idea of a cosmic week results in the theory that the world will last 7,000 years and then the eighth millennium will initiate the new aeon (cf. Slav. En. 33:1). Another view is that the world will last 6,000 years—2,000 without the law, 2,000 with it, and 2,000 as the age of the Messiah. Some compute the age of the Messiah as one of a thousand years, however, while others think it will last for 7,000 years (Is. 62:5).

3. At Qumran the number 1,000 is important in the military organization of the community, with leaders for each group of a thousand. Those who keep the commandments have the promise of life for a thousand generations (Dan. 7:9).

4. Josephus follows the Greek world in his use of the terms.

### C. The NT.

1. The NT often uses *chilioi* or *chiliás* in references to numbers, as in 2 Pet. 3:8 (Ps. 90:4) or Mk. 5:13. 3,000 are added to the church in Acts 2:41, and about 5,000 in 4:4. Jesus feeds 5,000 men in Mk. 6:44 and 4,000 in 8:9. Acts 21:38 says that 4,000 followed the Egyptian rebel leader into the desert. Paul in Rom. 11:4 refers to the 7,000 who do not bow the knee to Baal (1 Kgs. 19:18). 1 Cor. 10:8 points to the 23,000 who fall in the wilderness. Lk. 14:31 asks whether a king will with 10,000 men challenge one who has 20,000.

2. In Revelation numbers have mysterious significance. Rev. 5:11 refers to the thousands of thousands who praise God, and 7:4ff. to the 12 times 12,000 of the sealed, who, representing the 12 tribes, comprise the whole people of God. In 11:3 and 12:6 we read of 1,260 days (42 months or three and a half years). This half of seven years is the period of acutest affliction. In the earthquake that follows, 7,000 will be killed (11:13). The thousands who accompany the Lamb in 14:1, 3 will enjoy eschatological preservation, but the last judgment will be so terrible that blood will flow as high as a horse's bridle for 1,600 stadia. The new Jerusalem will be 12,000 stadia in length, breadth, and height (21:16).

3. In Rev. 20 the devil will be bound and the saints will reign with Christ for a thousand years (vv. 2, 6). Satan will then be loosed, a decisive battle will ensue, the last judgment comes, and the new world of God begins (vv. 7ff.; 21–22). The idea of a millennial kingdom fuses the hope of a restoration of the Davidic monarchy with expectation of an eschatological aeon. Revelation proclaims Jesus as both Messiah-King and Son of Man, and thus relates all eschatological hope to him. It adopts the number 1,000 for the intermediate reign in accordance with the schema of 6,000 years of world history, a sabbath of 1,000 years, and then the initiation of the new heaven and earth. The author holds out to the suffering witnesses of Jesus the consoling prospect that they will rise again for the millennium even prior to the general resurrection, the last judgment, and the new creation.

D. The Apostolic Fathers. The number 1,000 occurs in these works only in 1 Clement and Barnabas. 1 Clem. 34.6 adduces Dan. 7:10 (cf. also 1 Clem. 43.5), and Barn. 15.4 refers to Ps. 90:4. [E. LOHSE, IX, 466-71]

*chliarós* → *zēō*

**choikós** [made of earth, earthy]

A. The Greek World. This is a new term that is possible only on the basis of Gen. 2:7 LXX. Primal heroes are earthborn (*gēgenés*), and human beings are formed from the earth (*pēlós*), but *choikós* does not occur prior to Paul.

#### B. The OT.

1. Gen. 2:7 says that God made man of dust from the earth and blew into him the breath of life. Dust is the more common term (*‘āpār*). We are raised from dust (Job 8:19), are always dust (Gen. 3:19), will return to dust (Ps. 22:29), and without the Spirit are only dust (Ps. 104:29). Dust is thus a term for the dead (30:9), and the fact that we are dust shows our frailty (103:14). We are also earth (*‘ādāmā*). Taken from it, we return to it (Gen. 3:19; Ps. 146:4) and sleep in the dust of the earth (Dan. 12:2). Another OT parallel is “clay” (*hōmer*; Job 33:6; Is. 64:7).

2. The LXX does not use *choikós* but has instead such terms as *pēlós*, *choús*, *chōma*, and *gē*. *gēgenés* describes all people in Ps. 49:2, especially as mortal (Prov. 2:18) (but only Gentiles in Jer. 32:20).

#### C. Judaism.

1. Apocalyptic distinguishes the spheres of spirit and flesh as heavenly and earthly. Dwellers on earth can know only what is earthly, which is corruptible but will one day be changed. God created the dust, so that sin is due to Adam's fall, not to his being made of dust.

2. Our being made of dust underscores our limitation and even our impurity in the Qumran texts. But God's Spirit has joined this dust. Although we shall return to dust, God has an eternal destiny for this dust. Of other terms, clay is more important than earth. As dust, we have fallen victim to sin, but God shows his power by lifting up the dead from the dust into the community. There is no anthropological antithesis of spirit and dust (or flesh) in the Qumran works.

3. a. Philo does not use *choikós*, but we see the full range of its meaning in his use of *choús*. We are made of dust and are thus earthborn. The earthly is the fleshly. The children of earth give the earthbound *noús* a fleshly nature. Only the descending breath of God's deity makes the vision of God possible. The soul's foot is on the ground, its head reaches up to heaven. The soul may thus oppose God or fill itself with heavenly knowledge. In the latter case it stands opposed to dust or body. But the *noús* is our true being. It is equated with heaven, while the bodily is equated with earth. The soul of the wicked is concerned with earth. What is ungodly is earthly. The body is in exile in Egypt. The royal way leads up to heaven. Purified souls mount up from the earthly body, the rest sink back to earth.

b. In Gen. 2:7 Philo is primarily concerned with the inbreathed *pneúma*. This is the image of God's power and the substance of the *psyché*. As the soul of the soul, it is distinct from the fleshly soul. Only in the *noús* is man the image of God, or a copy of the higher *lógos*, the true image. The body of the man of Gen. 2:7 is *choús*,



his *psyché* is *pneúma*. Yet he is more glorious in body and soul than all his progeny. In sum, the higher *lógos* is God's image, the human *noús* is its copy, and earthly man is a further copy.

c. We thus have two classes of people—those who live by *logismós* in virtue of the Spirit, and those who live by blood and carnal desire. The *noús* holds a middle position with possibilities of going either way. The dualism is an ethical one; it results from the equation of wisdom and the divine Spirit (*pneúma*). The first man of Gen. 1:26-27 is the idea of man, i.e., wisdom, *lógos*, or *pneúma*. The man of Gen. 2:7 is the earthly man who has become *psyché*.

4. In Judaism, then, dust denotes limitation and mortality. We must admit that we are dust, for this moves God to pity. The fact that we are God's work also stresses our fragility compared to God. For Philo the earthly man is of lesser worth than the heavenly man. Dust is what we must flee as evil.

D. The NT. 1 Cor. 15:47ff. calls the first man *choikós* on the basis of Gen. 2:7. In contrast stands the second man from heaven, Christ. Each founds a race—the one race earthly, the other heavenly. The differences from Philo are that the second man is now the heavenly one, that there is a christological reference, and that the opposite of the earthly man comes as a gift. Paul lays no stress on the distinction between created and uncreated. What counts is an Adam/Christ theology related to a Son of Man Christology. The resurrection qualifies Christ as the heavenly man. As *choikós* we differ from what the risen Christ already is, and what we will one day be through him. As in the rabbis, Paul brings the Spirit of Ezek. 37:14 into some juxtaposition with the Spirit of Gen. 2:7.

E. Gnosticism. Simon Magus equates the world-creating *eikón* with the Spirit. Many Gnostics differentiate image and similitude, although in different ways. What is *choikós* is linked with the lower creation in contrast to the new creation. Valentinus has three classes: the *choikoí*, *psychikoí*, and *pneumatikoí*. We also read of a fleshly aeon, an aeon of the soul, and the coming aeon. Some souls are cast back into bodies in judgment. Non-Christian Gnosticism does not use *choikós*, but we find references to the material body, the distinction of *psyché* and *noús*, and some use of *gēgeneís* in connection with drunkenness and sleep. [E. SCHWEIZER, IX, 472-79]

*chrēma* [matter, money], *chrēmatízō* [to handle a matter, impart a revelation], *chrēmatismós* [money making, answer]

#### *chrēma*.

1. Related to *chré* ("necessity"), *chrēma* means "matter," "affair," "amount," "sum" (of money), and in the plural "objects of value," "wealth," or "capital."

2. In the LXX it occurs for various Hebrew terms in the senses "money," "riches," "booty."

3. In the NT it means "sum of money" in Acts 4:37 and "wealth" or "possessions" in the plural in Mt. 19:22; Mk. 10:22-23. Simon Magus brings "money" in the hope of acquiring the divine gift (Acts 8:18), and Felix expects Paul to secure his release by giving him "money" (Acts 24:26). Not riches as such, but trust in them and their unworthy use come under NT criticism.

4. The only instance in the apostolic fathers is in Hermas *Similitudes* 2.5, which refers to the joint operation of the goods of the rich and the prayers of the poor.

**chrēmātizō.**

1. This word means "to handle a matter." It has this sense in political and economic contexts. It may also mean "to be active or to appear as this or that," e.g., as ruler.

2. In the LXX it corresponds to the Hebrew for "to speak" in Jer. 26:2, or "to declare a revelation" in 29:23; 30:2.

3. a. In the NT the verb denotes divine instruction by revelation. An order is implied in Mt. 2:12, 22; Acts 10:22. Moses is told how to make the tabernacle in Heb. 8:5. Noah receives instruction about unseen things, and accepts this as a warning, in Heb. 11:7. Simple impartation is the point in Lk. 2:26. Moses gives instruction (on earth) in Heb. 12:25, but the stress here lies on the greater instruction that comes with Jesus from heaven.

b. In Acts 11:26 the disciples appear for the first time as Christians (i.e., are called such), and in Rom. 7:3 the wife who lives with another while her husband is still alive is publicly reckoned an adulteress.

**chrēmātizōs.**

1. This word means "money making," then official "answer" or "decree," also divine "answer" or "direction."

2. In the LXX it has the secular meaning "dispatch" and the religious meaning "oracle" (Is. 13:1). It is the name of a people in Gen. 25:14.

3. In the NT it occurs only in Rom. 11:4. The meaning is "answer." Elijah has been pleading with God against Israel (v. 2), and Paul asks: "But what is God's reply to him?", and he then quotes 1 Kgs. 19:18 to show that God has kept himself a remnant. Elijah is here a man of God receiving revelation.

4. 1 Clem. 17.5 calls God's utterance to Moses from the burning bush a *chrēmātizōs*, i.e., a "divine instruction" imparting to Moses his task.

[B. REICKE, IX, 480-82]

*chrēstós* [good, kind], *chrēstótēs* [goodness, kindness], *chrēsteúomai* [to be kind, loving], *chrēstologia* ["friendly" speech]

**chrēstós.****A. Greek Usage.**

1. This word has the basic sense of "excellent," "useful," "good of its kind." Nuances include "orderly," "healthy" (of food), "propitious" (offerings), "serious" (a wound or bite), "good" (experiences), and as noun "benefit" or "fortune."

2. When used of people the term means "worthy," "decent," "honest," morally "upright" or "good." The term may thus be used for a "good" character or disposition, or for someone who is "good" at a particular task. Other meanings are "kind," "gentle," "clement," "good-hearted," and even "simple." An ironical address is *chrēsté*, "my dear fellow."

3. We sometimes find *Chrēstós* as a proper name.

4. Only rarely does *chrēstós* describe the gods, for the term often arouses disdain and is thus thought to be incompatible with the majesty of deity.

**B. The LXX and Judaism.****1. The LXX.**

a. The LXX uses *chrēstós* for various Hebrew terms in the senses "excellent," "genuine," or "costly."

b. With reference to people it means "good," "serviceable," "kind," "benevolent."  
 c. Since the OT more readily associates majesty and condescension, it commonly uses *chrēstós* for God (Ps. 106:1; Jer. 33:11) or his name (Ps. 52:9) or mercy (Ps. 69:16). One can hope and trust in the Lord who is good (34:8). God is good and upright (25:8; cf. Dt. 32:4). Yet the severity that God shows in the law is the presupposition of this goodness; his ordinances are good (119:41; cf. 65ff.).

2. *Philo*. Philo uses *chrēstós* in the senses "serviceable," "helpful," and "good." He relates it to the goodness of God that the righteous seek to follow. Rulers are "gracious," and "friendly" or "kind" is implied when God is called *chrēstós*.

3. *Josephus*. In Josephus the term means "morally good" but also has the nuances "kind," "gentle," "benevolent," "considerate," and "well disposed."

### C. The NT.

1. Secular use occurs in the NT in the proverbial saying in Lk. 5:39 and in the quotation in 1 Cor. 15:33 ("good morals").

2. God is "kind" even to the ungrateful and selfish in Lk. 6:35; he seeks and saves the lost (Lk. 15). The fullness of the divine kindness also lies behind the statement of Jesus that his yoke is "easy" in Mt. 11:30. In Rom. 2:4 Paul has *tó chrēstón* as a noun to describe the divine kindness which allows space for repentance, but which the impenitent disdain and hence store up wrath for themselves. What is meant is God's gracious restraint in face of his people's sins prior to Christ. *chrēstótēs* is used interchangeably in Rom. 2:4, and it occurs again in 11:22 with reference to God's gracious act in Christ. As Paul sees it, kindness constantly characterizes God, but this kindness finds particular expression and completion in his saving work in and through Christ. The continuity of God's kindness may also be seen in 1 Pet. 2:3, which applies Ps. 34:8 to Christ: "You have tasted the kindness of the Lord."

3. Eph. 4:32 takes up the saying of Christ in Lk. 6:35-36 and shows the implications of God's gracious action for the mutual relationships of believers.

### D. Early Christian Literature.

1. 1 Clem. 14.3-4 demands mutual kindness with an appeal to Prov. 2:21. If God's work as Creator is here in view, Diog. 8.8 plainly refers to his saving work in Christ.

2. As the names Christ and Christian suggest, Christ is *chrēstós* and Christians are *chrēstoí* for Justin in *Apology* 4.1. A Marcionite inscription substitutes *Chrēstós* for *Christós*. This is a rejection of the OT *christós*, but the referring of OT quotations to Christ (e.g., Ps. 34:8) suggests it.

#### *chrēstótēs*.

1. *Secular Greek*. This noun has such senses as a. "honesty," "respectability," "worthiness," and b. "kindness," "friendliness," "clemency." Negatively it denotes a false "pliability" or "softness" toward evil.

#### 2. *The LXX and Judaism*.

a. The LXX uses the term for "piety" or "clemency" but also for God's "kindly disposition or action," or for the "benefits" he confers.

b. Psalms of Solomon often uses the word for the "goodness" of God and the plenitude of his gifts.

c. Philo puts it in the list of virtues, although negatively it can take the form of "indulgence." God's dealings are motivated by it; he prefers forgiveness to punishment.

d. Josephus uses the word for God's "grace" and "magnanimity," but mostly he refers it to outstanding human figures in such senses as "piety," "hospitality" (Abraham), and "benevolence" (David).

3. *The NT.*

- a. The word is a human attribute in Rom. 3:12 (quoting Ps. 14:1).
- b. In Rom. 2:4 and 11:22 it denotes God's gracious attitude to sinners either before Christ or in and through Christ. In Tit. 3:4ff. the fullness of salvation in Christ elucidates it. Eschatological consummation forms its content in Eph. 2:7. *chrēstótēs*, then, is an equivalent of *cháris*. It implies that God's work in Christ is appropriate to his nature. In this work he acts, and is manifested, as the one he is by nature.
- c. Used in lists of virtues, the term has a richer sense than in parallel Stoic lists. The experience of the love of God that is manifested in Christ and shed abroad by the Spirit works itself out as *chrēstótēs* toward others. *chrēstótēs* is a fruit of the Spirit in Gal. 5:22, it is again associated with the Spirit in 2 Cor. 6:6, and it is based on the similar attitude of the Lord in Col. 3:12.

4. *The Apostolic Fathers.* Diog. 9.1ff.; 10.4 relates God's *chrēstótēs* to his saving work in Christ and more generally to his fatherly acts as Creator, Sustainer, Redeemer, and Consummator. 1 Clem. 9.1 asks for submission to the divine *chrēstótēs*, 2 Clem. 15.5 relates it to the promise of Is. 58:9, and in 19.1 it is the goal of Christian striving. Ignatius *Magnesians* 10.1 finds it specifically in the salvation effected by Christ's resurrection.

*chrēsteúomai.*

1. This word is first found in Ps. Sol. 9:6 for God's proofs of grace to those who call upon him.
2. Paul uses the verb in 1 Cor. 13:4 to describe the work of love as an actualizing of *chrēstótēs*.
3. 1 Clem. 13.2 derives kindly conduct to others from the divine goodness, which is a basis of the demand for it in 14.3.

*chrēstología.* This word occurs only in Rom. 16:18, where Paul shows that the "friendly speeches and fine words" by which the readers are wooed are simply a mask for deceitful purposes.

[K. WEISS, IX, 483-92]

→ *éleos, epieikeia, makrothymía, philanthrōpía*

*chríō* [to anoint], *christós* [Christ, Messiah, Anointed One], *antichristos* [antichrist], *chrísma* [anointing], *christianós* [the Christian]

## A. General Usage.

1. *chríō*, found in Homer and then in the tragic dramatists, means "to rub," "to stroke," or, with oils etc., "to smear," "to anoint." Use varies, so that we find the oiling of weapons, their smearing with poison, the rubbing of birds' wings with pitch, whitewashing or painting, and rubbing with a garment, as well as anointing after bathing, or the anointing of the sick or the dead.

2. *christós* means "smeared on," "anointed," and as a noun (*tó christón*) "ointment." It never relates to persons in the nonbiblical sphere.

3. *chrísma* (also *chríma*) means "what is rubbed on," i.e., "ointment," "whitewash." Medically it denotes a "healing ointment."

[W. GRUNDMANN, IX, 493-96]

## B. The OT.

1. *General Data.* Anointing, the rubbing of the body with grease or oil, is meant to promote physical well-being. Legal anointing by pouring oil over the head suppos-

edly confers strength or majesty. The Hittites anoint their kings, in Egypt the king anoints high officials, the vassal princes of Syria and Canaan are anointed, and priesthood is at times associated with anointing.

## II. The Act of Anointing in the OT.

1. *The Verb.* The verb "to anoint" occurs some 69 times in various forms and expressions.

### 2. Royal Anointing.

a. Survey. The most common form of anointing in the OT is that of the king. Anointing is part of the ritual of enthronement and is the most distinctive individual act. Saul, David, and Solomon are all anointed, and among later kings we read of Joash, Jehoahaz, and Jehu (cf. also Hazael and the general reference in Judg. 9:7ff.). God does the anointing in Ps. 45:7.

b. Characteristics. The men of Judah anoint David (2 Sam. 2:7), then the elders of Israel representing the people (5:3). David authorizes the anointing of Solomon (1 Kgs. 1:34ff.), which Zadok (and Nathan) perform. Anointing is solidly attested only for Judah. By means of it the people give the king his authority. It is carried out by pouring oil on the head from a horn (1 Sam. 16:13) or other vessel (10:1). God himself may anoint or command the anointing (9:16; 10:1; 16:3). This fact denotes legitimacy in God's eyes. When the anointing refers to neighboring kings, the point is that God directs the destinies of other nations as well. Anointing by God implies authorization and a specific commission whereby the king now represents the people. Whether anointing is common in Northern Israel may be doubted. Even in Judah it seems to be unusual. Saul and David are the first kings, Absalom sets himself up as a rival king, Solomon has only a tenuous claim, the enthronement of Joash breaks the tyranny of Athaliah, and Jehoahaz becomes king in a threatening international situation. It is possible, then, that anointing takes place only in special circumstances.

### 3. Other Officebearers.

a. The High Priest. The OT does not tell us much about the anointing of the high priest. Its meaning is disputed; some view it as a rite of purification, others as a rite of empowering inasmuch as the high priest becomes the successor of the Davidic dynasty. In Zech. 4:14 we have both an authorized ruler and an authorized high priest. When these are called sons of oil, the element of holiness, i.e., of separation to God, is of great importance.

b. The Priests. The idea of dedication and purification lies behind the extension of anointing to all priests.

c. Prophets. In spite of 1 Kgs. 19:16 anointing of prophets is never the rule. In Is. 61:1 God himself anoints for a particular task, probably by conferring the Spirit.

d. Objects. Jacob consecrates a pillar by anointing in Gen. 28:18. We also read of the anointing of the altars (Ex. 29:36), the tabernacle (30:26), the ark (30:26), the laver (40:11), and all objects relating to the altar (40:10).

## III. The Noun.

1. *Occurrence.* The noun "the anointed" occurs 38 times in the OT, always with reference to persons. Kings are "the anointed" some 30 times. The high priest is "the anointed" six times, and the fathers are so twice.

### 2. The King.

a. Survey. Saul is most commonly called "the Lord's anointed." Apart from Saul, only Davidic kings bear the title (except in Is. 45:1).

b. Saul. Since anointing is most common in Judah and for Davidic kings, it is surprising that Saul mostly frequently bears the title "the Lord's anointed." The divine

anointing that confers divine authorization and protection is the theological principle behind the usage. Even though God's anointing is by means of Samuel (1 Sam. 9:16), it insures validity before God and hence the inviolability of the king's person.

c. David. The Davidic references confirm this (cf. 1 Sam. 16:1ff.). Anointing signifies divine election. With it the Spirit comes on David. The title thus denotes a special relationship with God. Ps. 89:20, 38 brings out the significance of the election of David for his successors. Ps. 132:10 prays that God for David's sake will not abandon his anointed. Nathan's promise to David in 2 Sam. 7:11, 16 lies behind these sayings.

d. The Davidic King. The title is used for David's successors as an appeal to God in times of trouble (cf. Ps. 89:38; Lam. 4:20; perhaps Hab. 3:13). Yet there is solid hope for the future (cf. Ps. 2). The anointed enjoys a majesty and supremacy which are not yet a full reality but which God will establish in the near future (cf. 1 Sam. 2:10; Pss. 84:9; 132:17). The anointed belongs to God and is thus under his protection (Ps. 2:2). Yet he also belongs to the people (Ps. 28:8). He thus occupies a mediating position like the priest or prophet. Passages that refer to God's anointed are not directly messianic or eschatological, but a messianic or eschatological understanding is implicit in many of them.

e. Cyrus as the Lord's Anointed. Is. 45:1 shows that the title may be used even where there is no rite of anointing and where a ruler of an alien faith and people is intended. The point here is that God gives Cyrus a definite mission that relates to Israel's redemption. In this regard he replaces the impotent Davidic dynasty. As salvation is expected from the kingly rule of the anointed, hope focuses on the Persian king who steps into the breach. The expression is a bold and isolated one.

f. The Fathers. Ps. 105:15 uses "anointed ones" for the fathers, probably to stress their inviolability under God's protection. The idea, perhaps, is that the fathers are initial kingly or prophetic (cf. Gen. 20:7) figures.

4. *The High Priest*. Although the term is used attributively in Lev. 4:3ff.; 6:15, it has the force of a title and plainly refers to the high priest. It is an indefinite noun in Dan. 9:25-26. At the end of the specified period, an anointed one will come, and after 62 weeks (years) an anointed one is removed. If there are immediate references here, it is hard to say what they are.

#### IV. *Messianic Ideas in Israel.*

1. *Royal Psalms*. The development of messianic ideas brings us into a debatable area. Possibly the royal psalms bear witness already to such development in Judah. One element in them is an oracle addressed to the king, perhaps by cultic prophets, and promising salvation and the manifestation of God's supremacy in universal rule. Since Judah does not in fact exercise rule of this kind, the statements offer a prolepsis of what ought to be and will finally come to pass.

2. *Is. 9:5-6*. The point here is the accession of a new Davidic ruler but with the eschatological implication (v. 6) of an indefinite reign of perfect salvation. The final Davidic king will be God's representative on earth.

3. *Jeremiah and Ezekiel*. Jer. 23:5-6 awaits the ideal of a wise and righteous ruler of David's line bearing the name "The Lord our righteousness." Ezek. 34:23-24 and 37:22ff. also look for the coming of a second David.

#### 4. *Postexilic Period.*

a. *Haggai*. With the return from exile the messianic hope is strong. Hag. 2:20ff. looks on Zerubbabel as a signet ring and hence as a guarantee of God's mighty and

saving presence and an accreditation of his promise. Zerubbabel is a representative of God, the true ruler.

b. Zechariah. In the visions of two anointed ones, the high priest and ruler, the giving of a crown seems to relate Zerubbabel to the messianic king of the end time (4:1ff.; 6:9ff.). Close association between priest and king marks these passages. Zerubbabel himself does not fulfil messianic expectation, and v. 13 points to a future ruler who will be both priest and king.

c. Older Prophets. Some scholars regard as postexilic additions such passages as Is. 11:1, which contrasts the glory of the messianic shoot with the present impotence of David's house; Ezek. 17:22ff., which has the birth of the Messiah in view; and Mic. 5:1ff., which links the Messiah to Bethlehem. In Is. 11:1ff. the Spirit is closely related to the Messiah, endowing him with piety, wisdom, and righteousness, and making possible a reign of divine power, dignity, and greatness. Yet humility and peace also characterize the messianic ruler in Zech. 9:9-10. His dominion will be universal (Is. 11:1) and will mean the regaining of paradise (11:6ff.) and the ending of the final affliction (16:4-5). Jer. 33:15ff. again associates the priesthood with the Davidic monarchy.

d. Difficult Passages. Passages like Am. 9:11-12; Hos. 3:5; Mic. 4:8; Is. 32:1; Jer. 30:9 are hard to interpret; they seem to imply the restoration of the Davidic dynasty.

5. *Problems of Messianism*. There is unquestionably a messianic movement, but it is hard to trace in detail. Problems include the relation of Josiah and Nehemiah to it, its extent, its connection with other trends, and its prominence at different periods.

[F. HESSE, IX, 496-509]

### C. Messianic Ideas in Later Judaism.

I. *Linguistic Aspects*. In later sources we find "the anointed" with the definite article, and also "my Messiah" and the "Messiah of righteousness." But Messiah without the article also occurs and is virtually a proper name. "The Lord's anointed" is used only for royal figures, but the OT prophets, and also (at Qumran) the eschatological high priest and prophet, are described as anointed.

II. *The LXX*. The LXX nearly always uses *chrīō* for the normal Hebrew verb. Other words of the group are *chrīsis*, *chrīisma* (cf. Dan. 9:26), and *chrīstós*. The LXX renderings of Num. 24:7 and 24:17 imply expectation of a messianic king. The LXX brings in the group in Am. 4:13; 2 Sam. 3:39; 2 Chr. 36:1. In its reading of Ezek. 43:3 its use of *chrīō* changes God's leaving of the temple into his return to it.

[A. S. VAN DER WOUDE, IX, 509-10]

### III. *Apocrypha and Pseudepigrapha*.

1. *Sirach*. Moses anoints Aaron in Sir. 45:15, Samuel anoints princes in 46:13, and cf. 48:8. There is no express eschatological reference, but stress falls on the eternal character of the high priesthood and monarchy (cf. 45:15ff.).

2. *Testaments of the Twelve*. Test. Jud. 21:1ff. subjects the monarchy to the priesthood. Test. Reub. 6:8 seems to be saying that the priesthood of Levi will last until the end times when the high priest Christ will come. Test. Levi uses *chrīstós* for priestly figures in 17:2-3. Test. Jud. 24:1 quotes Num. 24:17 and seems to be from a Christian source. Test. Levi 18 also betrays Christian influence with its reference to a new and ideal priest who is also a king and whose work transcends human ideas.

3. *Psalms of Solomon*. This work uses *chrīstós* four times, always with additions. In 18:5 the anointed one acts on God's commission and in God's power. In 18:7 he bears

the rod and is full of wisdom, righteousness, and power. In ch. 17 he is a king of David's house, will do God's will in Israel, and will establish universal rule.

4. *Ethiopian Enoch*. "Anointed one" occurs twice in the Similitudes (48:10; 52:4). "Son of Man" and "elect of God" seem to be parallel expressions. The Messiah is the ideal future ruler in an apocalyptic framework.

5. *Syriac Baruch and 4 Esdras*. These later works (1st cent. A.D.) use "the anointed" in the absolute for a royal figure of the end time. With the Messiah comes victory over the nations and the reign of peace and supernatural plenty. The messianic period finally merges into the time of general resurrection. In 4 Esdr. 7:28-29 the resurrection comes only after the death of the Messiah and seven days of primal silence. The "servant" of ch. 13 has many messianic features. An important term in these works is "revelation," which at times presupposes preexistence. The "servant" has preexistence with God in 4 Esdr. 7:28; 13:26, and the Messiah is kept with God in 12:32. Since the focus is on God's acts, the national redeemer and heavenly liberator are fundamentally the same.

6. *Sibyllines*. These works do not use "the anointed," but features of OT expectation may be seen (cf. 788ff. and Is. 11:6ff.).

7. *Pseudo-Philo*. This work refers to the anointing of Phinehas by God at Shiloh and to the anointing of David by Samuel. The people anoints Samuel in ch. 51.7, and there is reference to a royal figure in 5.6 (with an allusion to 1 Sam. 2:10).

8. *Apocalypse of Abraham*. The redeemer of ch. 31 is "my elect" and holds an essential place in God's future and final action. [M. DE JONGE, IX, 511-17]

#### IV. Qumran.

1. *Two Messianic Figures*. The Qumran community expects at the end of the days a messianic high priest of the house of Levi and a messianic king of the house of Judah, i.e., the Messiah of Aaron and the Messiah of Israel.

2. *The Kingly Messiah*. This Messiah is a shoot of David and a prince of the community, once perhaps called Messiah in the absolute.

3. *The Eschatological High Priest*. This Messiah is mentioned first, takes precedence in the council, has a dominant role in the eschatological war, and discharges a teaching function, giving new end-time directions.

4. *The Two Messiahs*. The two Messiahs, God's final instruments, are expected on the basis of God's eternal covenants with Phinehas and David. They embody the ideal future of legitimate priesthood and monarchy. The priestly interest of the community comes out in the superiority of the high priest, but a strong political interest also emerges in the hope of a theocratic order. The final orientation is to God's age of righteousness; hence both Messiahs are subject to God.

5. *The Teacher of Righteousness*. This figure, who founds or consolidates the community, is not himself messianic, nor does the community await his return in the end time. The community gives him high esteem and trust, but does not think of him as the Messiah or even as the prophet like Moses.

6. *Precedence of the High Priest*. The texts do not support the view that either earlier or later the community looks for only one Messiah. It follows the tradition reflected in Zech. 4:14; Sirach; Testaments of the Twelve. Its giving of precedence to the high priest is in keeping with priestly Zadok ideas.

[A. S. VAN DER WOUDE, IX, 517-20]



### V. Philo and Josephus.

1. *Philo*. In *On Rewards and Punishments* 95 Philo refers to a redeemer (on the basis of Num. 24:7 LXX), but mainly as a representative of the saints triumphing in God's strength.

2. *Josephus*. Josephus does not use the term "messiah" for those who lay claim to royal or prophetic office in the first century A.D. When he goes over to the Romans, he makes Vespasian the central figure in his biblically inspired expectation for the future. He is thus a strong opponent of other forms of messianism.

[M. DE JONGE, IX, 520-21]

### VI. Rabbinic Writings.

1. *Prayers*. The Palestinian recension of the Eighteen Benedictions contains a petition for mercy on "the monarchy of the house of David, the Messiah of thy righteousness." The date is disputed, and the stress is on the dynasty rather than an individual figure. Elsewhere we find prayer for "the shoot of David thy servant," or for "the sprouting of a horn for David thy servant." We also find prayers (which may be later) for the kingdom of the Messiah and the redemption of the people. In their hope for an independent state, such prayers may well reflect popular expectation at the time of Jesus (cf. Acts 1:6).

2. *The Mishnah*. The only reference here is an incidental one, which may be an addition. This paucity of material is hard to explain; it can hardly be due to a polemic against Christianity or to the fading of messianic expectation, but probably reflects concentration on the law and opposition to the false hopes raised by the Zealots and apocalyptic groups.

3. *Simon bar Koseba*. Akiba hails Simon as the promised Messiah (on the basis of Num. 24:17) even though he is not of David's line. Some rabbis disagree, but many among both scholars and people follow Akiba's example. Although a high priest is mentioned, the prince now takes the lead. The incident shows that even into the second century A.D. messianic ideas are not fixed.

4. *Justin's Dialogue*. In this work Trypho the Jew refers to the general messianic hope of his people but criticizes the Christian exalting of Messiah to deity. Elijah will manifest the Messiah, who will come forth in glory, fulfil the law, and in spite of suffering vindicate himself as the Messiah (cf. 89.1; 48-49; 110.1; 67.2; 36.1).

5. *Targums*. These works set the messianic kingdom before the resurrection and last judgment. Of the house of David, the Messiah is hidden for a time, but God will initiate the new age by enabling him to defeat all enemies, to establish peace, to bring forgiveness to Israel, and to regather the dispersed people. As a prophet and teacher of the law, he observes it, makes the people hear it, and renews the covenant between God and the people. During his righteous rule the temple will be rebuilt and miracles, including resurrections, will occur.

6. *Talmudic Literature and Midrashim*. These works often mention the Messiah and his functions and qualities. They embody, in embellished form, the same traditions as the Targums. The Messiah's name is created before the world. A time of affliction precedes his coming. His age differs both from this aeon and from that of the resurrection and last judgment, although there is no unanimity on these points. At times the Messiah is David, but usually he is David's son. Conversion and obedience will prepare the way for his coming, although there will also be apostasy when he comes. The rabbis reject calculations of the time of his coming. Elijah will announce it. The nations will band together to resist him, but after a time he will defeat them, and his

(ninth) empire will precede the tenth empire, the kingdom of God. The Messiah is both a righteous king and a teacher of the law. His reign is one of abundance and peace. The temple will be built again, but sin will cease, so that only thank offerings will be given. Only later does the idea of paradise regained find general acceptance. The Messiah is no divine figure, and his kingdom will end with the attack of Gog and Magog. God is the true author of his people's liberation and glorification.

7. *The Messiah ben Joseph*. A few references to this figure occur from the second century A.D. He is a military leader who gains victories, establishes peace for 40 years, is then killed (although his death has no expiatory significance), and thus makes way for the Messiah ben David, who finally conquers Israel's foes. The concept of the Messiah ben Joseph seems to go back to older ideas and shows how complex messianic expectation must have been at the time of Jesus.

[A. S. VAN DER WOUDE, IX, 521-27]

#### D. The Christ Statements of the NT.

I. *Occurrence of christós*: Only the Lucan writings use the OT *christós kyriou* (or *autoú*). The absolute is common. Paul often uses *christós* without the article (cf. *en* or *syn Christó*, or *diá Christou*). With Jesus, the absolute produces the title *ho Christós Iēsoús*, which for Gentiles becomes the name *Iēsoús Christós* or *Christós Iēsoús*. With this, *ho kýrios* is also used. In all, *christós* occurs 529 times in the NT (379 times in Paul). There are only seven instances in Mark, 12 in Luke, 17 in Matthew, and 19 in John. *Christianoí* for "believers" derives from *christós*.

#### II. *Synoptic Gospels and Acts*.

##### 1. *Mark*.

a. In the mocking demand of Mk. 15:32, Christ and king of Israel are in apposition (cf. 15:26). Jesus is crucified as a messianic pretender, and the onlookers deride him as such. He confesses his messiahship in answer to the question of 14:61. Here *ho christós* is equated with the Son of the Blessed, and also with the Son of Man in Jesus' reply. It is as the Son of God that Jesus is the Messiah, and as such he is also the Son of Man.

b. In Mk. 8:27ff. Peter calls Jesus the Messiah, whereas the people simply regards him as a prophet. Jesus answers with his teaching about the Son of Man who must suffer many things. Peter's opposition rests on human ideas which cannot combine messiahship and suffering. But Jesus thinks the thoughts of God. His sense of his messiahship and messianic mission does not follow traditional patterns. He has a different understanding which he believes to be consonant with God's own thinking and purpose.

c. In Mk. 12:35 and parallels Jesus raises the question, not to affirm or reject his messiahship, but to pose the difficulty that arises when the Messiah's Davidic sonship is related to Ps. 110:1. The implied answer is that the decisive aspect is the divine thought and act.

d. Mk. 13:21-22 contains a warning against false claims to messiahship. The warning presupposes the messiahship of Jesus.

e. According to Mk. 9:41 the disciples hold a special position by belonging to the Messiah—*christós* is used without the article here, as also in some versions of Mk. 1:34 (cf. 1:24; 3:11; 5:7 for parallels).

##### 2. *Matthew*.

a. In 16:20 Jesus tells his disciples to keep his messiahship secret; his acceptance of Peter's confession is plainly implied. In 24:5 the expansion brings assimilation to

24:23. The scoffers at the foot of the cross in 26:68 adopt the confession before the Sanhedrin in 26:64, and Pilate uses the Jewish title in 27:17, 22.

b. The statement in 1:16 shows that Jesus is the Messiah by Davidic descent and as the offshoot of Abraham, that he belongs to Israel, and that he comes as King at the end of the period that extends "to the Christ" (1:17). In v. 18 we then have a transition to his virgin birth and his ordination as Savior and Immanuel. The birth at Bethlehem completes the circle (2:1ff.). The works of 11:4ff. are "deeds of the Christ" (v. 2); with the Scriptures they bear witness to the hidden messiahship. In his attack on the scribes Jesus also claims that he as Christ is their one master. By his teaching and authority (7:28-29; 9:33) he exercises his messianic dominion.

### 3. Luke.

a. With the absolute *ho christós* (20:41; 22:67) Luke also uses "the Christ of God" (9:20). The "of God" shows by whom he is anointed and to whom he belongs. Before the high priest Jesus refuses to say whether he is the Christ but he affirms his divine sonship (22:67ff.). The title occurs in the accusation before Pilate (23:2), and the scoffers mock at his claim to be the Christ of God, the Chosen One (23:35). The impenitent thief joins in the mockery (v. 39).

b. In the infancy stories the angel proclaims Jesus as Savior, Christ, and Lord (2:11). The eternal King of 1:31ff. is the royal Messiah of David's house and also the Lord of Gentile believers. Simeon hails the infant Jesus as the Lord's Christ (2:26) who brings peace and salvation. The Messiah is also the Son of God in 1:32; 4:41. In 4:18 Jesus quotes Is. 61:1 to show that he is the Messiah as the recipient of the Spirit by whom he is conceived and who is given to him at his baptism.

c. In 24:26 Jesus explains to the two disciples why the Christ had to suffer. This is the Lord's own understanding. In prophetic action, the way through the cross to glory brings it to fulfilment. The crucifixion and resurrection give the picture of the Messiah its decisive shape.

### 4. Acts.

a. In Acts 4:27 the holy servant of God is said to be anointed by him. Peter tells Cornelius that God anointed Jesus (10:38). As Lord and Christ (2:36) Jesus is the one who is risen (v. 31) but who was also crucified (3:18). Conversion to this Christ brings remission of sins (3:19) and is the presupposition of the actualizing of eschatological salvation with his return. God has appointed Jesus as the Christ (3:20), and heaven must receive him until the time of consummation. The eschatological prophet is the royal Messiah—all according to Scripture (vv. 22ff.). When the apostles preach and teach Jesus as the Christ they have the whole of his person and work in view (5:42; cf. 8:5, 12). Baptism into his name is the saving event of a transfer to his possession (2:38); Christians are those who call on the name of the Lord (2:21) and believe in the Lord Jesus Christ (11:17; cf. 16:31; 20:21). Preaching about the kingdom of God goes hand in hand with teaching about the Lord Jesus Christ (28:31). Jesus Christ is the content of the message; he is also the power of healing (4:10; 9:34).

b. Paul in 17:23 presents the new understanding of the Messiah with proofs from the OT. Jesus fully meets this understanding (v. 3).

c. The disciples come to be called *Christianoí* in Antioch (11:26). This word denotes adherents of Christ. Probably non-Christians use it first, assuming that *Christós* is a proper name, and treating his followers as a mystery fellowship. Paul by his preaching of Christ (11:26) perhaps helps to promote the usage, which rapidly spreads to other places.

5. *Gospel Titles.* Mk. 1:1 and Mt. 1:1 use the title *Iēsoús Christós*. *Christós* has here become a second name attached to the personal name Jesus.

6. *The Messiah in the History of Jesus and the Synoptic Tradition.* Jesus does not seem openly to claim messiahship even though he exercises eschatological authority as healer, prophet, and teacher. In Mark his concealed messiahship shapes his history, although the secret is more that of the Son of Man than of the Messiah. The reason for the secret is that the current understanding cannot express his authoritative work. Messiahship needs to be related to his history and reinterpreted accordingly. The Gospels repeat the restraint of Jesus, for what happens to him shows how people try to adapt him to their ideas and are disappointed when he treats Satan as his true foe, seeks to serve rather than to rule, and finds his victory in suffering and death. Yet even though Jesus forbids equation with the Messiah as currently expected, messiahship is still associated with him in the new form impressed upon it by his history, i.e., by his anointing with the Spirit, his special relation to God, and his authoritative lordship of service. For Christians, Jesus is no earthly Messiah on whom religious, national, and political hopes are set. He is Conqueror of the death which he suffers for his people. Having entered God's eternity, he frees them from their sin and will come again in glory. The concept of the Son of Man and the predicates of divine sonship fill out the picture. He is thus able to unite in one the characteristics of the messianic King, the messianic High Priest, and the Prophet like Moses, so that what Josephus finds in Hyrcanus comes to fulfilment in Jesus.

### III. Paul's Epistles.

#### 1. Usage.

a. Easter has related Israel's expectation to Jesus; God has accredited Jesus as the Messiah. The designation *christós* thus becomes a name; *christós* is Jesus.

b. Paul uses *christós* in the absolute, sometimes with and sometimes without the article, but with no difference of sense. Whether Paul says *ho Christós* or *Christós*, he has the uniqueness of Jesus in view. *Christós* without the article is more common.

c. Paul also uses both *Christós Iēsoús* and *Iēsoús Christós*; often the textual witness is equivocal. He tends to use the double form at significant points, e.g., in salutations, at the end of sections, and in vital statements. *Christós* serves as a second proper name but also confers the dignity of the title, especially when it comes first. Paul himself comes to see that the crucified Jesus is indeed the Messiah as the power of God (1 Cor. 1:24), but Gentiles tend to see *Christós* mainly as a second name, although not without some sense of its significance as a title. Paul himself avoids simply using the two titles *kýrios* and *Christós* together without adding the name of Jesus. For him the term *Christós* has especially the force of Savior. Jesus Christ means Jesus the Savior.

#### 2. The Chief Epistles: The Christ and Christ.

a. A common formula in Paul is "the gospel of Christ" (Rom. 15:19; 1 Cor. 9:12), i.e., the good news whose content and source is Christ. This is also the gospel of his glory (2 Cor. 4:4), the witness of Christ (1 Cor. 1:6) or the gospel of God (Rom. 1:1). It leads on to such phrases as preaching Christ (Phil. 1:15ff.). Paul takes over the gospel from the churches (1 Cor. 15:3ff.). Its content is Christ dead, risen, and exalted for us. Paul, who has first found in the cross an offense, speaks plainly of the crucifixion, since it is for us that Christ is accursed, and the cross is thus a declaration of the love of God (Rom. 5:5-6; 8:35). The resurrection is also linked with *Christós*. As the risen Lord, he guides eschatological events to their consummation. As the Lord of the living and the dead, who is the paschal lamb (1 Cor. 5:7) and purchase price

of redemption (6:20), Christ confers freedom but also imposes responsibility (cf. Rom. 15:3). Freedom from the law means being under the law of Christ (1 Cor. 9:21), but not in such a way that additional demands negate his saving and liberating work (Gal. 5:1ff.). Christ as the image of God (2 Cor. 4:4) fashions his people into his likeness (cf. Gal. 3:26-27). The glory of God shines in his face and brings the light of new creation (2 Cor. 4:6; 5:17ff.). The power in all this is that of Christ, so that one may gladly boast of one's own weakness (2 Cor. 12:9). The love of Christ controls those who belong to him (2 Cor. 5:14ff.). In this love one has a new knowledge of his reconciling work which amounts to a new creation (v. 17). This new creation is grounded in the reconciliation that God has effected through Christ (vv. 18ff.). God was in Christ, so that he is the mediator of salvation, God's representative to us. The apostles now beseech people on Christ's behalf to be reconciled to God. In so doing they suffer for him (Phil. 1:29). For Paul, Christ is thus the one who achieves victory through defeat. He finds all this presented in OT Scripture (1 Cor. 15:3ff.). Christ will come again as Judge (2 Cor. 5:10), but the focus is on his love (Gal. 2:20), or grace (1:6), or meekness and gentleness (2 Cor. 10:1), or steadfastness (2 Th. 3:5), or truth (2 Cor. 11:10)—qualities which the historical Jesus displays.

b. The people of Christ belongs to him by baptism as death and resurrection with him (Gal. 2:19-20). Their aim is to magnify him (Phil. 1:20). His thinking should control them (1 Cor. 2:16). Christ is in them (Rom. 8:10). They have his Spirit (8:9), who is the Spirit of God that raised Christ Jesus from the dead (8:11). This Spirit makes them God's children (8:17) and imitators of Christ (1 Cor. 11:1) in the renunciation of self-pleasing (Rom. 15:3) and the receiving of the weak (v. 7). His people are his body (1 Cor. 12:12). Christ is the body and they, being in him, are the members. As such they cannot belong to a harlot (6:15) or to Beliar (2 Cor. 6:15). They partake of the body and blood of Christ in the Lord's Supper (1 Cor. 10:16). Christ is also the head (1 Cor. 11:3). In this sense, he is supreme, and his people are under obligation to him (2 Cor. 10:5). If slaves, they are his freedmen; if free, they are his slaves (1 Cor. 7:22). The churches of Christ (Rom. 16:16) are his bride (2 Cor. 11:2) or epistle (3:3). Paul by his work has a part in Christ's triumph as he spreads the fragrance of the knowledge of him in every place (2:14-15). The task of the apostles is to proclaim the good news of which he is the content (1 Cor. 1:17). False apostles pretend to be apostles of Christ (2 Cor. 11:13). Christ speaks through the true apostle (13:3). If the apostles are his glory (2 Cor. 8:23), they are also his slaves (Gal. 1:10). They are in Christ (12:1-2) and Christ's stewards (1 Cor. 4:1). Their work is Christ's (cf. Phil. 2:30). Those who serve Christ are acceptable to God (Rom. 14:18). Paul will give up everything to gain Christ (Phil. 3:8). Yet he is also ready to be cut off from Christ for Israel's sake (Rom. 9:3). In answer to a Christ party at Corinth, he shows that Christ died for all (1 Cor. 1:12-13). All enjoy freedom by allegiance to him (3:21ff.).

c. Paul often uses prepositions with "Christ" to express relationship to the field of force that his saving work establishes. Baptism brings us "into Christ" (cf. Rom. 16:5). We are then "with Christ" (Phil. 1:23). God does the work "through Christ" (cf. 2 Cor. 1:5); this gives us confidence in God (3:4). Being "in Christ" expresses the operation of salvation in the field of force that Christ sets up. Gal. 2:17 refers to the event and reception of salvation, 1 Cor. 4:15 to the work, Gal. 1:22 to the saved community, and 2 Cor. 12:2 to the members. In this field of force all events are spiritually caused and ordained by God through Christ.

### 3. *The Chief Epistles: Jesus Christ and Christ Jesus.*

a. The common "Christ Jesus" implies knowledge of Christ as the bringer of salvation who is called Jesus. It stands strongly related to *ho Christós* or *Christós* (cf. Gal. 3:27 and Rom. 6:3). Jesus Christ is the author of thanksgiving or of the fruit of righteousness (Rom. 1:8; Phil. 1:11). He has been appointed judge (Rom. 2:16). Paul's apostleship is from him (Gal. 1:1) in an act of divine grace (1:15). *en Christó Iēsoú* has the same force as *en Christó* (cf. Gal. 2:4, 17; 1 Cor. 1:4-5; Rom. 3:24; Phil. 3:14, etc.). Members of the church are sanctified in Christ Jesus (1 Cor. 1:2). Their boasting is in Christ Jesus (Phil. 1:26). Paul is the father of believers in Christ Jesus (1 Cor. 4:15).

b. Various formulations show the kinship of (*ho*) *Christós* and Christ Jesus or Jesus Christ, e.g., in relation to the cross (1 Cor. 1:7; Gal. 3:1), or the resurrection (Rom. 6:4; 8:11), or his grace (Gal. 1:6; Rom. 5:15), or revelation (Gal. 1:16, 12). Christ Jesus is common in statements about faith, for faith focuses on his saving work and yet he is also its author. Believers are Christ's but also belong to Christ Jesus (1 Cor. 15:23; Gal. 5:24). Jesus Christ, or Christ, is in them (2 Cor. 13:5; Rom. 8:10). Paul is an apostle of Christ Jesus but refers also to the apostles of Christ (1 Cor. 1:1; 2 Cor. 11:13). Plainly the Christ, Christ, Christ Jesus, and Jesus Christ all have the same force.

4. *Lord Jesus Christ and the (Our) Lord Jesus Christ.* Lord Jesus (1 Cor. 12:3) becomes Lord Jesus Christ in Phil. 2:6ff., where Christ bears in context the sense of messianic Savior. Paul preaches Christ Jesus the Lord (2 Cor. 4:5; cf. Rom. 14:7ff.). Divinely commissioned, Christ is our wisdom etc. (1 Cor. 1:30). His sonship and lordship embrace both earthly and eternal modes (Rom. 1:3-4). As there is one God; so there is one Lord, Jesus Christ (1 Cor. 8:6). Through him are all things, e.g., the grace and peace of the salutations (Rom. 1:7; Gal. 1:3, etc.). Those who have God as Father have Jesus Christ as Lord. The full "Lord Jesus Christ" is important in salutations and in statements like that in 1 Cor. 15:31 or in the baptismal formula of 1 Cor. 1:2. God is confessed as the Father of our Lord Jesus Christ in Rom. 15:6. 1 Cor. 1 heaps up references to Christ Jesus etc. in order to point the church to its true basis and to show that its Christ and Lord is Jesus. 1 Th. 1:3 refers to the hope that is based on our Lord Jesus Christ, and 1 Th. 5:23 speaks about his parousia.

5. *Christ's Significance.* Paul relates Christ to Adam as well as David. Christ is the author of a new humanity (1 Cor. 15:47-48). As a servant of both circumcised and uncircumcised (Rom. 15:8, 18), he has universal and not just national significance.

6. *chrīō in 2 Cor. 1:21-22.* Paul uses *chrīō* only of believers in the baptismal formula of 2 Cor. 1:21-22. The three aorists here refer to the act of God which accomplishes the establishing. The *chrīō* perhaps embraces also the sealing and giving of the Spirit. Its sense is transferred; it denotes the appropriating to Christ that baptism signifies and seals, that the Spirit renders efficacious, and that God himself confirms.

7. *Colossians and Ephesians.* In debate with Gnostic ideas, *Christós* is a leading concept in these two epistles. Christ is a historical figure; his mystery is disclosed in his work and preached in the gospel. The mystery is "Christ in you, the hope of glory" (Col. 1:27). It is in faith, not ecstasy, that Christ is thus present. The mystery of Christ is also the mystery of the church (Eph. 5:32). All knowledge and wisdom are hidden in Christ (Col. 2:2-3). The fullness of the Godhead dwells in him (2:9). He is the Head of all dominion (2:10). Forgiveness through him brings full salvation (1:12ff.). The goal is complete human maturity in him (1:28). He grants access to God to both Jews and Gentiles (Eph. 2:18). The Gentiles who were far from him are now

“in” him (2:12-13). Making peace, he is the Savior and Head of the community. He discharges his lordship over the church by serving it (5:22ff.) in a relation that provides a model for that of husbands and wives. The church is his body (Col. 1:24). The reality of God is present with him (2:17). His word is to dwell in his people richly and his peace is to rule in their hearts (3:15-16). God is his Father (1:3). His grace is with those who truly love him (Eph. 6:24). His love for them surpasses knowledge (3:19). His gifts bring his work to believers (4:7) by way of his ministers (4:11-12), by whom he initiates a process of growth to steadfast maturity in truth and love (4:13ff.). Faith works itself out in a life shaped by it (Col. 2:6), i.e., in mutual forgiveness (Eph. 4:32), service of Christ (3:24), and dying and rising with him (3:1ff.). The term “Christ” embraces the cross and resurrection; those who trust in him are taken up into this twofold event. The Father of our Lord Jesus Christ has conferred spiritual blessings on us in him (Eph. 1:3ff.). Christ is elect and beloved (1:6); his salvation means sonship and redemption. Salvation is foreordained in him (1:11). The power of God set forth in his resurrection grants to believers the assurance of protection and eschatological consummation. Prayer is made for his indwelling (3:17) and for knowledge of his love (3:19). Illumination comes through him (5:14). He comes from the Creator God, is one with him, reveals his purpose, and leads creation back to him (Col. 1:15ff.).

#### 8. *The Pastorals.*

a. The Pastorals contain confessional sections that mostly use “Christ Jesus.” In 1 Tim. 1:15 remission of sins is through his cross and resurrection. 1 Tim. 6:13 refers directly to the passion. In 2 Tim. 1:9-10 God granted us grace in Christ Jesus from eternity but has now manifested it. The abolition of death most likely carries a reference to his own death. Tit. 2:13 speaks about the blessed hope of his appearing, but again with a look at his atoning death (v. 14). Tit. 4:6 refers to the pouring out of the regenerating and renewing Spirit through him.

b. Christ Jesus our Lord occurs in salutations (1 Tim. 1:2), and Paul is an apostle of Christ Jesus in 1 Tim. 1:1. Timothy is his servant in 1 Tim. 4:6, and his good soldier in 2 Tim. 2:3. Faith, love, and salvation are in him (1 Tim. 1:14; 2 Tim. 2:10), and so are grace and a godly life (2 Tim. 2:1; 3:12). Paul is a model appointed by him (1 Tim. 1:12), for in him Jesus Christ has displayed his patience (1:16). Christ occurs alone only in 1 Tim. 5:11. Elsewhere Christ is linked with Jesus, and God and Christ Jesus are so coordinated that God plainly acts in him and he himself acts on God’s behalf.

#### IV. *1 Peter, Hebrews, James, Jude, and 2 Peter.*

1. *1 Peter.* Like Paul, 1 Peter uses *Christós*, *ho Christós*, and *Iēsoús Christós*. At the heart of the epistle stands the confession of 3:18ff. Christ brings salvation and access to God by his victorious cross, resurrection, and exaltation. His saving death brings remission, and his resurrection is the ground of regeneration (1:2-3). He manifests his invisible glory (1:7), and links promise and fulfilment (1:11). His passion and glorification serve as a model (2:21ff.; 3:18). A good walk and the acceptance of suffering sanctify Christ in the heart (3:15). Trust in him brings confidence in God (1:21), and new birth is by him as the Word of God (1:23). The author is an apostle of Jesus Christ (1:1) and a witness of the sufferings of Christ (5:1). His readers love Christ though they have not seen him (1:8). Peace is the author’s wish for all who are in Christ (5:14).

2. *Hebrews.* In Hebrews Jesus Christ is the eternal Son and High Priest who as the pioneer of salvation brings many sons to glory (2:10). The term *Christós* occurs be-

tween 3:6 and 9:28 and *Iēsoús Christós* from 10:10 to 13:21, but with no discernible distinction. Heb. 1:8-9 relates Ps. 45:6-7 to Christ. God has appointed him (5:5). His people is under him (3:6). He has won this people for himself (9:11-12) through his blood (v. 14). His exaltation (v. 24) and his parousia (v. 28) are also vital elements in his work. The term *Christós* is still firmly related to his passion, his exaltation, and his church. The formula *diá Christou* occurs (13:21), but not *en Christó*. A basic affirmation that sets the readers in solid fellowship with their teachers is that Jesus Christ is the same yesterday, today, and forever (13:8).

### 3. James, Jude, and 2 Peter.

a. In James *Iēsoús Christós* occurs in 1:1 (the author is his servant) and in 2:1 (the reference is to faith in our Lord Jesus Christ in his glory).

b. Jude calls himself a servant of Jesus Christ (v. 1) and addresses those who are kept for him (v. 2). He refers to the apostles of our Lord Jesus Christ (v. 17), but also to those who deny our only Master and Lord, Jesus Christ (v. 4). Believers wait for the mercy of Christ (v. 21). The work closes with an ascription of praise to God through Jesus Christ our Lord (v. 25).

c. 2 Peter. The author is a servant and apostle of Jesus Christ (1:1), he greets those who stand in the righteousness of our Savior Jesus Christ (1:1), and he prays for the knowledge of our Lord Jesus Christ (1:8). This knowledge relates to his power and coming (1:16). The author has received a revelation from our Lord Jesus Christ (1:14). His wish for his readers is that they may enjoy an entrance into the eternal kingdom of our Lord and Savior Jesus Christ (1:11). For the most part *Christós* has here the force of a proper name.

## V. The Johannine Writings.

### 1. The Gospel.

a. Jesus is the Revealer through whom believers receive life. The Messiah is one of the predicates that shed light on this fact (1:41ff.; 4:25).

b. The incarnate Logos is Jesus Christ (1:17). Contrasted with Moses, he brings grace and truth. Eternal life (17:3) is knowledge of the only true God and of Jesus Christ whom he has sent. In these passages the use of Christ characterizes Jesus as the Revealer who brings salvation.

c. The Baptist denies that he is the Messiah (1:20), and Andrew claims that he has found the Messiah in Jesus (1:41; cf. 1:45, 49). The Messiah here is the kingly Messiah, Son of God and Son of Man (cf. 1:51), who has a special endowment of the Spirit (1:33). The aim of the gospel is to lead to faith that Jesus is the Christ, the Son of God (20:31), who acts in unity with the Father, who has come into the world to do so (cf. 11:27), and who by so doing gives life (5:21, 26). The Samaritan woman also sees in Jesus the Messiah (4:29), but she can do this only because Jesus reveals himself to her (4:25-26). Jewish leaders object to his connection with Nazareth and his open origin (7:26-27). In reply, Jesus points to his true origin with the Father (7:28-29). His coming from Galilee conceals his Davidic birth at Bethlehem (7:41-42). Only the power and content of his sayings show that he is truly the Christ. The final objection of his crucifixion remains (12:34). In his answer Jesus points to the limited duration of his earthly work (12:35-36). He also testifies to the eternal work of the glorified Lord (12:31-32; 14:12ff.).

d. Since Jesus does not plainly disclose his messiahship, the people asks him for a direct answer (10:24). Jesus in reply refers to his word, which only faith receives (v. 25). He is the Messiah as the Shepherd who leads his people, whose voice they obey, who gives them life, whose power, grounded in his unity with God, is superior



to death (12:31-32). He is the Messiah as God's Son (1:49; 11:27)—a reason for offense (5:18; 10:31ff.). As Son of God and Messiah, he is the Revealer who in revealing grants life by way of his passion and exaltation.

## 2. The Epistles.

a. Christ. Divine sonship takes precedence here too (cf. 1 Jn. 1:3; 3:23; 5:5-6). Titular use of *christós* occurs in 1 Jn. 2:22; 5:1. Awareness of Christ as a predicate is a factor in the name combinations. As Son of God, Jesus is from the beginning (1 Jn. 1:1). He has come in history as a man (vv. 1ff.). The witnesses have fellowship with the Father and with his Son Jesus Christ, and they pass on this fellowship (v. 3). Jesus Christ is an advocate for sinners (2:1). The requirement is faith in his name and mutual love (3:23; 2 Jn. 9). He is God, and hence his messianic work is God's own work (1 Jn. 1:7-8; 2:1; 3:8; 5:18ff.). From him and the Father come grace, mercy, and peace in truth and love (2 Jn. 3). Opponents, possibly Ebionites but more likely docetic Gnostics, deny that Jesus is the Christ (1 Jn. 2:22; cf. 5:5). In answer the author points to the one Jesus Christ who is Son of God (5:5-6). In 5:6 Jesus Christ is not just a double name; it firmly associates the historical Jesus and the heavenly Christ.

b. Antichrist. Those who confess the sonship and messiahship of Christ by the Spirit (1 Jn. 4:15; 2:22; 4:2) are born of God (5:1), but those who contest them are antichrists (2:22) controlled by the spirit of antichrist (4:2). In 2:18 and 4:3 antichrist is a coming apocalyptic figure, the opponent of Christ whose power increases prior to the end but who is finally judged and destroyed. This figure, however, is already at work in false teachers (antichrists) who come from within the community and whose appearance shows that the last hour is near (1 Jn. 2:18; cf. 4:3; 2 Jn. 7).

c. *chrísma*. The "anointing" of the Spirit enables believers to resist false teaching by imparting clarity of faith and judgment. *chrísma* here is not "anointing oil" but an instructive power that remains in the church and makes it independent of an official teaching office. The term reminds us of the Messiah's anointing by the Spirit and of the close relation between the Son and sons by way of reception of the Spirit.

## 3. Revelation.

a. John calls his work the revelation of Jesus Christ, bears witness to the testimony of Jesus Christ, and wishes grace and peace from Jesus Christ, who is the faithful witness (1:1ff.) by reason of his loving work for us in his death and resurrection. Only in this passage in Revelation do we find *Iēsoús Christós*. The usage plainly denotes an awareness of his significance as the bringer of salvation.

b. In four other verses *ho christós* is used as a title. In 11:15 and 12:10 Christ assumes dominion at the side of God. As intercessor, he replaces the accuser in 12:10. In 20:4, 6 those who overcome reign with Christ and are priests of God and of Christ in the millennial reign. In Revelation Christ is Ruler. He protects and cares for his people and has dominion over all other powers. He won this dominion by his death, and God has conferred it. It is a priestly rule which is now hidden but will be manifest in the millennium, which will be followed by the final aeon when God is all in all (21:1ff.; 22:1ff.).

## E. The Early Church.

### 1. Ignatius.

a. Christ and Jesus Christ. Ignatius mostly uses the full form *Iēsoús Christós* (*Ephesians* 14.2; *Romans* 4.1, etc. are exceptions). (Our) Lord Jesus Christ is rare. Ignatius makes good use of the *en* formula (*Trallians* 1.1 etc.) with Christ Jesus, Jesus Christ, the power, faith, etc. of Jesus Christ, and the love of God the Father and the Lord Jesus Christ. He links Christ firmly to his cross and resurrection (*Ephesians* 9.1 etc.)

and also speaks about his love (*Trallians* 6.1). Ignatius coordinates Christ and God; Christ is our God (cf. *Ephesians* 8.2; *Trallians* 7.1, etc.), our Savior (*Philadelphians* 9.2), etc. In large measure *Christós* has lost its true sense in Ignatius, so that he has to find new ways to express who Jesus Christ is.

b. Confessional Formulas and Statements. Ignatius adopts various confessional formulas, as in *Ephesians* 7.2; 18.2; *Magnesians* 6.1. He also develops statements of his own based on earlier models (cf. *Magnesians* 8.2 and *Romans* 8.2).

c. Christ and the Church. Ignatius stresses the link between Christ and the church but with a more institutional body in view (*Smyrneans* 8.2). The church's relation to Christ parallels Christ's to the Father (*Ephesians* 5.1). Ignatius finds a close connection between Jesus Christ, the bishop's office, and the apostolic witness (*Trallians* 7.1).

d. *Christianós* and *Christianismós*. Ignatius often uses *Christianós* for a believer; one must be this in reality and not in name only (*Magnesians* 4). *Christianismós* also occurs for being a Christian, for the Christian lifestyle (*Magnesians* 10.3), or for discipleship (10.1). Ignatius also uses such other terms as *christophóros*, *christónomos*, and *christomathía*.

### 2. Polycarp and Martyrdom of Polycarp.

a. In Polycarp we find the full form "our Lord Jesus Christ," a link with Savior, and coordination with God.

b. The Martyrdom of Polycarp also uses the full form. Polycarp knows the significance of the Messiah as the bringer of salvation but has to explain the term to pagans. In 10.1 he calls himself *Christianós*, and his enemies call him the father of the Christians in 12.2 (cf. also the phrase in 3.2).

3. *The Didache*. This work mostly uses *kýrios* for Jesus. *Iēsoús Christós* occurs only in the formula in 9.4. We also find *Christianós* once in 12.4.

4. *Barnabas*. In this work Jesus is Christ on the basis of OT quotations (Ps. 110:1 in 12.10), but we find *Christós* with Jesus only in 2.6.

5. *1 Clement*. This work shows awareness of the messianic significance of Jesus in 42.1-2. A confessional formula underlies 49.6 (cf. 2.1 with reference to the resurrection). A connection with the church may be seen in 44.3 etc. *en Christó* occurs in 1.2; 21.8, etc., and *en Christó Iēsoú* in 32.4; 38.1, but *en* formulas usually include nouns that express Christian lifestyle and conduct.

6. *2 Clement*. This work relates *Christós* to Savior on the basis of the passion. Those whose lives are shaped by Christ are the church, his body. In the union of flesh and spirit the church is the flesh and Christ the Spirit. The work does not use the full formula "our Lord Jesus Christ"; it does have the simple name Jesus and the designation *kýrios*.

7. *Diognetus*. This work does not use *Christós*, but *Christianós* is common as the author describes Christians as those who love though they are hated, who are the soul of the world, etc. (2.6; 6.1ff.). A new style is forged to describe who Jesus Christ is (7.4-5), but the term Son appears (9.2, 4; 10.2).

8. *Summary*. The survey shows that there is still some awareness that *Christós* denotes messiahship and is linked with the cross and resurrection as the salvation event. In many circles, however, *Christós* is now merely a name, and other words, especially *sōtēr*, have to be used to bring out the content of the term, i.e., that Christ is the bringer of salvation. We thus find many notable attempts to express who Christ is for the early church.

[W. GRUNDMANN, IX, 527-80]

→ *aleíphō*, *mýron*

**chrónos** [time, period of time]

## A. The Greek World.

### I. Lexical Data.

1. This word has first the general sense of "time" or "the course of time" or "the passage of time."

2. a. It then means a "section" of time.

b. A related sense is a "measure" or "span" of time, a "limited time."

3. A further meaning is a "point of time," a "date."

### II. Time in Greek Philosophy.

1. Philosophy asks whether time is unending, whether the corruptibility of the universe means its finitude, whether the reality of time is bound up with the movement of the cosmos, whether it is a reality at all. Whereas for some thinkers time is what gives order to eternal flux, and time is infinite, for others (e.g., the Sophist Antiphon) it has no real significance. For the Eleatics, being is a connected whole in the now, and Zeno concludes that, since there is no real movement, time does not really exist.

2. For Plato time is the moving image of eternity. It arises and perishes with the heavens. True being does not belong to time. The original is eternal; only the copy was and is and is to come.

3. Aristotle stresses that the all is eternal. Time exists only in terms of movement or change, i.e., as earlier or later. The peripatetic Strato argues that to be in time is not to be encircled by it. Time measures duration; day and night are not part of it. Epicurus thinks that time simply accompanies days and nights.

4. Stoicism relates time to movement. Nothing happens without it. It is also infinite. Yet it does not truly exist. The present exists, but one side of it still belongs to the past, another belongs already to the future.

5. The Sceptics claim that the concept of time yields no objectively solid insight. Time is neither limited nor endless, created nor uncreated, divisible nor indivisible. The concept is unserviceable.

6. Philo regards the creation of time as important. God's existence is eternity, not time. Eternity is the original of time, which arises only with the cosmos. Time is an interval of cosmic movement. It comes into being through the cosmos, not vice versa. Days and months arise with the ordered courses of the sun and moon, and with these also comes number.

7. Plutarch agrees with Plato that only the eternal has true being and that time comes with the cosmos as something moved and hence as impermanent.

8. Plotinus also traces time to the rise of the world. The world soul makes itself temporal by creating the perceptible world. It subjects this world to time. Time is the life of the world soul in movement from one form to another. It will end when this activity ceases. Like the world soul, it is everywhere. The cosmos strives ceaselessly toward the real being of eternity. The courses of the heavenly bodies measure time. By giving precedence to eternity, this line of thinking escapes the bondage to time that follows when time is viewed as unending and only the visible world is taken into account (Aristotle).

## B. Time in Judaism.

### I. The LXX.

1. *Hebrew Terms.* *chrónos* is not very common in the LXX. It is mostly used for the word "day" when this denotes a period of time, e.g., the "time" of a ruler's reign,

a "lifetime," the "age" of someone. Another use is for "delay" in Dan. 2:16, and the sense of "time" occurs in Sir. 43:6 LXX. The meaning in Job 14:13 is a "set time." The LXX also uses it for the numbering of the reign in Dan. 5:26 (a free rendering).

2. *Works with No Hebrew Text.* Some contact with current ideas occurs in Hellenistic works. Solomon has knowledge of the times in Wis. 7:17ff., i.e., time's rise, extension, and cessation. Wisdom knows periods of time in advance, i.e., historical processes (8:8). 2 Macc. 1:22 refers to the passage of time, Wis. 2:4 to its course, Wis. 7:2 to a span, 2 Macc. 4:23 to all time, 2 Macc. 12:15 to an epoch, and Tob. 14:4 to a specific time.

### II. *Nonbiblical Judaism.*

1. *Testaments of the Twelve.* In this work *chrónos* means a "period of time," a "certain time," a "point in time," or an "indefinite time."

#### 2. *Qumran.*

a. The first meaning in the Scrolls is a "period of time." Each time has its own order. "This time" is the time of the separation of the community. The elect of the time are the sect.

b. A genitive is often added to characterize a period, e.g., the time of wrath, of transgression, of judgment, of devastation, of grace, of divine glory, or of salvation. We also find references to "all times" or "all eternal times." God sets times, e.g., for wickedness, or appoints times, e.g., for new creation.

c. Another use is for a "point of time." A particular event may fix the point, e.g., the time of harvest, or more generally of visitation, of penitence, or of judgment. The set time of God's intervention is contrasted with the times of darkness; today is God's time.

III. *Time in Judaism.* Jewish history fixes events in time and hence presupposes in some sense a linear view. Thus the OT coordinates successive events (1 Kgs. 6:1 etc.), and later works follow suit. Josephus dates the flood etc. from Adam, and he synchronizes his references with the number of years from the exodus, the migration of Abraham, and the flood (cf. *Antiquities* 1.82; 8.61). Jubilees connects its dating with the religious calendar. Qumran relates time to a yearly calendar. God has fixed the times for powers and events. In particular, Judaism perceives two aeons. Negative and positive epochs follow one another even within the one aeon. The relation between God and Israel is decisive in their assessment. Thus the ages of Moses, David, and Josiah are positive ones. Divine foreordination fixes their coming and duration. Hence the times are God's times. As Lord of history, God is also Lord of time (cf. Is. 41:2ff.; 45:1ff.; Ezr. 1:1-2). He is thus independent of it. Acting by thought and command, he does not need time (cf. Ps. 33:9). The six days of Gen. 1 indicate the orderliness of the world. Whether there is a true concept of eternity in references to numberless times may be debated.

### C. The NT.

I. *Lexical Data.* In the NT *chrónos* mostly means "span of time" (cf. Acts 1:21). This may be indefinite (1 Cor. 16:7). The absolute *chrónon* means "time" in Acts 19:22. "Span" seems to be the sense in Mt. 2:7, 16, and we find "set time" in Acts 1:7, "delay" in Rev. 2:21, "term" in Lk. 1:57, and "point of time" in Acts 1:6. The word is relatively more common in 1 Peter (four times) and Acts (17).

II. *Specific Sayings.* The NT makes no basic statements about time. Rev. 10:6 does not mean that time ends, but that judgment will be delayed no longer. Rev. 6:11 ("a little longer") points to imminent eschatological expectation. Believers must wait in

view of the delay (Mt. 25:5; 24:48). God has established the times (Acts 1:7); detailed information about them is not available. Yet Jesus has been manifested at the end of the times (1 Pet. 1:20; cf. Gal. 4:4: Time reaches its fullness with the Son's coming). The last time of Jude 18 is the time immediately before the end. For believers it is "the rest of the time in the flesh" and must be lived in a different way from "the time that is past" (1 Pet. 4:2-3). It is a time of exile (1:17). In 2 Tim. 1:9-10 the gracious work of God that is actualized in Christ is already given to us "before eternal times." The apostolic message manifests the hope of eternal life which God promised "ages ago" (Tit. 1:2-3). In Christ we have the revelation of the mystery which was not disclosed "in eternal times"; the implication here again is that it was conceived ages ago by God but only now made known (Rom. 16:25). Heb. 4:7 refers to the spacing of time within the OT revelation; David's saying comes long after Num. 14:22-23.

**D. The Apostolic Fathers;** In these works we find such expressions as a "stretch of time," a "short time," a "length of time," a "set time" (cf. Hermas *Similitudes* 5.5.3; 2 Clem. 19.3; Hermas *Similitudes* 7.2; Mart. Pol. 22.3; Did. 16.2). More generally we read of "every time" (Did. 14.3), of "earlier times" (Hermas *Similitudes* 9.20.4), or of "our times" (Mart. Pol. 16.2). The *polloí chrónoi* of 1 Clem. 44.3 embrace only a few decades, but those of 42.5 cover the period from Is. 60:17. The *anagraphás tôn chrónōn* in 1 Clem. 25.5 are "chronicles" (of pagan priests).

→ *aiōn, nýn, hōra, kairós*

[G. DELLING, IX, 581-93]

## ψ ps

*psállō, psalmós* → *hýmnos*; *pseudádelphos* → *adelphós*; *pseudapóstolos* → *apostéllō*; *pseudodidáskalos* → *didáskō*; *pseudómartys, pseudomartyrēō, pseudomartyria* → *mártys*; *pseudoprophētēs* → *prophētēs*

<p><i>pseúdos</i> [lie, falsehood], <i>pseúdomai</i> [to lie], <i>pseudés</i> [false], <i>pseúsma</i> [lie, falsehood], <i>pseústēs</i> [liar], <i>apseudés</i> [true], <i>ápeustos</i> [truthful]</p>
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### A. Secular Greek.

1. *Usage.* Of uncertain derivation, this group has the basic sense of "false" in various contexts. The active verb means "to deceive," passive "to be deceived" or "to deceive oneself," and intransitive "to lie." The noun *pseúdos* means "what is untrue," "deceit," "falsehood." The adjective *pseudés* means "deceiving," "untrue," the adverb "falsely." *apseudés* means "true" and may be used either for those who do not deceive or for those who are not deceived. The *pseústēs* is the "liar," and *pseúsma* means "untruth," "deception," or "lie."

2. *Meaning.* In philosophical discussion lying is not just the opposite of truth. It carries the sense both of untruth as nonbeing and of untruth as error. Lying is ethically wrong in virtue of the divinely protected order of the world which links right and truth. The worst lie is perjury. Calumny is also wrong because it deprives its victim of dignity and honor. The gods may deceive. Indeed, all superiors have a certain freedom to lie, and social or political lies are acceptable. So is deceit in art. In tragedy

deceit and cunning bring about just punishment. Historians, however, contrast the truth of their accounts with the fictions of poets. They often give assurances of their reliability in their prefaces.

3. *The Group in Philosophy.* Two lines of investigation develop: a. into what is true or false in logic, and b. into what is true (or truthful) and false in ethics. Basic is the understanding of truth in equation with reality. For Aristotle perception is true, but thinking may be in error. Truthfulness is the point in ethics. Opinions may be true or false without being good or bad.

#### B. The OT.

1. *Usage.* The LXX uses the group for three main Hebrew equivalents meaning "to lie," "to deceive," "to feign," "to belie oneself," "to deny," and "to give false witness." *pseudomai* is used for a verb meaning "to hide" in Job 6:10; 27:11.

2. *Meaning.* Legally perjury is the worst offense (Ex. 20:16), but slander is also a legal matter (Ps. 15:3). God, who protects what is right, hates lying (Prov. 6:16ff.). Wisdom condemns lying on the ground that it is folly (Prov. 17:7), but it allows lies of necessity (cf. Gen. 12:13; Jer. 38:24ff.). Hos. 7:1ff. gives prophetic intensity to the attack on lying. Religiously we find unfaithfulness to God, apostasy to false gods, and false prophets. Idol worship denies God (Job 31:28). Idols are deceitful (Is. 44:20). False prophecy is particularly reprehensible because it appeals to God (Ezek. 13:6-7), although God himself may send a lying spirit (1 Kgs. 22:22-23). The age of salvation will end the deception of false prophecy (Zech. 13:2ff.). Ezek. 13:19 shows the inner relation between false prophecy and apostasy. Jeremiah works out criteria of differentiation (14:14-15; 20:6; 23:17ff.).

#### C. Judaism.

1. *Qumran.* Qumran relates truth and falsehood dualistically to two spheres, that of salvation and that of perdition. Eschatology combines with decision. The Testaments of the Twelve also has a concept of decision, but here it is more individualistic.

2. *Rabbinic Works.* These works obviously condemn lying, but contain nothing distinctive.

3. *Philo.* Philo often links *pseudēs* with *dóxa* (opinion). Pagans have false notions about God, idols, etc. He places lying in lists of vices, but within the exposition of the law.

#### D. The NT.

1. *Synoptic Gospels and Acts.* The verb occurs in these works only in Mt. 5:11 and Acts 5:3-4, and the noun and adjective only in Acts 6:13. In Mt. 5:11 the verb is in the absolute. This beatitude alone is compound and in the second person. Acts 5:3-4 comes within the sphere of sacral law. The offense against the church is an offense against the Spirit and brings down the judgment of God.

##### 2. Paul.

a. Paul uses *pseudomai* negatively as a catchword in the solemn affirmation of Rom. 9:1. The parallel references to Christ, conscience, and the Holy Spirit give the protestation its force. In Rom. 1:25 humanity sins by exchanging the truth of God for a lie; it is through humanity itself that sin gains entry (5:12). When God's truth is manifested, all people are shown to be liars (3:4). To see the character of God's work as grace and irrevocable word is to perceive the self-evident absurdity of the objection of v. 3.

b. In Tit. 1:2 God never lies. Deceptive signs and wonders, however, accompany

antichrist (2 Th. 2:9, 11). The group also occurs in the exhortation of Col. 3:9 and various admonitions in Eph. 4:25; 1 Tim. 1:9-10 (cf. Jms. 3:14).

### 3. John.

a. Truth is a leading concept in John, but an antithesis comes only with Jn. 8:44-45, where falsehood has a personal representative, who again has children. Lying here is an active contesting of the truth, i.e., unbelief. On the one side we have God and Christ, on the other the father of lies and Christ's opponents. Murderer and liar go together (as do truth and life) in 14:6.

b. God is light, and hence we should do the truth in fellowship (1 Jn. 1:6; 2:4; 4:20). Lying denies the confession (2:21-22). The liar manifests antichrist. Confession includes admission of sin; refusing to admit it is the same as opposing God's truth and thus treating God as a liar (1:10; 5:10).

c. Revelation attacks those who falsely claim to be Jews (3:9) and also false prophets (2:2). The 144,000 do not lie (14:5), and lying receives emphasis as the last of the things excluded from the eschatological city (21:27; cf. 22:14-15).

**E. The Early Church.** Truthfulness is a divine gift and the attack on it is theft in Hermas *Mandates* 3.2. Antitheses bring out the nuances of unfaithfulness and hypocrisy. *pseúdos* is personified in Hermas *Similitudes* 9.15.3, and *pseudés* means "perjury" in Barn. 2.8. Falsehood is not prominent in Gnosticism, and although the Mandaeans heavily stress truth, they say little about lying. [H. CONZELMANN, IX, 594-603]

*pseudóchristos* → *chríō*

*pséphos* [pebble, vote], *pséphízō* [to calculate, reckon], *sympséphízō* [to reckon], (*katapséphízomai* [to resolve, condemn]), *synkatapséphízomai* [to be chosen]

### A. Normal Greek Usage.

1. *pséphos*. This word means "little stone," "pebble," "dressed stone," or "stone" used in mosaics or board games. The plural, for "stones" used in counting, can denote "account." Other uses for small stones are in astrology, soothsaying, and especially voting. The latter use leads to the meaning "vote" or "voice," then "opinion," and in the legal sphere "voting" and "verdict."

2. *pséphízō*, *sympséphízō*, (*katapséphízomai*), *synkatapséphízomai*.

a. *pséphízō* means "to count" or "calculate" with stones, in a transferred sense "to reach a verdict," and middle "to vote with a stone," "to vote," "to resolve."

b. *sympséphízō*, an uncommon word, means "to reckon up," "to agree on."

c. *katapséphízomai* means "to pronounce guilty" or "to resolve," middle "to be condemned."

### B. The LXX and Hellenistic Judaism.

#### 1. The LXX.

a. We find *pséphos* in Lam. 3:16 for "little stone" and in Ex. 4:25 for the sharp stone used for cutting the foreskin. The plural in Sir. 18:10 is used for little stones in the sand. The sense of "voting stone" occurs in 4 Macc. 15:26.

b. *pséphízō* is a variant in 1 Kgs. 3:8; 8:5 for "counting." *sympséphízō* occurs in Jer. 49:20 Cod. AQ for "counting" (sheep).

2. *Josephus*.

- a. Josephus uses *psēphos* for "resolve" or "vote."
- b. *psēphízomai* in Josephus means "to resolve" or "to reckon."
- c. *katapsēphízomai* has the meaning "to condemn."

3. *Philo*.

- a. Philo uses *psēphos* for "pronouncement" or "verdict." Pronouncements may be just and legal or unjust and illegal.
- b. *psēphízomai* has in Philo the sense "to decree" or "to resolve."
- c. *katapsēphízomai* means "to condemn."

## C. The NT and Apostolic Fathers.

1. Paul in Acts 26:10 says that he gave his "voice" against believers, i.e., condemned them.

2. The white stone of Rev. 2:17 may have been an amulet. It serves to ward off evil forces. The color denotes its new and distinctive character or category.

3. In Lk. 14:28 *psēphízō* means "to reckon." As the builder should count the cost before starting, so disciples should consider their resources. They must also consider the cost of the required renunciation. "Reckon" is also the meaning of *sympsēphízō* in Acts 19:19 when those who had burned their books of magic valued them and found they came to a very high sum.

4. The number of the beast is counted in Rev. 13:18. Numerical value is ascribed to the letters, and the total is 666. One interpretation of this number is that it is the sum of the numbers 1 to 36, and that 36 is the sum of the numbers 1 to 8. In Gnosticism the number 8, the ogdoad, is identical to *sophía*, so that Gnostic wisdom might be the enemy. Others arrive at the emperor Domitian.

5. *katapsēphízomai* in Acts 1:26 seems to indicate that Matthias is officially given a place with the eleven.

6. *sympsēphízō* means "to reckon," "to add up," "to calculate" in Hermas Visions 3.1.4.

[G. BRAUMANN, IX, 604-07]

*psychē* [life, soul], *psychikós* [natural, physical], *anápsychis* [relief, refreshing], *anapsychō* [to revive, refresh], *dipsychos* [double-minded], *oligópsychos* [of little spirit]

## A. The Greek World.

1. *Homer*. In Homer *sōma* is the dead body, words like *mélea* are used for the living organism, and *psychē* is the vital force that resides in the members and finds expression in the breath. Hazed in battle, the *psychē* leaves a person at death, goes to the underworld, leads a shadowy existence there, and may appear in dreams. The real self becomes food for beasts or in a few cases goes to the gods. The *psychē* has nothing to do with mental or spiritual functions. Terms like *nóos*, *kardía*, or *thymós* are used to denote such functions. Bodily parts are their agents. But the *nóos*, which one bears in the breast or which a god has put there, becomes a permanent and integral part of the person. A varied psychological vocabulary develops, but there is no master concept of soul.

2. *Older and Classical Usage*. *psychē* becomes a master concept in the sixth century B.C. The idea of retribution helps to bring this about. The *psychē* in the underworld assures continuity between this world and the next. The *psychē*, then, is the epitome of the individual. The *sōma* (body) comes to be seen as the *sēma* (tomb) of the soul.



Transmigration of the soul also finds supporters (Pythagoras). After 500 B.C. the *psyché* represents the essential core embracing thought, will, and emotion and not sharing the body's dissolution. The soul is not limited by space. It has a self-expanding *lógos*. Communication between souls is possible. The soul's autonomy and higher worth are taken for granted. Moral instruction is a training of the soul for virtue. Medicine accepts the division of body and soul; the *psyché* is the self, or the seat of moral and spiritual qualities.

### 3. Plato.

a. Plato starts with the position of Socrates that we are to be judged by the state of the soul. But there may be conflict between resolve based on insight and spontaneous impulses that also originate in the soul.

b. Different parts of the soul have different ontological value. The aim is to insure for *logistikón* its due control over other parts. Moral struggle is a flight from the world of sense and an approximation to intelligible being.

c. In its dominant part the soul is preexistent and immortal; it belongs to transcendent being.

d. The state is a larger model of the soul. So, too, is the cosmos. As life means movement, movement is proper to the soul as it is to the living organism of the cosmos.

### 4. Post-Platonic Philosophy.

a. Constitution of the Soul. For the Peripatetics the immaterial soul is the principle of the form, life, and activity of the total organism. For the Epicureans and Stoics the soul is made of finer matter. The individual soul is a broken off part of the world soul and will be reunited with it at death.

b. Division of the Soul. Plato's trichotomy is the starting point of later views. A common division is into rational, irrational, and vegetative spheres. The power of thought has the highest worth; the understanding should control the alogical domain. For Middle Platonism the soul derives from *noús* but has powers that enable it to work on matter; the *noús* affects the *psyché*, and the *psyché* the *sóma*. On this view the *noús* is the innermost core. Demons are *psychai* without bodies, not purely noetic beings. Neo-Pythagoreans see two souls. They equate the logical soul with the *noús*, while the alogical soul is the garment that it puts on in its descent through the spheres. In sum, the *psyché*, in distinction from the *noús*, undergoes a certain devaluation, since it cannot denote pure spirituality. Medicine is interested in the organic relation of intellectual functions but differs as to the corporeality of the soul, arguing both for and against it from the fact that a corpse seems to be heavier than a living body.

5. Popular Ideas. In popular thinking the *psyché* is the impalpable essential core of a person, the agent of thought, will, and emotion, the quintessence of human life. The soul embraces the conscience. The book of dreams presupposes that souls can go abroad during sleep and that they go to bliss or punishment after death. Freedom is freedom of soul; astrology promises such freedom. In various expressions *psyché* can denote "life," e.g., to hazard one's *psyché*, and the phrase *pása psyché* means "everyone."

## B. OT Anthropology.

### 1. *nepeš*.

a. Breath. The Hebrew term which *psyché* renders is a fluid and dynamic one which it is hard both to define and to translate. The root means "to breathe" in a physical sense. Breathing is a decisive mark of the living creature; its cessation means the end of life. The root thus comes to denote "life" or "living creature." In a localization, the meaning may be "neck" or "throat." Departure of the breath is a metaphor for

death. The alternation of breathing (cf. the use of the verb in Ex. 23:12; 31:17) corresponds to the fluid nature of the terms life and death in the OT. Life and death are two worlds that do not admit of sharp differentiation. Sickness and anxiety, which constrict the breath, are manifestations of the world of death.

b. Blood. Basic to both breath and blood is the idea of the living organism. Every form of life disappears when these leave the body. Gen. 9:4 finds the life in the blood, and Lev. 17:11 sees in blood the seat of the life (cf. also Dt. 12:23). There is no concept here of a blood-soul; the obvious thought is that of vital force.

c. Person. *nepes̄* denotes the total person, what he or she is. Gen. 2:7 expresses this truth, although more in relation to the external aspect than to the modalities of life. What is meant is the person comprised in corporeal identity. Yet the total personality, the ego, is also involved. The noun can thus become a synonym of the personal pronoun (Gen. 27:25; Jer. 3:11).

d. Corpse and Tomb. The accent on the person leads to the use for a lifeless corpse (cf. Num. 6:6; 19:13; Lev. 19:28). The reference is to the dead person prior to final dissolution. Outside the Bible a use for "tomb" develops on the basis that the individual is in some sense present after death. In the Bible, however, the *nepes̄* never exists independently of the individual, and the word is never used for an inhabitant of the underworld.

e. Will. The term expresses movement as well as form. The orientation may be to such elemental realities as hunger and thirst or to yearning for God. It embraces various parts of the organism, which can thus be used as synonyms for *nepes̄*. It arises in relation to sex in Gen. 34:3, hatred in Ps. 27:12, pain and sorrow in 1 Sam. 1:10, the will in Gen. 23:8, and striving for God in Is. 26:9; Ps. 63:1, etc. The vocative in Ps. 42:5 etc. is a kind of question to the self, which rises to its full intensity before God, and relaxes when the goal is reached (Ps. 131:2).

## 2. *Flesh and Body.*

a. Flesh. The term "flesh" stands in some antithesis to *nepes̄* and may also denote the whole person. It often has a very material sense for flesh that is eaten. "All flesh" is a phrase for all living things. Used later with blood, it denotes what is human as distinct from divine. It can denote the male organ (e.g., Ezek. 23:20; Ex. 28:42). But when used for the whole person it may also be synonymous with *nepes̄* (Pss. 84:2; 119:120). In itself, however, it relates to human weakness and transitoriness (Gen. 6:3). Trust in the flesh is no help (Jer. 17:5). The flesh finally becomes the evil principle that opposes God, but this is never so in the OT, in which, as an organism that receives its life from the spirit, it may be connected with praise of God and longing for him. One should not corrupt the way of the flesh on earth (Gen. 6:12). Flesh becomes the antithesis of soul and spirit only in Wis. 8:19; 9:15.

b. Bones. Flesh undergoes total destruction at death. The bones endure longest, hence they receive special care (2 Kgs. 13:20), they are connected with the hope of rising again (Ezek. 37), they may be said to be joyful in God (Ps. 35:9-10), their breaking expresses the violence of an assault (Is. 38:7), and they can also denote true being or innermost substance (Ex. 24:10; Gen. 7:13; Ezek. 24:2).

## 3. *Parts of the Body as the Seat of Life.*

a. The Head. In the OT the totality may be concentrated in a part as life is seen in its manifestation or movement. Thus the head may be the focus, e.g., when hands are laid on it in blessing (Gen. 48:14), or punishment is called down on it (Josh. 2:19), or it is entrusted to someone (1 Sam. 28:2), or its white hairs go down to Sheol (Gen. 48:38), or it is the seat of knowledge (Dan. 2:28).

b. The Face. The face acts as a focus as it expresses various emotions or as its features denote envy (the eyes), arrogance (the forehead), pride (the neck), or anger (the nose).

c. The Hand. The hand (or palm or finger) is that which takes up a matter and executes it. It expresses the will and the means to carry it out. To give power is to "strengthen the hands" (Judg. 9:24).

d. The Foot. The foot also expresses strength (cf. standing on one's feet or planting the foot on an enemy's neck). But the foot may also slip or stumble or be caught in a net (Ps. 94:18; Job 12:5; 9:15).

e. Inner Organs. As emotions like grief and joy affect the liver, heart, etc., these inner organs come to be viewed as their seat (cf. Pss. 44:26; 64:6; 16:7; Gen. 35:11; Job 31:20; Lam. 2:11).

4. *The Heart*. The heart holds a special place as the most common anthropological term (850 instances). Although localized exactly, it denotes the totality in its inner worth. Like breathing, it has an ebb and flow. But its cessation does not mean death (1 Sam. 25), since it has more than a physical sense. It is the point where impressions meet (1 Sam. 1:8; Ps. 13:2). It comes close to conscience (1 Sam. 25:31). It directs the ways of life as the place where God's statutes are written. The insane have no heart (cf. Gen. 31:20), and wine and harlotry take the heart away (Hos. 4:11). The heart differentiates humans from animals, whose hearts are purely physical (Dan. 4:13). It forms plans that produce action. By nature it is not pure (Ps. 101:4) but inclines to falsehood and pride (Pss. 12:2; 131:1). It may become fat or hard (Is. 6:10; Ezek. 11:19). God tests it (Ps. 17:3), knows it (Ps. 33:15), purifies it, and unites it with himself (1 Kgs. 8:61). A new creation begins in it (Lev. 26:41; Ezek. 11:19; 36:26).

#### 5. *The Spirit*.

a. Origin of the Concept. Without *rû(a)h* there is no life, and the source of life is outside us. The word means "wind" or "breath." Breath, being fleeting, can denote vanity (Job 16:3), but it is also life-giving (Gen. 8:1 etc.). As wind denotes the breath of God, it loses its physical aspect and signifies invisible power (cf. Is. 31:3).

b. Outworking in People. As divine power the Spirit comes on certain people and enables them to do mighty deeds (Judg. 13:25) or to prophesy (1 Sam. 10:6). The Messiah has the Spirit in special measure (Is. 11). There are also other spirits which God may use but which oppose him (1 Sam. 16:14). *rû(a)h* is a condition of *nepeš* and regulates its force (cf. Judg. 15:19; 1 Kgs. 10:5).

c. Creative Activity. In Ps. 104:29; Num. 16:22; 27:16 the Spirit is the creative power of life. In us it may thus express intensity of feeling (cf. 1 Sam. 1:15; Hos. 4:12; Num. 5:14). The phrase "to awaken the spirit" expresses its stimulative role (Hag. 1:14).

d. Relation to *nepeš* and Heart. In spite of parallels, a distinction remains between "spirit" and both *nepeš* and heart, although spirit and heart are virtually identical in Ezek. 11:5 and Jer. 3:17. Later one may discern a tendency to psychologize "spirit" (cf. Dt. 2:30). Yet there is no separate anthropology, nor do we find the concept of becoming a spirit when the body decays.

e. Flesh and Spirit. The OT sets these in antithesis in, e.g., Gen. 6:1ff.; Is. 31:3, but only in the sense of human weakness and divine strength. In view of creation, the two are not irreconcilable except when flesh trusts in self instead of God (Jer. 17:5ff.). The eschatological age will erase all tensions, yet not by replacing flesh with spirit. Although spirit finds a religious use in, e.g., Pss. 31:5; 34:18, etc., heart is more

common in such contexts. OT anthropology views people less according to their nature and more in their relation to God.

6. *Relational Character of OT Anthropology.*

a. In principle OT anthropology differs little from that of surrounding nations. It is God who gives it its distinctive coherence. The one God as Creator and also as Lord of history gives a unity of structure and thrust to what is said about his human creatures. Before the living God, the individual is a responsible person.

b. This person is always seen in a totality that finds expression, not in the antithetical concepts of body and soul, but in the complementary ones of body and life.

c. The OT never views the person as an abstraction but always as a historical individual or the member of a historical people. The name expresses the personal being and history.

d. Life is not just the movement from birth to death but stands under constant threat and finds a counterthrust in contact with the source of life. Life is breathing which is dependent on the divine breath and in which both the manner of breathing and the quality of the air breathed are important. When God ceases to breathe into a person, life stops.

e. Life depends, then, on the relation of the human image to the divine original and the task that this implies. We are truly alive only in the situation of choice in which we fulfil what we are.

[E. JACOB, IX, 608-31]

C. **Judaism.**

1. *Hellenistic Judaism.*

1. *LXX.* In works with a Hebrew original *psychē* mostly translates *nepeš* either as: vital force or as seat of the mind or spirit (cf. Num. 35:11; Dt. 11:18). The idea of the soul as an essential core, however, is alien to the OT, which posits no antithesis of body and soul. In Is. 10:18 the expression "soul and body" denotes the total person with no thought of antithesis. Ps. 16:10 means that God will keep the author alive; only the LXX suggests that the soul will spend some time in the underworld, but that God will not leave it there. When the LXX uses *psychē* for living people, however, this fits in well with Hebrew usage (cf. Ex. 16:16).

2. *Apocalyptic and Pseudepigraphical Works.* These works attest to the conceptual differentiation of body and soul, as in Greek thought. The soul may denote the person, as in Hebrew, but it is also the inner person, the moral or spiritual self, which parts from the body and lives on at death, either with God or in hell or the underworld. The soul is the sphere of human responsibility. Magicians can steal souls, which can leave the body for a time. At the resurrection, however, body and soul will be reunited.

3. *LXX (Greek Works).*

a. Greek thought dominates Wisdom. Soul and body are in antithesis, the body is a burden, well-being of soul is all-important, the soul lives on after death. On the other hand, the soul is not divine. The whole person is in God's image, and the *pneúma* has to be imparted by God.

b. 4 Maccabees reproduces popular philosophical psychology. Platonic trichotomy appears in 3:2ff., in 14:6 the soul is the center of consciousness and feeling, and in 15:25 it is the organ of intellectual functions.

4. *Aristeas and Josephus.* The Epistle of Aristeas uses the expression "save the soul" for "save the life." Elsewhere it ascribes purity, as a matter of the mind, to the soul rather than the body. Josephus uses a differentiated psychological terminology.

5. *Philo.* Philo knows the division of the soul into various parts. The divine *pneúma*

is for him the *nóus* or *logismós* of the soul which cures it of the passions. Only the highest part of the human soul has union with God. Yet all its parts share in the rise of sin. Angels and demons are *psycháí*, and the world has a *psyché* as a living organism governed by rational laws. [A. DIHLE, IX, 632-35]

## II. Palestinian Judaism.

1. *nepeš* denotes the vital element, the breath, or the ego. In Qumran texts it is often equivalent to "life." It is not the soul as a distinct part, but the whole person living in responsibility. In many references it simply means the self.

2. The rabbis continue the OT use for "life" but also, under Hellenistic influence, see some antithesis between body and soul. The soul dwells like a guest in the body and gives strength to keep the law, receiving power from heaven for this purpose. In some statements the soul is preexistent. Yet the rabbis do not disparage the body or abandon personal unity. If the soul leaves the body at death, the two come together at the resurrection, and both are responsible before God. [E. LOHSE, IX, 635-37]

## D. The NT.

### 1. The Gospels and Acts.

#### 1. Natural and Physical Life.

a. General. In Acts 20:10 the *psyché* is the life, in 27:22 there will be no loss of life, in 27:10 no lives will be lost, and in Mt. 6:25 the life needs nourishment.

b. Giving of Life. When Jesus says that he gives his *psyché* as a ransom for many, what he means is the life bound up with flesh and blood, along with the individual ego (Mk. 10:45). Jn. 10:11ff. uses *tithénai* for giving the *psyché*; this word can mean "to risk" as well as "to give." The disciples can sacrifice their lives too, but only Jesus can take his life again. In Acts 15:26 *paradídōmi* suggests the hazarding of resources; it does not have to imply martyrdom. Rev. 12:11 refers to those who do not love their *psyché* unto death, and in Acts 20:24 Paul does not hold his life dear. In Lk. 14:26 *psyché* embraces everything that makes up the earthly life that one must hate for Jesus' sake.

c. Seeking, Killing, and Saving Life. In Mt. 2:20 the child's foes seek his life (*psyché*). In Lk. 12:20 God requires the life of the rich farmer. The decision in Mk. 3:4ff. is between saving life and taking it. The earthly life is taken so seriously that leaving it sick is tantamount to robbing it of all that makes it worthwhile. Life here is not just a formal concept but has content as the full life that God intends at creation. Yet this means finally a life that is lived in God's service, so that the degree of physical health is a subsidiary matter. Thus in Lk. 9:55-56 the Son of Man has come to protect physical life, but more than this is plainly in view, as may be seen in Lk. 19:10, where seeking and saving go hand in hand with the summons to faith. The call to faith is a call to the true life that God intends; salvation is salvation from anything that hinders this, whether it be sickness or unbelief.

2. *The Whole Person*. If *psyché* means "physical life," what is at issue is not the phenomenon as such, but the life manifested in individuals. Thus *pása psyché* means "everybody" in Acts 2:43, but with an individualizing thrust (3:23). Mt. 11:29 promises rest to the souls of all who come to Jesus. The expression rests on Jer. 6:16 and carries the implication of the human self that lives before God and must give account to him. Hence the rest is not that of liberation from the body. It is attained in acts of physical obedience to God, for the physical life that God gives cannot be separated from the life with God that takes shape in prayer, praise, and doing God's will.

### 3. The Place of Feeling.

a. The Influence of Others. Paul's enemies poison the *psychai* of the Gentiles in Acts 14:2. The *psychai* of the brethren in Antioch are unsettled in 15:24. The *psyché* can thus be swayed by others. Jesus holds the *psyché* of the people in suspense in Jn. 10:24; it might tilt either to faith or to unbelief. On the positive side, Paul and Barnabas strengthen the *psychai* of the disciples in Acts 14:22.

b. Experiences of Joy, Sorrow, and Love. Active decision is at issue when God's *psyché* takes pleasure in his servant in Mt. 12:18. The *psyché* of Lk. 12:19 hopes to enjoy physical and psychological pleasures on the basis of a radical decision. In Lk. 1:46 the *psyché* is the subject of praise of God; the presence of *pneúma* shows that this is God's gift and work. The *psyché* may also be the locus of sorrow, as in Mk. 14:34 (cf. Ps. 42:5). Mk. 12:30 demands love with all the *psyché*; the word is close to strength of will in this context (cf. Mt. 22:37). Yet its omission in Mk. 12:33 shows that it is not supremely important or distinctive (cf. Acts 4:32). The sword of sorrow pierces the *psyché* in Lk. 2:35.

c. Heart. When the soul is said in OT fashion to praise and love God, the meaning is very close to that of heart. The question arises whether the praise and love of God are a response to the influence of God as other movements of the soul are responses to other influences.

### 4. True Life.

a. Jesus. In Mk. 8:35; Mt. 10:39; Lk. 17:33; Jn. 12:25 we have the saying that those who would save their *psyché* will lose it, and those who lose it will save it. The primary reference might be to physical life, but in the sense of the true and full life that the Creator intends, and therefore with a broader scope than that of life on earth. Since true life means the liberation of openness to God and neighbor, it differs from the stringent asceticism that the similar rabbinic saying commends.

b. Mark. In the context of Mk. 8:31ff. the saying stresses the fact that the giving of life is possible only by following him who gave his life for all. True life thus finds a new center, and it is more explicitly a life lived according to God's purpose and therefore in his presence. God will preserve this life even if the loss of physical life is entailed. Death is not a frontier that makes the truth of God untrue. Resurrection finally actualizes the receiving of life as a gift from God. Only orientation to Jesus and the gospel can lead to this.

c. Matthew. In Mt. 10:39 the verb "find" suggests that the *psyché* is not given already but that one attains to it only when ready to lose it.

d. Luke. Lk. 17:33 seems to be using LXX expressions, but the eschatological context makes it likely that the original sense of *psyché* here is "eternal life," which we lose if, like Lot's wife, we cannot detach ourselves from the present life.

e. John. Jn. 12:25 relates primarily to Jesus himself (cf. v. 24), but with a glance at the disciples too (v. 26). The contrasting of "in this world" with "for eternal life" shows that the reference is to both earthly and eternal life, but not in sharp distinction. There is no magical change, for the believer already has *psyché*. Nor is the *psyché* an immortal soul; it is the life which God gives, and which by our attitude to God takes on a mortal or eternal character. Life is kept for eternity only by its sacrifice and in constant living by God's gift.

f. Life That Survives Death. True life is life that is given by God and lived before him. It is the self lived in the body, yet not consisting of health or wealth, but as the gift of God that death cannot limit.

5. The Supreme Good. In Mk. 8:35-36 (cf. Ps. 49:7-8), the supreme good is the

true life that is lived before God by following Jesus. To live life merely as a natural phenomenon is to miss it. *psyché* is physical life as that which expresses the self (cf. Lk. 9:25), but in the faithfulness of God it also applies beyond physical life (cf. v. 38). The coming of the Son of Man will show whether the orientation is to the cosmos or to God. The *psyché* is not a substance that survives death; it is life from God and in fellowship with God that comes to fulfilment through the judgment.

6. *psyché in Contrast to the Body.* Mt. 10:28 presents God as the one who can cast both body and *psyché* into Gehenna. The saying posits the unity of the two and negates the idea of the soul's immortality. Persecutors cannot affect the true life by putting an end to physical life, which is threatened already by sickness and other hazards. God alone controls the *psyché*, and for those who have true life with him he prepares a new body, just as he destroys both the body and *psyché* of those who do not have true life with him.

7. *The psyché after Death in Luke.*

a. Lk. 12:4-5; 9:25; Acts 2:31. These sayings omit the references to the *psyché* in Gehenna or Hades. The emphasis is on the corporeality of the resurrection as distinct from the Hellenistic survival of the soul. The weighty role of judgment in the call to repentance demands the resurrection of both the just and the unjust (Acts 24:15).

b. Lk. 12:20. This statement simply means that the rich farmer will die, although there is perhaps a suggestion that the *psyché* is a loan that God now demands back from him.

c. Lk. 21:19. This might refer to the preservation of earthly life but after v. 16 true and authentic life is probably meant, i.e., eternal life, although not in the sense of an immortal soul after the Greek fashion.

## II. Paul.

1. *Natural Life and True Life.* Paul makes sparing use of *psyché*. He speaks about the attempt on Elijah's life in Rom. 11:3, refers to Epaphroditus hazarding his life in Phil. 2:30, and says that he and his helpers will give their lives (i.e., their time and energy as well as physical life) for the church in 1 Th. 2:8 (cf. Rom. 16:4). In 2 Cor. 12:15 he is ready to spend and be spent for the *psychai* of his readers, i.e., that they might know the authentic life that comes from God and is lived responsibly before him.

2. *Person.* Paul has the individual person in mind in Rom. 2:9 and 13:1. In 2 Cor. 1:23 (cf. the *pneúma* of Rom. 1:9) he means the self that is aware of responsibility to God.

3. *mía psyché.* In Phil. 12:27, as a parallel to *hén pneúma*, this term lays more stress on the task that is to be achieved. *pneúma* may be parallel to *psyché* in the believer, but there is no thought of a soul regenerated by the Spirit and detached from the body. The *psyché* is physical life, or person, or the moral and spiritual person; Paul never assesses it negatively.

4. *Colossians and Ephesians.* *psyché* bears a neutral sense in Col. 3:23; Eph. 6:6. Even in opposition to the Colossian heresy Paul does not develop a doctrine of the soul. He conducts the debate in terms of Christology, not anthropology.

5. *Secularity of Usage.* Paul never uses *psyché* for the life that survives death. He sees eternal life wholly as a divine gift on the basis of a new creative act. It is future and heavenly. There is continuity with the earthly life, but this lies wholly with God, and is better denoted by *pneúma* than *psyché*.

III. *Hebrews.* The *psychai* that grow weary in Heb. 12:3 are probably the normal forces of believers. The *psychai* of 13:17, however, are the members described with reference to their spiritual lives. Leaders bear special responsibility for the *psyché*, for

which they must give account at the judgment. What is meant is the whole person, or possibly the life before God. 10:39 has the latter in view; the preservation of this life means its attainment of the consummation through judgment and resurrection. Spiritual existence is also the point in 6:19. This stands under threat, but it has solid hope because Jesus has already entered the inner shrine behind the curtain. In 4:12 the word pierces both soul and spirit rather than dividing them. The verse does not teach trichotomy; it relates both soul and spirit to the inner person to which the word can penetrate.

#### IV. The Catholic Epistles.

1. *John*. 3 Jn. 2 distinguishes between general health and health of soul. *psychḗ* is the true life before God that can be sound even in physical ill-health. Body and soul are not set in express antithesis, for the hope is that the two will be in harmony.

2. *James*. In 1:21 salvation embraces eschatological salvation and thus the *psychḗ* is the life before God that comes to fulfilment in the resurrection. The same applies in 5:20, where *thánatos* may be either death or condemnation or both. The *psychḗ* is the true life before God that is saved through the judgment that threatens it with death.

3. *1 Peter*. In 3:20 we simply have a number, although with a hint of preservation by and for God. In 1:19 the *psychḗ* is the individual life or person; its salvation is the eschatological goal of faith, but already on earth it is purified by obedience for love (v. 22). In 4:19 the *psychḗ* might be the physical life, but in context it seems to refer to the life which the Creator takes into his keeping hands through death and fashions anew. Christ in 2:25 shepherds the faith-life of believers. In 2:11 *psychḗ* is the life that is given by God and lived before him. Carnal desires war against it, so that we have here an antithesis of *psychḗ* and *sárx* (similar to Paul's antithesis of *pneúma* and *sárx*). The *psychḗ* is not unconditionally good, nor is it summoned to asceticism, but it must so live in the earthly sphere as to be at home in the heavenly sphere.

4. *2 Peter*. In 2:8, 14 *psychḗ* is the person, living responsibly, distinguishing between good and evil, and hence exposed to temptation. In itself it is neutral; *dikaía* and *astérikτος* qualify it positively or negatively.

#### V. Revelation.

1. *Physical Life*. Rev. 16:3 uses *pása psychḗ* with *zōés* for "every living creature" (i.e., in the sea; cf. 8:9). "Life" is the meaning in 12:11—the life that the martyrs loved not even unto death.

2. *Person*. As in the OT, *psychḗ* means "person" in 18:13. The addition *anthrópon* shows that the use is not just numerical; the phrase expresses horror at the traffic in slaves, who are also human persons.

3. *Life after Death*. This sense is clearest in 6:9. The *psychai* here are those that await God's righteous judgment prior to the resurrection. They are martyrs who enjoy self-awareness, may be seen in their white garments, but do not yet have the full life that comes with the new corporeality of the resurrection. In 20:4 the *psychai* have attained to the final state after the first resurrection, so that obviously *psychḗ* does not denote merely a provisional, noncorporeal state but embraces the whole person living in eschatological salvation.

#### VI. NT Usage in Distinction from *pneúma*.

1. *psychḗ* often denotes physical life. *pneúma* may be used for this too, but whereas the *psychḗ* can be persecuted and slain, one can only hand back the *pneúma* to God. Only *psychḗ*, then, can refer to the purely natural life that can reach an end (cf. the contrast in 1 Cor. 15:45).

2. *psychḗ* is always individual life, or the whole person, often as the locus of joy



and sorrow or love and hate. In contrast *pneúma* for the human totality represents a special aspect, i.e., God's gift, and never characterizes either unbelievers or ethically negative impulses. *psyché* can be the locus of faith, but as such it is interesting for Paul only inasmuch as God can use psychological faculties. Proclamation and edification take place through the *pneúma*.

3. *psyché* is authentic life only as God gives it and one receives it from him. Whereas the problem with *pneúma* is that it tends to be seen as the inner spiritual life that we are given, the problem with *psyché* is that it tends to be restricted to the physical sphere instead of embracing within this sphere the gift of God that transcends death.

4. As God's faithfulness does not end with death (cf. Ps. 49), so *psyché* comes to signify a life that death does not extinguish. Later this is specifically the religious life that one must nurture as a gift, which implies responsibility. The continuity of the life of faith and the resurrection life does not reside in the divine indwelling but in the divine faithfulness. *pneúma*, too, can denote the departed believer, but in this context both terms refer, not to a surviving part, but to the total life given by God and lived out before him: a bodily but not a fleshly life. John develops *psyché* to express the continuity, but Paul prefers *pneúma*, which stresses the continuity of the divine activity.

5. The NT does not use *psyché* as a term for life in an intermediate state. Rev. 6:9 does not have this sense, nor does 2 Cor. 5:3, and at most Mt. 10:28 is debatable. Paul is wisely content to know that the dead are with Christ (Phil. 1:23).

[E. SCHWEIZER, IX, 637-56]

#### E. Gnosticism.

1. Gnostic texts vary considerably in teaching and usage. A common feature is the view that the human self is part of the transcendent world that is entangled in this cosmos. The revealer discloses its true origin and frees it for a return home. In some texts the self is called the soul, and we find the corresponding pairs light/darkness, good/evil, spirit/matter, and soul/body.

2. Gnostics who use *psyché* view it as the inner human core in a cosmos fashioned by pneumatic particles but sharply differentiated from the good world of light, to which only the *pneúma* belongs. The threefold structuring (*pneúma*, *psyché*, *sóma*) follows the philosophical model, but the union of the soul with matter is not now an act of the self-unfolding *noús* but involves alienation of the pneumatic particle. Natural and moral laws enslave the pneumatic self and keep it from entering the *plérōma*. The *psyché* is the disputed area of redemption; it is good only insofar as it takes *pneúma* into itself.

3. The psychological terminology varies widely in detail. Valentinians refer to two souls. Others contrast *psyché* with *noús*, *pneúma*, or *lógos*. Redemption applies strictly to the *pneúma*, but the *psyché* may be included. For Basilides the *psyché* is a bird, the *pneúma* its wings that enable it to soar. Popular Gnosticism uses the terms with no great exactitude.

4. a. Trichotomy. The Nag Hammadi texts give evidence of trichotomy, e.g., in speaking of the pneumatic, psychical, and earthly Adam, or the threefold resurrection of spirit, soul, and flesh.

b. Varied Use of *psyché*. Nag Hammadi texts also use *psyché* in different ways. A basic distinction is between the cosmic and supercosmic soul. The latter is the *pneúma*, which is redeemed by its bridegroom, the life-giving Spirit. Another distinction is between immortal and mortal souls. The *psyché*, however, is usually the cosmic soul,

which stands between the spirit and the body and may incline one way or the other; negative evaluation of this soul is common, and it cannot be redeemed without the *pneúma*.

c. The Soul's Destiny. The descent and reascent of the soul are described in various categories; its redemption is the great theme of Gnostic texts. Everything depends on whether the *pneúma* of life gains control over it. Some souls are pure and some are punished. The redeemer sent by the Father gives new life to the soul, frees it, and thus makes its reascent possible. Saved souls are in the ogdoad and sing praise in silence.

[K.-W. TRÖGER, IX, 656-60]

### *psychikós*.

1. *The Greek World*. This term is common in religious and philosophical speech and then enters ordinary usage as the adjective of *psyché*. In 2 Macc. 4:37 *psychikós* means "from the heart" or "very much" in intensification of a verb of emotion; Greek usually has *ek psychés* for this. In one instance *psychikós* also has the sense "brave" or "manly."

[A. DIHLE, IX, 661]

2. *Judaism*. The only instance is in 4 Macc. 1:32, but an important relation develops to *choikós* (cf. 1 Cor. 15:46ff.) (cf. also in this connection *sarkikós* and *pneumatikós*). In Philo the soul is the earthly component. Whereas reason is neutral, the irrational impulses of the soul seduce us and bring us to grief. A negative estimation stands behind Philo's statements.

### 3. *The NT*.

a. 1 Cor. 15:44ff. *psyché* is ambiguous in the NT. It may denote either the true life that God gives or ordinary life that belongs to everyone. In the latter case the Spirit stands in sharp antithesis. Only when the Spirit is imparted either in time or eschatologically does that which is *psychikós* cease to be purely earthly. In 1 Cor. 15:44ff. Paul views impartation as eschatological. What is *psychikós* is not sinful as such but it is corruptible. Over against it is the risen Christ as life-giving Spirit. Our heavenly pneumatic being is still future. It is given to us only as God's promise in Christ to faith. Continuity between what is *psychikós* and *pneumatikós* lies in the faithfulness of God through Christ. We shall bear the image of the heavenly, not as ourselves life-giving spirit, but as spiritual body, for Christ alone is Creator Spirit.

b. 1 Cor. 2:14. Here again *psychikós* means natural humanity without the eschatological gift of the *pneúma*. If the unbeliever is *psychikós*, the believer who makes no progress is *sarkikós*. Being *psychikós* is not a higher stage, then, but it also does not involve the same censure. The *psychikós* becomes a *sarkikós* when confessing faith but remaining set on what is earthly, i.e., the *sárx*.

c. Jms. 3:15. In this verse *psychikós* describes what is earthly and closed to God's world. In this case, however, demonic influence is involved and disorder results.

d. Jude 19. What is *psychikós* is equated here with what is ungodly. Without the Spirit's aid the person who is *psychikós* will be the victim of desire and will cause division.

[E. SCHWEIZER, IX, 661-63]

### *anapsýchō*.

1. The basic sense of this word is "to cool or refresh with a breath" or "to dry out." In medicine treating a wound with fresh air is meant. The transferred use for "restoration" or "refreshment" either physical or spiritual is very old.

[A. DIHLE, IX, 663-64]

2. In the LXX "to refresh oneself" means "to regain strength" (Ex. 23:12; Judg. 15:19; 2 Sam. 16:14; Ps. 39:13).

3. In the LXX the verb is always intransitive, but in the NT it is transitive in 2 Tim. 1:16 in the sense either of attending to the needs of Paul in prison or of bringing spiritual encouragement, or possibly both. [E. SCHWEIZER, IX, 664]

*anápsysis.*

1. This word means "cooling," "drying out," "refreshing," "alleviation," "relief," or "rest." [A. DIHLE, IX, 664]

2. The only NT instance is in Acts 3:20. The "times of refreshing" are the eschatological age of salvation which comes with Israel's repentance. The context is one of admonition. To the large number of Jews already converted will be added believing Gentiles. The parousia will thus bring the perfecting of Israel.

[E. SCHWEIZER, IX, 664-65]

*dipsychos.* This term (Jms. 1:8; 4:8) denotes the "divided" person. Behind it lies the OT thought of the divided heart (cf. Dt. 29:17; Ezek. 14:3ff.). Hermas is fond of the word and of the derived *dipsychía*. [E. SCHWEIZER, IX, 665]

*oligópsychos.*

1. This rare word means "faint-hearted," perhaps on the basis of physical weakness (cf. *oligopsychía*, meaning "short breath").

2. Along with the related verb and noun the term occurs in the LXX with the nuances "despondent," "cross," "impatient," "exhausted." "Faint-hearted" or "anxious" occurs only in Sir. 4:9, and "short-tempered" seems to be the point in Prov. 14:29. The normal use is for "despondent" in a religious sense (Is. 25:5; 35:4).

[G. BERTRAM, IX, 666]

3. In 1 Th. 5:14 the term suggests weakness of faith and may be compared with *sympsychos* in Phil. 2:2, *isópsychos* in 2:20, and *eupsychō* in 2:19 (but not *ápsychos* for a "lifeless" musical instrument in 1 Cor. 14:7). The reference is to inner spiritual vigor (or the lack of it) in relation to the task that God has set.

[E. SCHWEIZER, IX, 666]

*psychrós* → *zēō*

Ω    Ō

Ō → *Alpha and Omega*; ōdē → *adō*

*ōdín* [birthpang], *ōdínō* [to suffer birthpangs]

A. **Secular Greek.** Of uncertain derivation, *ōdínō* means "to suffer birthpangs" and *ōdines* are "birthpangs." Homer uses the term figuratively for the sudden and violent pain of wounds. Plato relates the group to Socrates' work as a midwife of knowledge. Aristotle reserves it for the natural process of birth. Plotinus finds for it both a cosmological and a psychological application. The emanation of lower hypostases is like a painful birth. In mythology the goddesses of fate are present at birth and rule over the pangs, which may be the cause of death. *ōdis* may denote the result of the pangs, i.e., "fruit" or "child."

B. The LXX. The LXX introduces more subjective terms for the pains of childbirth and uses *ōdīnō* and *ōdīnes* for Hebrew terms that denote pregnancy as such. When Hebrew employs the metaphor of childbirth, the reference is more to the convulsive trembling than to the pain, and at issue are the anxiety and distress caused by war, affliction, or divine judgment. In Isaiah the concept expressed by *ōdīnō* is that of national birth or rebirth (cf. 45:10; 51:1-2; 54:1ff.). The image of travail points beyond itself as even in judgment there is expectation of new salvation. As God takes out of the natural womb (Ps. 22:9), so he takes out of the womb of suffering and death; he will not finally destroy (Jer. 17:7; Jon. 4:11).

### C. Judaism.

1. *Qumran, Ethiopian Enoch, and 4 Esdras*. Qumran compares the sufferings of the poet to those of a woman in travail, but it is unclear who the woman or her child or children represent. The only sure point is that end-time sufferings are in view. The community lives under pressures that are a prelude to the messianic age. Eth. En. 62:4 refers to birthpangs in face of final judgment, and 4 Esdr. 4:42 uses the metaphor for the new birth of resurrection.

2. *Philo*. Philo expounds the OT birth stories allegorically. The soul receives the seed of divine wisdom, falls into labor, and bears a sound mind. If it tries to bear without God's blessing, the result is a miscarriage or the birth of what is bad. The one soul may bear either Abel or Cain. Wisdom receives God's seed and gives birth to the sons of God, i.e., the world.

3. *Josephus*. Josephus uses *ōdīnes* only on an OT basis for pregnancy or labor.

4. *The Rabbinic Tradition*. Many rabbis find the metaphor of travail in Ps. 18:4. Connected is the idea of the woes of the Messiah or the birthpangs of the messianic age, namely, unrest, war, plague, and famine. Study of the law and works of love afford protection against these afflictions.

D. The NT. 1 Th. 5:3 adopts the metaphor and uses the singular either collectively or with reference to the first and sudden pang. The point here is that destruction will unexpectedly overtake those who live in self-security. Afflictions will usher in the end time in Mk. 13:8, although when they occur one must not overhastily expect the end. Mt. 24:8 relates "beginning of sorrows" to all the eschatological woes that precede the new birth of the world; they indicate the imminence of the time of salvation. In Rom. 8:22 the afflictions are a cosmic event. All creation waits for the new birth of the world, the coming into being of a new heaven and a new earth. In Gal. 4:27 Paul quotes Is. 54:1: The woman who does not bear has many children, i.e., believers, through God's gracious miracle. Yet in 4:19 members of the church come to faith only through Paul's painful efforts on their behalf, which are like the pangs of labor. Rev. 12:2 offers the sign of the pregnant woman who cries out in her pain. Acts 2:24 refers to the new birth of the resurrection. The abyss cannot hold Christ any more than the womb can hold the child; God helps it to end the pains with the release of the Redeemer. The christological orientation fits in with the general picture of birthpangs as a sign both of end and of renewing, and therefore as an admonition and warning to the church.

E. The Apostolic Fathers and Apologists. In these works the OT and NT influence is limited to a few quotations that are handled in stereotyped fashion (cf. Pol. 1.2; 2 Clem. 2.1-2; Justin *Apology* 53.5; *Dialogue* 85.8-9 etc.).

→ *lŷpē, odŷnē, páschō*

[G. BERTRAM, IX, 667-74]

### hóra [hour]

#### A. Nonbiblical Usage.

1. This word first means a "right, fixed, or favorable time," e.g., for sowing, marrying, etc. It may then be the "customary time" or a "set" or "appointed time."

2. A special use is for the "best" time. This may be the time of greatest bodily fitness, i.e., the "bloom of youth."

3. We then get the sense of "short stretch of time," or "hour" (cf. the "hour" of death, but also the last "moment").

**B. The LXX.** In the LXX we find the usual senses "fixed time," "time," "usual time," "appointed time," "short period of time." The meaning "hour" occurs only in works with no Hebrew original. The idea of imminence sometimes occurs (cf. *pró hórás*, "prematurely," or *katá tén hórán taútēn*, "now").

#### C. The NT.

1. In the NT we find "set time" in Lk. 14:17 (cf. the "hour" of prayer in Acts 3:1). In Rev. 9:15 a specific "hour" is set for an apocalyptic event. The hour may be an "hour of judgment" (14:7), an "hour to reap" (14:15), or an "hour of trial" (3:10). The content of the hour of Jn. 12:27 gives it special significance as "this hour"; "hour" can stand for the content (Mk. 14:35). The "hour" of dawn is the time to awake out of sleep and to act with vigilance (Rom. 13:11-12).

2. The expression *hóra tinós* denotes the time for human suffering or action. "Her hour" is the hour when a woman is to bear her child in Jn. 16:21. Similarly Jesus fulfils the requirement of the hour that God has set for him, e.g., when he goes to the cross in 13:1. He knows that "his hour" has not yet come (7:30; 8:20). The thought is that of obedience to the divine will and purpose (cf. 2:4). Negatively the hour may be that of his opponents (16:4; cf. Lk. 22:53).

3. With "my time has come" we also find "the time has come," i.e., God's appointed time (Jn. 17:1; Mk. 14:41). In Lk. 22:14 the reference is to the time for the Passover ("when the hour [of the Passover] came").

4. In Jn. 4:21, 23; 5:25, 28; 16:2, 25 the phrase "the time will come" intimates future events. "And now is" in 4:23 (cf. 16:32) shows that something is just at hand. *eschátē hóra* is the "end time."

5. *hóra* can also denote a fixed time (cf. "from that time" in Mt. 9:22, or "in that moment" in 8:13, or "instantly" in Acts 16:18). God will give the right words "at the time" of trial (Mk. 13:11).

6. No one knows the day or hour of the parousia, not even the Son (Mk. 13:32). In this context "hour" may be simply a section of the day or night; it is not necessarily a twelfth part of the day. The Son comes unexpectedly; this is the point in Mt. 12:44. We do not know the day or hour of the bridegroom's coming (25:13), nor when the thief comes (24:43). Watchfulness is thus demanded (Mk. 13:33ff.).

7. A strict "hour" is the meaning in Jn. 11:9. Except in Mt. 20:3, 5-6 the Synoptic Gospels give specific times only for the events of the passion (Mk. 15:25, 33-34; cf. Jn. 19:14). Jn. 1:39 and 4:52-53 give the times for particular reasons. Details of time also occur in Acts 10:3, 30; 23:23. Acts 5:7 and 19:34 mention periods of hours. Lk. 22:59 refers to a short time of about an hour. Contrast with "forever" occurs in Phlm. 15, and *mían hórán* means "for a short time" in Rev. 17:12.

**D. The Apostolic Fathers.** In these works we find the meanings 1. "a set time"

(Pol. 7.1); 2. an "hour" with specific content (Mart. Pol. 14.2); 3. the twelfth part of a day (Hermas *Visions* 3.1.2); 4. a "short time" in contrast to eternal life (Mart. Pol. 2.3); 5. (in the plural) a period of hours (Mart. Pol. 7.3); and 6. a "period of time" (Hermas *Similitudes* 6.4.4). [G. DELLING, IX, 675-81]

→ *kairós, chrónos*

***hōsanná*** [hosanna]

1. This word is usually seen as a transliteration of the Hebrew expression *hōšî-â(-n)nā'*, which is a cry for help (Ps. 118:25), which with the Hallel Psalms (113–118) comes into liturgical use, which, accompanied by the waving of branches at Tabernacles, then becomes a shout of jubilation in the solemn procession around the altar of burnt offering, and which echoes the messianic hope inasmuch as Ps. 118 sometimes finds a messianic interpretation.

2. The NT uses the term in the story of the entry into Jerusalem. The "blessed is he . . ." of Ps. 118:25 occurs with it in Mk. 11:9-10, and v. 10 brings out its messianic significance. The repetition of *hōsanná* points to the fulfilment of the messianic hope in Jesus. Luke omits the *hōsanná*, which Gentile readers would not understand, but has "peace on earth and glory in the highest" (cf. 2:14). Matthew retains the double *hōsanná* in shorter form (21:9). In a later repetition he emphasizes the "Son of David" (v. 15). When the authorities object, Jesus defends the cries of the children on the basis of Ps. 8:2; children are a model of true discipleship. In John the cry is the same as in Mark (Jn. 12:13); the addition "the King of Israel" shows precisely that "he who comes" is the Messiah.

3. As a liturgical cry *hōsanná* quickly finds a place in Christian worship (Did. 10.6). The church probably adopts it from the liturgical tradition of Judaism. It bears a christological and eschatological character (cf. Eusebius *Ecclesiastical History* 2.23.13-14, where it occurs in the story of the martyrdom of James, the Lord's brother). The Gentile church, however, is not familiar with its original meaning, as may be seen from the explanation given by Clement of Alexandria in *Paedagogus* 1.5.12.5. [E. LOHSE, IX, 682-84]

*ōtárion, ōtíon* → *oús*