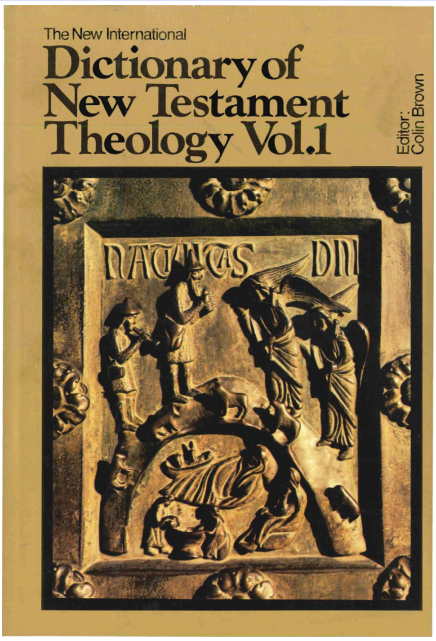


ebookbig.com

or scan the QR code to access the digital study portal.

The New International Dictionary of New Testament Theology

The New International Dictionary of

Companion Volume
THE NEW INTERNATIONAL
DICTIONARY OF THE CHRISTIAN CHURCH

Volume 1: A-F

New Testament Theology

Colin Brown
GENERAL EDITOR

Translated, with additions and revisions, from the German

THEOLOGISCHES BEGRIFFSLEXIKON
ZUM NEUEN TESTAMENT

Edited by Lothar Coenen, Erich Beyreuther *and* Hans Bietenhard



Regency
Reference Library
from Zondervan Publishing House
1415 Lake Drive, S.E., Grand Rapids, Michigan 49506

THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY

Originally published in German under the title,

THEOLOGISCHES BEGRIFFSLEXIKON ZUM NEUEN TESTAMENT

© 1967, 1969, 1971 by Theologischer Verlag Rolf Brockhaus, Wuppertal.
English Language edition copyright © 1975, The Zondervan Corporation
Grand Rapids, Michigan, U.S.A. and The Paternoster Press, Ltd. Exeter,
Devon, U.K.

All rights in this work are reserved by the publishers, and no part may be reproduced without written permission, except for brief quotations in reviews.

Library of Congress Cataloging in Publication Data
Main entry under title:

The new international dictionary of New Testament theology.

"Translated, with additions and revisions, from the German Theologisches Begriffslexikon zum Neuen Testament, edited by Lothar Coenen, Erich Beyreuther and Hans Bietenhard."

"Companion volume: The new international dictionary of the Christian Church."

Includes bibliographical references and indexes.

1. Bible. N.T.—Theology—Dictionaries. 2. Bible. N.T.—Dictionaries. I. Brown, Colin.
BS2397.N48 230'.03 75-38895

ISBN 0-310-21890-X

Printed in the United States of America

84 85 86 87 88 — 10 9

Contents

Preface 7

Introduction 9

Table of Articles in Volume I 15

Contributors to Volume I 25

Abbreviations 31

Transliteration 47

Glossary of Technical Terms 49

Articles 73

Indexes 745

Hebrew and Aramaic Words 747

Greek Words 751

General Index 762

Addenda 822

Preface

BURY YOURSELF IN A DICTIONARY AND COME UP IN THE PRESENCE OF GOD. THIS improbable-sounding piece of advice of the late Sir Edwyn Hoskyns contains a wisdom born of experience. At first sight a dictionary may appear to contain nothing but a mass of antiquarian information. But to those who know where and how to look, the forbidding mass of material is not a barrier between the individual and real life but a bridge to a richer appreciation of it. It is when we ask, "What is the writer getting at?", "Why did he say this?", "Why did he put it like that?", "What lies behind that remark?", that we begin to see things in a new light.

A theological dictionary is not a collection of prepackaged sermons or an anthology of predigested devotion. It is more like an invitation to join in the collective enterprise of quarrying and building. (The picture itself is not without affinities with the apostle Paul's picture in 1 Cor. 3:10 ff. of Christian work as a collective building enterprise.) It is as one quarries among the mass of data and tries to build something out of it that the data become alive. What was perhaps previously flat and featureless takes on new perspective and meaning. One can go even further. The great revivals of the Christian church have come about when some individual here and there has been grasped by something that his predecessors and contemporaries have taken for granted without stopping to ask why it should be so. Perhaps the greatest need for the church in the last quarter of the twentieth century is for men to stop, to ask themselves this question as they study the Bible, and then to translate their answers into action.

Two things characterise this enterprise. On the one hand, one has to do it for oneself. There is no substitute for individual initiative. On the other hand, it is a co-operative endeavour. One cannot do without the work of others in unearthing facts and bringing to light insights which would otherwise be lost. But paradoxically enough, it is only when others have done this kind of work that one can see the truth in it for oneself.

At all its stages *The New International Dictionary of New Testament Theology* is a collective enterprise. The original German work on which it is based was the product of ten years of teamwork, shared by university professors, college lecturers and others engaged in various branches of teaching and pastoral work. The extensive new material which will be included in all three volumes is the work of scholars on both sides of the Atlantic. The draft translation was prepared by a team of translators which included Professor G. H. Boobyer, the Rev. Dr. Colin Brown, Mr. H. L. Ellison, the Rev. M. C. Freeman, the late Rev. Dr. George Ogg, Mr. John D. Manton, the Rev. Philip J. Seddon, the Rev. David Sharp and Dr. A. J. M. Wedderburn.

A special debt of gratitude is owed to Professor F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. Professor Bruce has read the articles in both typescript and proof, and has made many valuable comments and suggestions. Thanks are also due to the Rev. A. C. Thiselton of the Department of Biblical Studies in the University of Sheffield for reading the bibliographies and making numerous suggestions. The bibliographies have also benefited from the comments of his colleagues at Sheffield, Mr. D. J. A. Clines and the Rev. Wesley Carr. Mr. Michael Sadgrove has shouldered the heavy burden of proof-reading in the course of his doctoral studies at Oxford. The indexes have been compiled by the Rev. Norman Hillyer whose vigilant scholarship has also contributed to the correction of the proofs.

Finally, the editor would like to record his appreciation of the happy co-operation at all stages of the work with the editor of the German edition, Dr. Lothar Coenen, and the German publishers, the Theologischer Verlag Rolf Brockhaus of Wuppertal and for their kind agreement to the features incorporated in the English edition.

Scripture quotations in this Dictionary from the Revised Standard Version of the Bible are used by permission of the owners of the copyright, the Department of Christian Education of the National Council of the Churches of Christ in the United States of America.

In the 1980 reprint of this volume the opportunity has been taken to make a number of minor corrections and to include bibliographical Addenda (see p.822).

Introduction

SINCE ITS FIRST APPEARANCE IN 1965 THE *Theologisches Begriffslexikon zum Neuen Testament* has established itself as a standard work of reference among theologians, ministers, students and all who are concerned with a closer understanding of the teaching of the Bible. It offers its readers a concise discussion of the meaning and use of the key terms of the New Testament against their background in the ancient world and the Old Testament, combining an awareness of the progress of modern scholarship with a sensitivity to the message of Scripture. The work had its origin in a double conviction. On the one hand, theology at its deepest level is concerned with the revelation of God – the God who has revealed himself in Scripture. On the other hand, this revelation came to man over a period of many hundreds of years. It was expressed in ancient languages, employing the thought-forms of bygone civilizations. In order to understand the meaning and significance of Scripture, it is necessary to understand the meaning and use of its language against the background of its history and social structures.

Some fifty years ago Karl Barth compared Calvin as an interpreter with the exegetes of his own day in the following terms:

> How energetically Calvin, having first established what stands in the text, sets himself to re-think the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent! Paul speaks, and the man of the sixteenth century hears. The conversation between the original record and the reader moves round the subject-matter, until a distinction between yesterday and to-day becomes impossible. If a man persuades himself that Calvin's method can be dismissed with the old-fashioned motto, "The Compulsion of Inspiration," he betrays himself as one who has never worked upon the interpretation of Scripture (*The Epistle to the Romans*, ET 1933, 7).

Whether Calvin, Barth (or, for that matter, anyone else) consistently attained this ideal is less important than the points that Barth makes. The goal of biblical study – like that of expository preaching – is an understanding of the text which enables its message to speak directly to the reader or hearer in his contemporary situation. In this process there are two main stages characterized by the terms exegesis and hermeneutics. The latter – and it is on this that Barth focuses his attention – is concerned with reflecting on words and events from the past and interpreting their significance for us today. But before this may come about there must be the prior stage of exegesis, the elucidation of words, phrases, clauses and sentences, as their authors intended them to be understood and as they would have been understood by their original hearers. It is the exegesis of biblical terminology that is the primary concern of the present dictionary.