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Asterios Hom., 10: In Sanctos Martyres (MPG, 40, 317 C): πρῆσβευτάς αὐτοῦς τῶν εὐχῶν καί αἰτημάτων, διὰ τὸ ὑπερβάλλον τῆς παρρησίας, ποιούμεν (sc. the martyrs). ἐντεῦθεν πενθία λύονται, καί ἱατρεύονται νόσοι, καί ἀρχόντων ἀπειλαί κοιμίζονται· πασῶν δὲ τῶν ταραχῶν καί χειμῶνων τοῦ βίου λιμένες εἰσιν ἐδδιοί, οἱ ἱεροὶ τῶν μαρτύρων σηκοί. c. παρρησία to God is, however, enjoyed already by the living martyr or confessor, as stressed by Chrys. In Sanctos Martyres Bern. et Prosdodoc., 7 (→ *supra*). In this he is not alone. He is accompanied by the saint or ascetic or mystic.³⁶ "He who has seen God alone can truly pray to God; he can thank Him sincerely; he may ask Him, indeed, he should ask Him for all things; he has free access, παρρησία, to God, and can speak to Him as friend to friend," says Holl³⁷ of the ascetic mystic, and he gives a list of examples of which we may quote two: Symeon, the new theologian, Or. 15:³⁸ χρῆ ὄν πρότερον πιστεῦσαι καί καταλλαγήναι θεῷ καί τότε ψάλλειν αὐτῷ, συγγνώμην αἰτούντος πρότερον τοῦ ψάλλοντος, ὧν ἤμαρτεν, in connection with Ethica, 13 C folium 316 recto:³⁹ κατὰ γὰρ τὴν ἀναλογίαν τῆς μετανόιας ἀναλογουσαν εὕρισκει τὴν πρὸς θεὸν παρρησίαν καὶ οικειότητα πᾶς ἄνθρωπος καὶ ταύτην γνωστῶς καί ἐναργῶς καί ὡς εἰ τις φίλος πρὸς φίλον καὶ ποσομιλεῖ αὐτῷ προσώπῳ πρὸς πρόσωπον καὶ ὄρᾳ αὐτὸν νοεοῖς ὀφθαλμοῖς.

3. The Connection between παρρησία and Prayer. This is maintained and deepened. At one pt. it is the subject of special discussion. Acc. to Orig. Orat., 2, 1 (GCS, 3, 346, 18 f.) a specific NT παρρησία is expressed when God is called Father. This does not occur in the old covenant. Hence the Lord's Prayer is prefaced in the Liturgy of James by sentences containing prayer for this *parresia*: καὶ καταξίωσον ἡμᾶς, δέσποτα φιλόανθρωπε, μετὰ παρρησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι τολμῶν ἐπικαλεῖσθαι σε τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα καὶ λέγειν.⁴⁰ Every prayer demands παρρησία, but esp. that in which a filial relationship is expressed. οἶσας γὰρ τῷ λέγοντι χρεῖα ψυχῆς! ὅσας τῆς παρρησίας! οἶσας τῆς συνειδήσεως! to say Father when one has known God, Greg. Nyss. De Oratione Dominica, Or., 2 (MPG, 44, 1140 C).

Schlier

πᾶς, ἅπας

Contents: A. Linguistic Data on πᾶς and ἅπας in the NT: 1. πᾶς as Adjective: a. With Article; b. Without Article; 2. πᾶς as Noun: a. With Article; b. Without Article; 3. ἅπας. B. Material Aspects: 1. God as Creator and Ruler of All Things according to the OT; 2. πᾶς in the LXX; 3. πᾶς in the World of Greek and Hellenistic Thought; 4. πᾶς in the NT.

³⁶ Cf. the examples in Peterson, 295.

³⁷ K. Holl, *Enthusiasmus u. Bussgewalt beim griech. Mönchtum* (1898), 73 ff.

³⁸ Holl, *op. cit.*, 73 f. In the Lat. transl. of Pontanus, MPG, 120, 388 AB.

³⁹ Holl, 74.

⁴⁰ M. A. Brightman, *Liturgies Eastern and Western*, I (1896), 59, 28 ff.; cf. the Liturgy of Mark, *ibid.*, 135, 31 ff.; of Basil, 410, 26 f.; of Chrys., 339, 20 f. Cf. Peterson, 296.

π ᾶ ς, ἅ π α ς. K. W. Krüger, *Griech. Sprachlehre*⁵ (1875) § 50, 11, 8-13; K. Brugmann, *Die Ausdrücke f. d. Begriff d. Totalität in d. indogerm. Sprachen* (1893/4), 2 f., 53, 60-64; Winer-Schmiedel § 20, 11; A. N. Jannaris, *An Historical Gk. Grammar* (1897) § 1239 f.; K. Meisterhans-E. Schwyzer, *Grammatik d. attischen Inschr.* (1900), 233 f.; Kühner-Blass-Gerth, II, 1 § 465, 6 (p. 631-634); B. L. Gildersleeve, *Syntax of Classical Gk. from Homer to Demosthenes*, II (1911) § 642-652; A. T. Robertson, *A Grammar of the Gk. NT*⁴ (1923), 771-774; Radermacher², 112 f., 117; Mayser, II, 2, 96-102; J. M. Bover, "Usò del adjetivo singular πᾶς en San Paolo," *Biblica*, 19 (1938), 411-434; Bl.-Debr., § 164, 1, 275, 413; P. Chantraine, *Morphologie historique du grec* (1945) § 60, II and 66, II; Pr.-Bauer⁴ (1952), 148, 1149-1153.

A pronominal adj. and pronoun, "whole," "all," "each," current from the time of Hom. *παντ- was formed from **kūā-nt-* "increasing," "strengthening," and is related to κύω, κύριος and the Doric πέπαμαι, "to possess." ἅπας is a subsidiary form strengthened by ἅ- (**sm*). It may be compared with σύμπας, found in the LXX but not in the NT.¹

A. Linguistic Data on πᾶς and ἅπας in the NT.

1. πᾶς as Adjective.

πᾶς as adjective can have very different meanings acc. to its use with article or without article, predicatively or attributively (cf. words like αὐτός, μόνος, ἄκρος, μέσος, ἔσχατος).² The use of the art. normally depends on whether or not the simple noun would be with or without art.³ As regards the art. and noun one has to distinguish between an individual or demonstrative and a generic or indefinite function. In particular one may speak of a summative, implicative and distributive signification of πᾶς as the term embraces either a totality or sum as an independent entity (summative), an inclusion of all individual parts or representatives of a concept (implicative), or extension to relatively independent particulars (distributive). If the reference is to the attainment of the supreme height or breadth of a concept, we have an elative (or amplificative) significance.

a. With Article.

Predicative Position. With the demonstr. art., implicative significance. Sing. "all," "whole" : πᾶσα ἡ Ἰουδαία, Mt. 3:5; πᾶσα ἡ ἀλήθεια, Mk. 5:33; after, and thereby emphasised : ἡ κρίσις πᾶσα, "in its whole scope," Jn. 5:22. In such cases ὅλος might also be used, → 174 f. The art. may be omitted with geographical names, πᾶσα Ἰεροσόλυμα, Mt. 2:3; πᾶς οἶκος Ἰσραὴλ (OT), Ac. 2:36; ἐπὶ παντός προσώπου τῆς γῆς (OT), 17:26. Plur. "all" : πᾶσαι αἱ γενεαί, Mt. 1:17; πάντα τὰ ῥήματα ταῦτα, Lk. 1:65. Also with part. as noun : πάντα τὰ γενόμενα, Mt. 18:31 and with a substantive prepositional expression : πάντες οἱ ἐν τῇ οἰκίᾳ, Mt. 5:15; πάντες οἱ σὺν αὐτῷ, Lk. 5:9; with pronoun, but without art.: πάντες ἡμεῖς, Ac. 2:32; πάντες οἱ, Ac. 2:7; ἐπὶ πάντων τούτοις, Col. 3:14. With generic art., distributive significance, with part. "whoever," "all possible" (cf. πᾶς ὅστις, e.g., πᾶς ὁ ὀργιζόμενος, Mt. 5:22; πᾶν τὸ πωλούμενον, 1 C. 10:25; πάντες οἱ κακῶς ἔχοντες, Mt. 4:24; and in prepositional phrases : πάντες οἱ εἰς μακράν, Ac. 2:39. πᾶς is here a strengthening of the generic art. With elative (amplificative) significance, "all" : πᾶσα ἡ γνῶσις, πίστις, 1 C. 13:2; ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, 2 C. 1:4; εὐχαριστῶ ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν, "for all your remembrance (of me),"⁴ Phil. 1:3; πᾶσαν τὴν μέριμναν ὑμῶν, 1 Pt. 5:7.

Attributive Position. By this close connection with the noun, the content of the whole is emphasised in its totality,⁵ so that the word has summative significance : "whole," "as a whole," "generally," e.g., τὸν πάντα χρόνον, Ac. 20:18; ὁ πᾶς νόμος, Gl. 5:14; οἱ σὺν ἡμοῖς πάντες ἀδελφοί, Gl. 1:2.

¹ For the etym. of πᾶς cf. Brugmann, 61 ff.; Walde-Pok., I (1930), 366 f.; Boisacq³ (1938), 748; J. B. Hofmann, *Etym. Wörterbuch des Griechischen* (1949/50), 254; on ἅπας cf. Brugmann, 10, 26, 63; Boisacq, 67; E. Schwyzer, *Griech. Grammatik*, I = *Hndbch. AW*, II, 1, 1 (1939), 433.

² Jannaris § 1239.

³ Kühner-Blass-Gerth, II, 1, p. 631, 633; Gildersleeve § 642-652.

⁴ Pr.-Bauer⁴, 1150 renders like many others : "with every mention of you," equivalent to "whenever I mention you" (950, s.v. μνηαῖ). But this is not linguistically satisfying, since the art. is not normally used when the meaning is "every." On μνηαῖ in the sense of "remembrance" = "assistance" cf. R. 12:13 vl. (→ IV, 679, n. 1).

⁵ Mays, II, 2, 100.

b. Without Article.

Elative Significance: "full," "supreme," "total," "pure," in the NT only with abstract nouns: πᾶσα ἐξουσία, Mt. 28:18; μετὰ παρρησίας πάσης, Ac. 4:29; ἐν πάσῃ ἀσφαλείᾳ, probably "with full favour" on the part of men as our goal," 2 C. 4:2; ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες (strong emphasis), 2 C. 9:8; also 12:12; Eph. 4:2; ἐν πάσῃ προσηκασίᾳ καὶ δεήσει, "with all perseverance in prayer," Eph. 6:18; Phil. 1:20 etc.⁷ In profane Gk. this sense is found also with material objects, e.g., πᾶς χαλκός, πᾶν ἀργύριον, "pure."⁸

Distributive Significance: "each." Generic: "each one" in a group (though not with such stress on the individual as ἕκαστος, "each apart");⁹ in the plur. "all": πᾶσα φάραγξ, πᾶν ὄρος (on earth), Lk. 3:5; πᾶσα σὰρξ (OT) "each being," Lk. 3:6; εἰς πάντα τόπον τῆς περιχώρου, Lk. 4:37; πᾶς ἄνθρωπος (in the world), Jn. 1:9; 2:10; πάντες ἄνθρωποι, Ac. 22:15; πάντες ἄγγελοι, Hb. 1:6; πᾶσα ἀρχὴ καὶ πᾶσα ἐξουσία (there is), 1 C. 15:24; πᾶσα γραφή, 2 Tm. 3:16. Also indefinite: "each," "any," "all possible," πᾶν δένδρον μὴ ποιοῦν καρπὸν, Mt. 3:10; Lk. 3:9; πᾶσα νόσος καὶ πᾶσα μαλακία (which might occur), Mt. 4:23; πᾶν ἁμάρτημα, 1 C. 6:18; πᾶν ἔργον ἀγαθόν, Tt. 1:16; 3:1; πᾶς ἄνεμος τῆς διδασκαλίας, Eph. 4:14. Rarely with part.: παντὸς ἀκούοντος, "each who hears," Mt. 13:19; παντὶ ὀφείλοντι, Lk. 11:4. In some instances everything general is set aside and the individual is intended: "whoever," "whatever," ἐάν συμφωνήσωσιν ... περὶ παντὸς πράγματος, Mt. 18:19; κατὰ πᾶσαν αἰτίαν, "for whatever reason," Mt. 19:3; μὴ παντὶ πνεύματι πιστεύετε, 1 Jn. 4:1 etc.¹⁰ As in secular Gk. πᾶς in privative phrases means "any," e.g., ἄνευ παντὸς [ὅπ]ολόγου, "without any deduction," P. Leid. P, 32,¹¹ so in the NT, under Heb. influence (כָּל-אֶחָד), one finds an even more strongly restrictive πᾶς along with οὐ or μὴ,¹² usually with the sense of "none at all": οὐ πᾶν ῥήμα, "nothing at all," Lk. 1:37; οὐδέποτε ἔφαγον πᾶν κοῖνον, "never anything," Ac. 10:14; πᾶς λόγος σαπρὸς ... μὴ ἔκπορευέσθω, Eph. 4:29. By analogy a similar πᾶς occurs in Mk. 4:13 predicatively with art.: πῶς πάσας τὰς παραβολὰς γνώσεσθε; "how will you understand any parables?" (here one might also think in terms of πάντως). Cf. in all these instances the class. ὁμοίωσιν, not found in the NT.

2. πᾶς as Noun.

a. With Article.

Implicative Significance. The art. is usually demonstrative, and only with the plur.: οἱ πάντες, "they all," Mk. 14:64; R. 11:32; 1 C. 9:22; 10:17; 2 C. 5:14; Phil. 2:21 (the context shows who are meant); τὰ πάντα, "all things," 2 C. 4:15; Phil. 3:8; Col. 3:8 (but "they all" in 1 C. 12:19, where several neutral subst. are comprised). Sometimes the art. is half generic: ζωὴ καὶ πνοὴ καὶ τὰ πάντα, "and all such things," Ac. 17:25; σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται, "he will with him (the Son) give us all these things" (i.e., the things associated herewith), R. 8:32. "All these things" (in the world) is formally used for "all things," "all creatures," "the universe," R. 11:36; 1 C. 8:6; 15:28; Gl. 3:22; Eph. 1:10; 3:9; 4:10; Phil. 3:21; Col. 1:16 f., 20; 1 Tm. 6:13; Hb. 1:3; 2:10; Rev. 4:11.

⁶ Not "to or before the conscience," for → πρὸς with acc. has a final sense, and this does not go with "conscience." If, as more than once elsewhere in the NT, συνείδησις is linked with συνοιδία τινι (instead of ἐμαυτῷ), and transl. "assent" or the like, the phrase makes sense. B. Reicke, *The Disobedient Spirits and Christian Baptism* (1946), 175 f., 180.

⁷ Pr.-Bauer⁴, 1150 § 1 a δ. Cf. also Bover, *op. cit.*, 419-423.

⁸ Mayser, II, 2, 97.

⁹ *Ibid.*, 2, 96 takes a different view: πᾶς "any," ἕκαστος "each." But this is hardly possible at, e.g., Lk. 4:37: εἰς πάντα τόπον τῆς περιχώρου, "to each." It thus seems better to see in ἕκαστος the distinctive sense of "each apart," cf. Schwyzler, I, 630, n. 4.

¹⁰ Pr.-Bauer⁴, 1149 § 1 a γ.

¹¹ Mayser, II, 2, 97.

¹² Rl.-Dehr. § 302. 1.

Summative Significance. In explanatory apposition to a noun οἱ πάντες etc. are used half adverbially for "in all," "all together," esp. with numbers: ¹³ ἦσαν οἱ πάντες ἄνδρες ὡσεὶ δώδεκα, "they were in all about twelve men." Ac. 19:7; ἡμεθα αἱ πάσαι ψυχαὶ 276, "we were in all 276 souls." Ac. 27:37 (such phrases would be open to misunderstanding without the art.); but also without numbers: μέχρι καταστήσωμεν οἱ πάντες, "until we all attain." Eph. 4:13. Neutr. plur. in a similar function or as acc. of relation: ὑμῖν τὸ μυστήριον δέδοται ... ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται (note the order), "to those without all things are done in parables." Mk. 4:11; ἀξήσωμεν εἰς αὐτὸν τὰ πάντα, "grow up to him in all things," Eph. 4:15 (πάντα without art. means "in every connection," → *infra*).

b. Without Article.

Distributive Significance, generic or indefinite acc. to context. Sing. "each": πᾶς, "each man," Lk. 16:16; πᾶς ἐξ ὑμῶν, "each," 14:33; after prep. → lines 25-30. Plur. "all"; πάντες, "all men," Mt. 10:22; "all present," 14:20; 15:37; "all Jews," 21:26 etc. πάντα, "all things," the extent and content being decided by the context: πάντα μοι παρεδόθη, Mt. 11:27; Lk. 10:22; πάντα ἀποδώσω σοι, Mt. 18:26; πάντα ἔτοιμα, Mt. 22:4; πάντα δι' αὐτοῦ ἐγένετο, Jn. 1:3; ὁ ὢν ἐπὶ πάντων θεός, "God who rules over all (sc. all creatures)," R. 9:5; πάντα ὑμῶν, "all that you do," 1 C. 16:14 etc.

Adverbial Phrases. A partitive gen. πάντων is used adverbially in superlatives: "of all," cf. ὕστερον or ἔσχατον πάντων, "last of all," Mt. 22:27; Mk. 12:22; πρῶτον πάντων, "first of all," 1 Tm. 2:1; it is independent of the gender of the main noun: ποία ἐντολὴ πρώτη πάντων, "the first commandment of all," Mk. 12:28 (πλεῖον πάντων in Lk. 21:3 might similarly mean "the most of all," though "more than all" is more likely in view of Mk. 12:43). πάντα is also used adverbially as an acc. of relation: "in every respect," Ac. 20:35; 1 C. 9:25 etc. With prep.: διὰ παντός (sc. χρόνου), "always," Mt. 18:10 etc.; εἰς πάντα, "in every respect," 2 C. 2:9; ἐν παντί, "in everything," 1 C. 1:5 etc.; ἐν πᾶσιν "in all parts," Eph. 1:23; "in all things," 1 Tm. 3:11 etc.; ἐν παντί καὶ ἐν πᾶσιν μεμύρημαι, Phil. 4:12 (repetition for the sake of emphasis); ¹⁴ κατὰ πάντα, "in every respect," Ac. 17:22 etc.; περὶ πάντων, "in all things," 3 Jn. 2; πρὸ πάντων, "above all," Jm. 5:12; 1 Pt. 4:8. The adv. πάντως in general means "in all circumstances." This explains the various special senses, e.g., "certainly": πάντως φονεὺς ἐστιν, Ac. 28:4; "generally": πάντως οἱ πόρνοι, "fornicators generally," 1 C. 5:10.

3. ἅπας.

Etym. → 887, 3 f. In Attic ἅπας was used after consonants, πᾶς after vowels. This distinction is not always observed in the NT (cf. ἄνωθεν πᾶσιν, Lk. 1:3; ¹⁵ ἤρξαντο ἅπαν τὸ πλῆθος, 19:37; similarly Ac. 5:16; 25:24), but ἅπας is preferred when something impressive is to be said, esp. with implicative meaning, though usually after a consonant, and chiefly in the Lucan writings. Otherwise ἅπας is used in exactly the same way as πᾶς: ἅπας ὁ λαός, "the whole people," Lk. 3:21; τὴν ἐξουσίαν ταύτην ἅπασαν, Lk. 4:6; ἅπαν τὸ πλῆθος τῆς περιχώρου, Lk. 8:37; ἅπαντες, "all," Mt. 24:39; Lk. 5:26 etc.; ἅπαντα, "everything," Mk. 8:25; Ac. 2:44; 4:32 vl. etc. As apposition and with summative significance: ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν, "they began," i.e., the whole company of the disciples (as one man), Lk. 19:37.

B. Material Aspects.

1. God as Creator and Ruler of All Things according to the OT.

In the OT belief in the God of Israel as Creator and Ruler of all things is of fundamental significance. There is in the OT no uniform, abstract concept of

¹³ Mayser, II, 2, 101 f.

¹⁴ D. Tabachovitz, *Études sur le grec de la basse époque* (1943), 39.

¹⁵ Bl. *Deh.* 8 275

the totality of things in the sense of the cosmos or universe, → I, 678, 22 ff. Instead, the OT uses "heaven and earth," Gn. 1:1 etc.; "the earth and the fulness thereof," Ps. 24:1. The idea of the totality is often present, however, in concrete forms, and sometimes the adjective כָּל ("all," "each") is used in this connection. The constant reference is to the fact that God, since He has created everything, is also the Lord of all creatures. Here are some examples: "The heaven and the heaven of heavens is the Lord thy God's, the earth also, with all that therein is," Dt. 10:14; "Under all heaven (all) these things are mine," Job 41:3; "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," Ps. 24:1 (quoted by Paul in 1 C. 10:26; cf. Ps. 50:12; 89:11; Jer. 10:12; 51:15). There are particularly detailed depictions of the omnipotence of the Creator God in Job 38-41 and Ps. 104. Emphasis is also laid on the fact that the God of Israel, as Lord of creation, is also Lord of world history: "I have made the earth . . . and I give it to whom it seems meet to me," Jer. 27:5; "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will," Da. 4:32; cf. also what is said about Assyria in Is. 7:18 ff.; 10:5. With regard to the human race, it was a unity after the flood (Gn. 9:19; 11:1, 6), but was scattered after the building of the tower of Babel (Gn. 11:7, 9). The fellowship between man and God established at creation was broken by the fall, and can now be restored only by God's saving dealings with Israel, Gn. 12:3; Is. 60 etc. Consequently belief in creation is basically related to belief in salvation,¹⁶ in which Israel occupies a key position. As Creator and Ruler of the whole world, the God of the chosen people declares: "I am the first, and I am the last," Is. 44:6; 48:12. This means that He is all-embracing, and yet He is always Yahweh, the God of Israel. He never becomes an abstraction. He does not lose His personal character. His link with history is unbroken. In this respect it should be noted that the origin of many of the comprehensive statements is perhaps to be sought in the hymnic style of the Orient.

The firm conviction that the God of Israel is the Creator and Ruler of all things, all peoples, and all history is one of the constitutive ideas of the OT. In general the reference is to a universalism tied to Israel and Zion; only in Jonah, Job and the Wisdom literature is the emphasis not on Israel. Later the universalism of Israel is developed and extended by the LXX and NT. The Greek παῖς is variously used in this connection.

Reicke

2. παῖς in the LXX.

Along with and after κύριος, which occurs some 8000 times in the Greek OT, παῖς with 6-7000 instances is in the Greek Bible the most commonly used term with intellectual significance. It is true that many passages which speak of totality are psychologically conditioned by the popular nature of the tradition, by the narrow horizon of the narrators, by the desire for comprehension or the tendency to exaggerate. They may be intended rhetorically or derive from liturgical plerophory, Da. 3:57-90. Hence many passages, taken in isolation, have little material importance. In the context of biblical revelation, however, they correspond to the universal and total claim of the Word of God, which does not know or recognise any exceptions, which in its statements embraces all cases, which has general validity and which fully and completely describes the facts. If in about 10% of the LXX instances there is no Hebrew original (e.g., Da. 4 and 5), this merely

¹⁶ G. v. Rad, "Das theologische Problem d. at.lichen Schöpfungsglaubens," *Werden u. Wesen d. AT* = ZAW, *Beih.* 66 (1936), 138-147. G. Lindeskog, *Studien zum nt.lichen Schöpfungsgedanken*, I = Acta Universitatis Upsaliensis, 1952, 11 (1952), 15-133.

indicates the inwardly necessary development and extension of the universal claim in the Greek Bible. The *via eminentiae* is with the *via causalitatis* and the *via negationis* one of the ways in which man can speak about God. In this light one may also understand those totality sayings in the biblical tradition which are not directly theological.

In accordance with the election of the people Israel, the OT revelation applies in the first instance quite exclusively to this people, Ex. 19:5; 23:22 LXX; 33:16; 34:10; Lv. 20:24, 26; Dt. 7:6; 14:2 etc. The universal God who has made all things, and in whose hand the souls and spirits of all men lie (Job 12:9, 10), has chosen Israel exclusively and is invoked by Israel alone (Nu. 16:22; 27:16). Either way the LXX understands the concept of God along the lines of cosmological speculation. God is the God of spirits and all flesh. Israel is subject to the Law and must accept all its rights, commandments and statutes, obeying all that is written, Lv. 18:5; Dt. 6:2; Jos. 1:8; 2 Ch. 33:8; 35:19 LXX; Neh. 8:13; 10:29 etc. The sacrificial law is also of general validity, Lv. 1 ff. The scapegoat takes away all sins, Lv. 16:21. Elsewhere, too, expiation is total, 2 Ch. 29:16, 24; 30:19. The cultic legislation raises a claim to universal validity, Lv. 5:17; 11:46; Nu. 3:12 etc. This claim is transferred to Jerusalem and its temple, Lam. 2:15; Is. 56:7. All who do not obey God, and all the enemies of Israel, fall victim to wrath and destruction, Dt. 4:3; Jos. 11:11, 14; 24:18; Ju. 5:31; 2 Βαα. 7:9.

The history of Israel is God's revelation to all peoples, 3 Βαα. 9:7; 8:43, 60; 1 Ch. 16:23. The works and miracles of God are to be declared, 1 Ch. 16:9. His judgments extend to the whole world, 1 Ch. 16:14; Job 11:10 LXX; Is. 66:16. He is the one God above all the kingdoms of the earth, 4 Βαα. 19:15; cf. 5:15. He is unique on the whole earth (Ex. 9:14), great over all gods (Ex. 18:11). Frequently in the historical narration of the OT there is ref. to the whole land as the theatre of revelation. In the light of the universalistic concept of God, and under the influence of expressions like 3 Βαα. 2:2; Gn. 19:31, it is easy for the Gk. reader to make this into the whole earth. The statements about God refer to this, or to the cosmos generally: He is Creator, Judge, King and Lord of the whole earth, all nations, all men, the universe, Gn. 18:25; Job 8:3 (HT ἡψῆ elsewhere usually παντοκράτωρ or κύριος); Ez. 18:4. He is the Saviour in all troubles, 1 Βαα. 10:19. All His ways are mercy and truth, Ps. 25:10; ψ 118:64. His salvation and forgiveness are for all believers, Ps. 2:12; 5:12; 25:3, 18; cf. ψ 144:13; 2 Βαα. 23:5. Indeed, they are for the whole earth, Ps. 98:3; ψ 103:28 (only the LXX). His wrath smites all the wicked, all enemies of the righteous, Ps. 3:7; 5:12; 6:7, 10. He knows all things, Bar. 3:32. He tries all hearts, 1 Ch. 28:9. He knows all thoughts, ψ 138:2 vl. He sees all things, Job 34:23 LXX. He can do all things, Job 10:13 LXX. If the primary ref. is always to Israel, to the righteous as the elect, to the land of Canaan as the land of promise, so that the universalism is limited by the particularity of salvation history, the concept of totality itself finally helps to give these statements a universalistic extension. Revelation is for all men. God's salvation, like His judgment, affects all men. This universalistic tendency, which is implicit in the very essence of OT revelation, comes out even in passages which relate exclusively to Israel, e.g., in the prayer of Solomon in 3 Βαα. 8:37-43, which tells us in v. 43 that all nations are to come to the knowledge and fear of God. In many respects the content of the prayer has universal significance. Hence in v. 38 the LXX omits the ref. to the whole people of Israel. Validity for all men is thus maintained, and the predication in 39b takes on a broader material significance. Hence real assertions of omnipotence grow out of Israel's experiences of salvation. Even when a particularism of salvation becomes widespread, as in later Judaism (cf. 1 Βαα. 3:21; 3 Βαα. 8:53 with 3 Macc. 6:26), the universalism of belief in the almightiness of God persists. God is Ruler of all things, 1 Ch. 29:11, 12; Jdt. 2:5 etc.; Est. 4:17b-d; Job 5:8; 28:24 LXX; Ps. 47:7 etc.

Fundamentally this universalism of the concept of God explains the universal sayings about man and human reason even when secularisation sets in and ungodly forces raise a totalitarian claim, cf. Prv. 6:16 LXX. God has placed all creation under man, Gn. 1:26; 2:19; 9:3; Ps. 8:6; Job 27:17 LXX. But all men are corrupt and subject to death, Gn. 6:5.

12. 13; Job 15:20; ψ 145:4; 38:5. OT wisdom frequently expresses the general validity of its sayings. Here, too, the LXX goes beyond the Mas., cf. Prv. 1:7, 33; 3:7, 12, 18, 23, 26, 32 etc. In Qoh. universalistic sayings are already common in the HT. The LXX frequently uses σύμπας, which is rare elsewhere. In the assimilating of this remarkably Semitic transl. to Gk. this comes in through combining σύν (for the nota acc. ηκ) with the πᾶς which follows. At Qoh. 3:11; 4:2 πᾶς is added to make the text smoother.¹⁷

Bertram

3. πᾶς in the World of Greek and Hellenistic Thought.

The Greeks had a developed concept of the universe from the time of the pre-Socratics,¹⁸ and ideas as to the origin of all things are found as early as Hom.: ὤκιστα νοῦ, δς περ γένεσις πάντεσσι τέτυκται, Il., 14, 246. In pre-Socratic philosophy there was an avid search for the basic substance of the universe, as Aristot. *Metaph.*, I, 3, p. 983b, 6 f., 10 f. emphasises: τῶν δὴ πρώτων φιλοσοφησάντων ὁ πλείστοις τὰς ἐν ὕλης εἶδει μόνας φήθησαν ἀρχὰς εἶναι πάντων ... τοῦτο στοιχεῖον καὶ ταύτην ἀρχὴν φασι εἶναι τῶν ὄντων. Thus Thales suggested water, *ibid.*, 20 f.; Anaximander argued that all things came from ἀπειρον, Aetius *Placita*, I, 3, 3;¹⁹ Anaximenes derived all things from air, *ibid.*, 4;²⁰ Heraclitus (*Fr.* 30 [Diels⁶, I, 157, 11 ff.]) dissolved the traditional concept of substance and made eternally mutable fire the inner essence of the universe. The Pythagoreans, however, represented more abstract thought and saw numbers at the basis of their picture of the cosmos, cf. Philolaos *Fr.* 4 (Diels⁶, I, 408, 4 f.): πάντα ... τὰ γινωσκόμενα ἀριθμὸν ἔχοντι.

In the cosmogony of this philosophy there was no place for a personal Creator God. Even sayings like the πάντα πλήρη θεῶν of Thales in Aristot. *An.*, I, 5, p. 411a, 8 are very different from the biblical belief in God. It is true that later in Plato, Stoicism (for all its atheistic basis) and other Hellen. schools one finds the belief in a personal Creator or Demiurge (in the good sense) who is equated either with Zeus or some other god. But this god was always more of a philosophical idea, and never enjoyed fullness of life, might and power like the God of Israel. Cf. τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός εὐρεῖν τε ἔργον καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν, Plat. *Tim.*, 28c; περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ καὶ ἐκείνου ἕνεκα πάντα, καὶ ἐκείνου αἴτιον ἀπάντων τῶν καλῶν, Ps.-Plat. *Ep.*, II, 312e; Χρῦσ[ι]ππος ... [ἐν μὲ]ν τῷ πρώτ[ῳ] περὶ θεῶν Δία φη[σὶν] εἶναι τὸν ἄπαντα[ς διοικοῦν]τα λόγον ... Δία (καλεῖσθαι) [δ]τι πάντων αἰτ[ι]ος [καὶ κύριος], Philodem. *Philos. De Pietate*, 11 (v. Arnim, II, 315, 3 ff.); (Zeus) πάσης ἐπώνυμος ὧν φύσεώς τε καὶ τύχης, ἅτε πάντων αὐτός αἴτιος ὧν, Ps.-Aristot. *Mund.*, 7, p. 401a, 26 f. Philo more than once speaks of God as πατήρ τοῦ παντός and the like, but he also makes the term πᾶς a logical symbol of perfection, e.g., τὸ κατὰ μέρος νοητὸν ἀτελὲς δὲ οὐ πᾶν, τὸ δὲ γενικὸν ἄπαν, ἅτε πλήρες δὲ, *Leg. All.*, I, 24; similar speculations concerning πᾶς are common in his works.²¹

In the mysteries, as in Gnosticism, there developed in connection with Greek-Hellen. philosophy a more or less consistent pantheism, e.g., ἐν ἐστὶ τὰ πάντα, καὶ μάλιστα [τὰ] νοητὰ σώματα, Corp. *Herm.*, XII, 8; τοῦτο (τὸ θεῖον) γὰρ ἐστὶ τὸ πᾶν, καὶ ἔξ αὐτοῦ τὸ πᾶν, καὶ δι' αὐτοῦ τὸ πᾶν, Zosimos *Alchimista*, IX, 1;²² *una quae es omnia dea Isis*, CIL, X, 3800. These pantheistic trends are also found in hymnic predications. Cf. Ζεὺς ἐστὶν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Ζεὺς τοι τὰ πάντα,

¹⁷ Cf. G. Bertram, "Hbr. u. gr. Qoh. Ein Beitrag zur Theologie d. hell. Bibel." *ZAW*, 64 (1952), 26-49.

¹⁸ πᾶς is common in the pre-Socratics, cf. Diels⁶, III, Index s.v. (337-341), where one may also find many instances of πᾶν and πάντα for universe.

¹⁹ H. Diels, *Doxographi Graeci* (1879), 277.

²⁰ *Ibid.*, 278.

²¹ *Leisegang*, II, 633 f., s.v.

²² M. Berthelot-C. E. Ruelle, *Collection des anciens alchimistes grecs, Texte grec* (1888), X. 143. 20 f.

Aesch. Fr., 70 (TGF, 24); Ζεῦ, φύσεως ἀρχηγέ, νόμου μέτα πάντα κυβερνῶν, χαίρει· σὲ γὰρ πάντεσσι θέμις θνητοῖσι προσαυδᾶν ... σοὶ δὴ πᾶς ὅδε κόσμος ... πειθεταί, Cleanthes' Hymn to Zeus, Fr. 537 (v. Arnim, I, 121, 35 f.; 122, 3 f.): ἐκ σέο γὰρ πάντ' ἐστὶ καὶ εἰς [σ'], αἰών[ι]ε, πάντα τελευτᾷ, Orphic hymn to Selene in the great Paris magic pap., Preis. Zaub., IV, 2838 f.;²³ cf. the Isis hymn of Kyme²⁴ and the Carpocrates hymn of Chalkis.²⁵ We have here doxologies and aretologies such as are found also in the Orient and the OT (e.g., Ps. 104). For all their inspiration, however, they do not presuppose the strict monotheistic thinking of the OT but for the most part derive from an intentional juxtaposition of the worship of many gods.²⁶ To some degree the NT authors used similar doxologies to magnify God or Christ. Cf. the ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα of R. 11:36 with the ἐκ σοῦ (said of the cosmos) πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα of M. Ant., IV, 23. Both probably go back to the same Stoic and generally Hellen. formulations, and in this respect we should not forget pre-Pauline Jewish Hellenism.²⁷ But Paul's personal belief in God constitutes a decisive difference, so that the dependence is purely formal. How sharply the biblical writers drew the line against pantheism may be seen, e.g., from Sir. 43:1-33, esp. vv. 26 ff.: ἐν λόγῳ αὐτοῦ σύγκριται τὰ πάντα ... τὸ πᾶν ἐστὶν αὐτὸς ... αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ.

4. πᾶς in the NT.

a. In the NT as in the LXX it is striking how common πᾶς is. It occurs 1228 times, to which should be added 32 instances of ἅπας.²⁸ This shows a liking for the concept of totality. This inclination is in part objectively determined by the universality of the concept of God and the proclamation of redemption (→ 893, 38-896, 1), and in part subjectively by the joy of salvation (→ 896, 2-9). These reasons are, of course, very closely related. In content many points of agreement with the OT may be noted (→ 889, 47-890, 33). Similar thoughts about the creation and redemption of all things are also to be found, however, in the religious and philosophical literature of the contemporary non-biblical world (→ 892, 8-893, 18).

On the other hand, the uniqueness of the NT view is that here all ideas of totality relate to a specific history of creation and salvation. As compared with the OT, the NT is distinguished especially by a richer soteriology. The oriental and Hellenistic systems of religious or philosophical cosmology and anthropology fall short of the NT concept of totality above all in respect of the historical and personal factors. In the NT there is no abstract interest in the foundations of existence such as we find in cosmological apocalyptic, mysticism, gnosis and philosophy. The interest of the NT focuses exclusively on the personal God and personal salvation.

b. 1 C. 8:6 states the basic NT position towards the universe. There is for us only one God, the Father, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, and one Lord, Jesus Christ, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. All creation is God's work. Hence there is no independent power beside Him. In particular, there is no demiurge through whom the world is fundamentally evil. Nor is there any independent demonic power whom one must fear. Greek and Gnostic speculations inclined to a cleavage of deity along these lines. In contrast, Paul clings fast to the OT belief

²³ Cf. other Orphic hymns in W. Quandt, *Orphei hymni* (1941), 75, s.v. πᾶς.

²⁴ W. Peek, *Der Isishymnus v. Andros u. verwandte Texte* (1930), 122-125.

²⁵ R. Harder, "Karpokrates v. Chalkis u. d. memphitische Isispropaganda," *AAB*, 1943, *Abh.* 14 (1944), 8.

²⁶ Many of the texts cited here are taken from E. Norden, *Agnostos Theos* (1913), 240-250, 347-354; a few others were passed on by H. Kleinknecht.

²⁷ Norden, *loc. cit.*

²⁸ There may be some fluctuation in the figures acc. to textual variants.

in a personal Creator. Yet even when, as here, he emphasises God's role as universal Creator (cf. also R. 11:36; Eph. 3:9; 1 Tm. 6:13), his chief concern is not to advance an explanation of the world. Nor is his aim doxology, though the relevant statements contain doxological forms, acclamations and predications such as are to be found in the Orient, in the OT, and, *mutatis mutandis*, in Greek and Hellenistic syncretism, → 893, 6-18. Equally remote from the apostle is the pantheism to which Hellenistic mysticism was inclined, → 892, 40 ff. Precisely to the contrary, he stresses the fact that all creatures are dependent on God and that for this reason they must be subject to Him. God is above all creatures, R. 9:5. He gives them all life and breath and all things, and allows them to dwell on earth that they might seek Him, Ac. 17:25 ff. Hence in 1 C. 8:6 Paul says ἡμεῖς εἰς αὐτόν as well as ἐξ οὗ τὰ πάντα. We belong to God and should fear Him in order that the union with Him which was purposed in creation and restored in Christ may be realised individually. This does not mean for the cosmos the flowing out and back again of a quasi-divine substance, as in mysticism and Gnosticism. The reference here is to personal dependence, to the ordination of angels, men and all things to obedience and subjection. This is what is meant in R. 11:36: "For of him, and through him, and to him, are all things"; it should be remembered in this connection that Paul has just been speaking of the redemption of Israel. If formally such predications may perhaps be traced back to Greek traditions, in content they are in harmony with the personal and ethical concept of God found in the OT, e.g., at Is. 44:24: "I am the Lord who has made all things."

c. Even the NT transferring of the belief in the Creator to Christ goes back to the OT by way of Messianic interpretation. Thus in Ps. 8:6 it is said of the "son of man": "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet." Furthermore, acc. to Prv. 8:22-31; Sir. 24:3-5, 9; Wis. 9:9, wisdom had a part in creation. Strictly, too, creation was by means of the word in Gn. 1:1 ff. Hence it was only a short step to the NT doctrine of Christ as the firstborn of creation, which was accomplished through Him alone. This theme occurs again in 1 C. 8:6 (→ 893, 38 ff.): δι' οὗ (Christ) τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. The meaning is, not only that all things came into being through the Firstborn, but that all things are born anew through Him. The first creation in the Son points forward to the new creation in the Redeemer, and the original dependence of all things on the Son is thus a basis for his later seizure of power and for redemption in Him. This is how we are to construe other statements concerning the role of the Son in creation, e.g., Jn. 1:3: "All things were made by him (sc. the Logos)," or Col. 1:15-18: "The firstborn of all creation; in him were all things created, that are in heaven, and that are in earth . . . all things were created by him, and for him; and he is before all things, and by him all things consist"; He is also "the firstborn of the dead, that in all things he himself might be the first" — the cosmogony is here organically related to the soteriology, the protology to the eschatology.]

The universe, however, refuses to recognise its dependence on the Creator. This is especially true of man (R. 1:18-25), for the fall has clouded his judgment. Hence all the world is guilty before God (R. 3:19) and has fallen victim to vanity (R. 8:20). It sighs for redemption (8:22), but Scripture has concluded all under the bonds of sin (Gl. 3:22). The original unity and totality is destroyed by this blindness and disharmony,²⁹ which finds expression in idolatry (R. 1:18-23) and

²⁹ S. Hanson. *The Unity of the Church in the NT* (1946), 8-16, 25-27, 60-65.

in a personal Creator. Yet even when, as here, he emphasises God's role as universal Creator (cf. also R. 11:36; Eph. 3:9; 1 Tm. 6:13), his chief concern is not to advance an explanation of the world. Nor is his aim doxology, though the relevant statements contain doxological forms, acclamations and predications such as are to be found in the Orient, in the OT, and, *mutatis mutandis*, in Greek and Hellenistic syncretism, → 893, 6-18. Equally remote from the apostle is the pantheism to which Hellenistic mysticism was inclined, → 892, 40 ff. Precisely to the contrary, he stresses the fact that all creatures are dependent on God and that for this reason they must be subject to Him. God is above all creatures, R. 9:5. He gives them all life and breath and all things, and allows them to dwell on earth that they might seek Him, Ac. 17:25 ff. Hence in 1 C. 8:6 Paul says ἡμεῖς εἰς αὐτόν as well as ἐξ οὗ τὰ πάντα. We belong to God and should fear Him in order that the union with Him which was purposed in creation and restored in Christ may be realised individually. This does not mean for the cosmos the flowing out and back again of a quasi-divine substance, as in mysticism and Gnosticism. The reference here is to personal dependence, to the ordination of angels, men and all things to obedience and subjection. This is what is meant in R. 11:36: "For of him, and through him, and to him, are all things"; it should be remembered in this connection that Paul has just been speaking of the redemption of Israel. If formally such predications may perhaps be traced back to Greek traditions, in content they are in harmony with the personal and ethical concept of God found in the OT, e.g., at Is. 44:24: "I am the Lord who has made all things."

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²⁹ S. Hanson. *The Unity of the Church in the NT* (1946), 8-16, 25-27, 60-65.

God is good ... it is sanctified by the word of God and prayer, 1 Tm. 4:4 f.³³

e. All NT proclamation is full of abounding joy at the universality of Christ. This is expressed by the common use of πᾶς, which is often found even when a critical view could not be quite satisfied at such an enthusiastic piling up of the term, e.g., Eph. 1:22 f.: πάντα ὑπέταξαν ... κεφαλῆν ὑπὲρ πάντα ... τὸ πλῆρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. This emotional exuberance, however, simply corresponds to the fact that in the first instance the Gospel means personal commitment. At the same time there is an OT model for this expressive mode of utterance in the prophets, Is. 2:2 etc.

f. On the other hand, not every appearance of πᾶς in the NT is in cosmological and soteriological contexts, nor is the word always controlled by the theme presented. There are many verses in which it simply corresponds to popular narrative style with the exaggeration still common to-day. A few examples should suffice. Thus we read of "all Jerusalem" in Mt. 2:3, "all Judaea" in Mt. 3:5, "all (ἄλη) Syria" and "all (πάντες) the sick" in Mt. 4:24. Here πᾶς is not to be taken strictly. It is simply a popular way of denoting a great number.

Reicke

† πάσχα → κλάω, III, 731-743.

Contents: 1. The Feast of the Passover in the NT; 2. The Passover Meal; 3. Christ the Passover Lamb; 4. The Passover in the Primitive Church.

πάσχα (indeclinable, neuter)¹ is a transcription of the Aram. כּפּוּשׁ, which is pronounced phasha.² Whereas LXX, Philo, NT, Ἄ, Σ, Θ always have πάσχα, we

³³ On the creation theology of the NT (→ III, 868 f., 883-895, κόσμος, and III, 1000 f., 1028-1035, κτίζω) and its connection with Christology cf. J. Jeremias, "Jesus als Weltvollender," BFTTh, 33, 4 (1930), 8-12, 64-69 etc.; M. Teschendorf, "Der Schöpfungsgedanke im NT. Zur Logosfrage," ThStKr, 104 (1932), 337-372; G. Bornkamm, *Gesetz u. Schöpfung im NT = Sammlung gemeinverständlicher Vorträge*, 175 (1934), 12-28; W. Gutbrod, "Die paul. Anthropologie," BWANT, IV, 15 (1934), 9-18; H. M. Biedermann, "Die Erlösung d. Schöpfung beim Apostel Pl.," Cassiciacum, 8 (1940), 49-104; R. Bultmann, "Das Verständnis v. Welt u. Mensch im NT u. im Griechentum," ThBl, 19 (1940), 1-14; E. Stauffer, *Die Theol. d. NT*⁴ (1948), 34-46, 100-109, 120-123, 201-211; M. Meinertz, *Theol. d. NT*, II (1950), 67 f., 98, 307; Lindeskog, *op. cit.*, 163-272.

πάσχα. E. Schwartz, "Osterbetrachtungen," ZNW, 7 (1906), 1-33; H. L. Strack, *Pesachim = Schriften d. Institutum Judaicum*, 40 (1911); G. Beer, *Pesachim = Giess. Mischna*, ed. G. Beer and O. Holtzmann, II, 3 (1912); G. Dalman, *Jesus-Jeschua* (1922), 80-166; Str.-B., I, 985, 987 ff.; II, 812, n. 1; IV, 41-76; H. Laible, "Die drei Sprachen Jesu," ThLBl, 44 (1923), 115 f.; K. Holl, "Ein Bruchstück aus einem bisher unbekanntem Brief d. Epiph.," *Festgabe f. A. Jülicher* (1927), 159-189 (= *Gesammelte Aufsätze*, II [1928], 204-224, from which it is quoted here); Moore, II, 40-43; I. Elbogen, "Die Feier d. drei Wallfahrtsfeste im zweiten Tempel," 46. *Bericht d. Hochschule f. d. Wissenschaft des Juds.* (1929), 25-48; J. Jeremias, "Die Passahfeier d. Samaritaner," ZAW *Beih.* 59 (1932); O. Casel, "Art u. Sinn d. ältesten chr. Osterfeier," *Jbch. f. Liturgiewissenschaft*, 14 (1938), 1-78; F. Bussby, "A Note on πασχα in the Synoptic Gospels," *Exp. T.*, 59 (1948), 194 f.; J. Jeremias, *Die Abendmahlsworte Jesu*² (1949); P. J. Heawood, "The Time of the Last Supper," JQR, 42 (1951), 37-44; H. Schürmann, "Die Anfänge chr. Osterfeier," *Theol. Quartalschrift*, 131 (1951), 414-425; B. Lohse, *Das Passafest d. Quartadecimaner*, Diss. Göttingen (1952).

¹ Bl.-Debr. 7,⁸ § 58. πάσχα is always neut. except in Jos.: διαδέχεται τὴν πάσχα (sc. ἑορτὴν) ἢ τῶν ἀζύμων ἑορτῆ, Ant., 3, 249; τὴν φάσχα (sc. ἑορτὴν) ἐώρταζον, Ant., 5, 20 [Debrunner].

² On pronunciation in Aram.: 1. Witness to the breathing with the initial *h* is to be found in Jos. Ant., 5, 20; 9, 271; 14, 21 v1.; 17, 213; Bell., 2, 10 (φάσκα) and this is confirmed by the consistent transcription of the Heb. כּפּוּשׁ by φασεκ/φασεχ (LXX 18 times in 2 Ch. 30, 35 and 1 Ep. 38[31]:8; Philo Leg. All., III, 94; Ἄ Jos. 5:10; Σ Ex. 12:11, 27;