
THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT

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

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by

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perception. In Mk. 8:32 *parrhēsia* again suggests the open speech that is granted to the disciples, but this openness can still conceal (except for faith), as is apparent in Mk. 8:32-33; cf. 9:32; 10:32. In 1 John *parrhēsia* has the sense of openness toward God (3:21; 5:14), which presupposes a good conscience, faith, and love (3:22-23), and also the gift of the Spirit (v. 24). This *parrhēsia* comes to expression in prayer (3:14-15) that is heard because it is according to God's will. In addition to this present *parrhēsia* there is a future *parrhēsia*, i.e., that of confident standing before the Judge on the ground of the divine love (2:28; 4:17).

2. *Acts*. In Acts we find only a human relation. In 9:27-28; 14:3, etc. the verb has almost the sense "to proclaim," i.e., to speak publicly, whether to Jews, Jews and Gentiles, or Gentiles, whether to the people or their rulers. At issue here is bold and open speaking. But it is also effective speaking (4:13) even though there has been no formal training. The Lord grants the apostles this *parrhēsia*, and he confirms their speech by signs and wonders (4:29-30; 14:3). As may be seen from the example of Apollos, *parrhēsia* as open and eloquent speaking to a hostile world is a charisma (18:25-26).

3. *The Pauline Corpus*. Paul, too, stresses apostolic *parrhēsia* in both life (Phil. 1:20) and preaching (Eph. 6:19-20). Openness toward God and men, and in the gospel, is meant (Eph. 3:12; 2 Cor. 3:12; Eph. 6:19-20). The face that is open toward God is also open toward others (2 Cor. 3:7ff.). This open face reflects the Lord's glory in increasing transformation by the Spirit. Openness implies a confident freedom of approach to God (Eph. 3:12). In its human dimension it has the nuance of affection in 2 Cor. 7:4 and authority in Phlm. 8. The ground of *parrhēsia* is faith (1 Tim. 3:13), and it is effected by the Spirit and related to union with Christ (Phil. 1:19-20). Christ himself triumphs "openly" over the powers in Col. 2:15.

4. *Hebrews*. In Hebrews *parrhēsia* has an objective character. It is something one has and must keep as a believer (3:6). It is related to the object of hope. In content it is the freedom of access to God that is given in Christ's blood and grounded in his high-priestly ministry (4:14-15; 10:19). It is preserved by endurance in affliction (10:34ff.) and means confidence before the Judge (4:16).

D. *The Early Church*. The group is an important one in early writings. Diog. 11.2 speaks of the *parrhēsia* of the *lógos* and opposes it to *mysterion*. In 1 Clem. 34.1ff. the believer's *parrhēsia* stands in the Lord, is the Lord's gift, demands obedience, and grants participation in the promise by prayer. Of particular significance are the connections with the apostle in apocryphal writings, where the stress is on authority, with the martyr in martyr literature, where the martyr shows it toward persecutors and also has it toward God, and with prayer, e.g., in Origen's *On Prayer*, which points out that calling God Father in the Lord's Prayer expresses a special *parrhēsia*. [H. SCHLIER, V, 871-86]

pás [each, all], *hápas* [all, everybody]

A. Linguistic Data in the NT.

1. *pás* as Adjective.

a. With Article. *pás* can have different meanings according to its different uses. With the article it may have a predicative position with implicative ("all," "whole"), distributive ("whoever," "all possible"), or relative significance ("all," e.g., knowledge

in 1 Cor. 13:2), or it may have an attributive position (“whole,” “generally”; cf. Acts 20:18).

b. Without Article. Without the article *pás* may have elative (“full,” “total”) or distributive significance (“each,” “whoever,” “whatever,” or, in privative phrases, “any” [“without any”] or “none,” “nothing” [“not any”]).

2. *pás* as Noun.

a. With Article. With the article *pás* as a noun may have implicative (“all,” mostly plural) or summative (“in all,” “all together”) significance.

b. Without Article. Without the article *pás* may have distributive significance (“each,” “all”), or it may be used in adverbial phrases (e.g., “first or last of all,” “in every respect,” “above all,” “in all circumstances,” hence “certainly”).

3. *hápas*. In Luke *hápas* is sometimes preferred when something impressive is to be said, especially with an implicative meaning and after a consonant, but in the main it is used in exactly the same way as *pás*.

B. Material Aspects.

1. *God as Creator and Ruler of All Things in the OT*. That God is the Creator and Ruler of all things is a basic OT conviction. Totality is expressed by phrases like “heaven and earth” (Gen. 1:1; cf. Ps. 24:1), but the word “all” may also be used (cf. Dt. 10:14; Job 41:3). Depictions of God’s omnipotent sway occur in Job 38ff. and Ps. 104, and cf. Jer. 27:5; Dan. 4:32. The human race is a unity prior to Babel (Gen. 9:19; 11:1ff.). The original fellowship with God is broken by the fall and is to be restored by God’s saving dealings with Israel (Gen. 12:3; Is. 60). Thus the God of the universe is also the God of Israel but with expectation of a full implementation of his universal sovereignty. [B. REICKE, V, 886-90]

2. *pás* in the LXX. After *kýrios*, *pás* is the most common theologically significant term in the LXX (6–7,000 instances). In many passages, of course, the use is rhetorical, but in the general context even these instances imply the total claim of God and his word. In the first place the universal God has chosen Israel. Israel must keep all the law, the cultic legislation applies to all the people, and the expiatory rites take away all guilt. All who disobey, and all Israel’s foes, fall under God’s wrath. Yet Israel’s history is a revelation to all peoples. God is the one God over all kingdoms, and his judgments extend to the whole world. God is the Savior in all troubles, all his ways are mercy and truth, his wrath smites all the wicked, but his salvation is for all believers. He knows and sees all things, tries all hearts, and can do all things. Even when a particularism of salvation is present, the belief in God’s omnipotence, and in the universal validity of his word and claim, is never lost. A sense of the universal reach of his loving purpose comes out even in passages relating primarily to Israel (cf. 1 Kgs. 8:37ff.). [G. BERTRAM, V, 890-92]

3. *The World of Greek and Hellenistic Thought*. The Greeks have a developed concept of the universe from early times and seek a basis of unity in, e.g., water, fire, or numbers. This philosophical cosmogony leaves no real place for a personal Creator in the OT sense; even the demiurge is more of a philosophical idea. Pantheistic trends may be seen in the mysteries and Gnosticism. Doxologies similar to those of the OT and NT occur, but these do not presuppose biblical monotheism.

4. *The NT*.

a. In the NT, as in the LXX, *pás* is very common (1,228 times, *hápas* 32). This reflects a liking for the concept of totality resting on the concept of God and joy in salvation. Totality in the NT relates to a specific history of creation and redemption.

NT soteriology is richer than that of the OT. The focus of the NT is on the personal God and personal salvation.

b. For the NT there is only one God and one Lord (1 Cor. 8:6). All creation is God's work. This means that all creatures depend on God (Rom. 9:5; Acts 17:25ff.). They are also ordered to him, not in the sense of a flowing from and to him, but in the sense that restoration of fellowship with him is the goal.

c. That Christ is also Creator rests on OT statements (cf. Ps. 8:6; Prov. 8:22ff.; Gen. 1:1ff.: creation by the Word). All things are both made and made anew by Christ (1 Cor. 8:6). The first creation in the Son points ahead to the new creation in the Son. The firstborn of all creation is the firstborn from the dead. Before all things, and holding all things together, he is the first in all things, and all things are reconciled through him (Col. 1:15ff.). The world, of course, will not recognize its dependence on God. All are in sin (Gal. 3:22) and guilty before God (Rom. 3:19). The original unity of the race is destroyed, and idolatry and corruption result (Rom. 1:18ff.). Only Christ can bring reconciliation (Rom. 7:24-25). To the incarnate Christ God has given all power (Jn. 3:35; 17:2). "All things" in Mt. 11:27 probably includes power as well as knowledge. He has come in humility, but he seizes power with the cross and resurrection (Mt. 28:18) and is now exalted even above angels (Rom. 8:38; Eph. 1:21ff.; Col. 2:10).

d. Since people do not recognize the position of Jesus, mission is needed to actualize it. All flesh is to see God's salvation (Lk. 3:6)—first Israel (Acts 2:36), then the whole world (Mk. 16:15). Then Christ will be all in all (Eph. 1:22-23), all creatures will do him homage (Rev. 5:13), he will make all things new (Rev. 21:5), and he will present his all-embracing kingdom to the Father (1 Cor. 15:24). Until then, all things already belong to Christians (1 Cor. 3:21ff.), sanctified by the word and prayer (1 Tim. 4:4-5).

e. NT proclamation is full of abounding joy at Christ's universality, and this comes to expression in a common use of *pás* (Eph. 1:22-23) which also reflects personal commitment.

f. In many verses, of course, *pás* is used in the NT simply to denote a great number, e.g., "all Jerusalem" in Mt. 2:3, and "all the sick" in 4:24.

[B. REICKE, V, 892-96]

páscha [Passover]

páscha is a transcription of the Aramaic. In the NT it may denote a. the seven-day Passover feast, b. the Passover meal, c. the Passover lamb, or d. Easter or the Lord's Supper (cf. Lk. 22:15-16).

1. *The Feast.* The Passover dates from the exodus; details may be found in Ex. 12. At first a family feast, it is later celebrated at Jerusalem and involves a pilgrimage. The main features of the liturgy are becoming fixed in NT times. In later Judaism the Passover covers the days of unleavened bread as well as the Passover proper. This is the main NT use (Lk. 22:1; Mt. 26:2; Jn. 11:55, etc.; Acts 12:4). Heb. 11:28 refers to the first Passover as an expression of the faith of Moses. The Passover is the setting of many NT stories, e.g., the boy Jesus in the temple (Lk. 2:41ff.), the feeding of the 5,000 (Mk. 6:32ff.), probably the incident mentioned in Lk. 13:1ff., the passion, and the martyrdom of James (Acts 12:1ff.) (cf. also the slaying of James the Lord's brother).