HANDBOOK OF BIBLICAL CRITICISM

Fourth Edition

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Introduction

This book is for the beginning and intermediate student in the critical study of the Bible. It is not for advanced students in the field—though perhaps it is for scholars of religion whose specialty lies elsewhere, as well as for pastors and interested laypersons. The volume is designed to aid the student in two ways. First, it can be used as a *dictionary*, to be called on whenever a name, a term, or an abbreviation is met for the first time unidentified, unexplained, or without a clarifying illustration, or when its meaning is simply forgotten. Second, it can be used as a *guide* to gain an initial overview and orientation in the field of biblical criticism as a whole. By reading the major entries on Biblical Criticism, Hermeneutics, and Theological Interpretation and by making use of the Diagram of Biblical Interpretation at the back of the book, the reader can gain a sense for the history and development of modern biblical criticism and its relationship to pre- and postcritical forms of interpretation. The simple system of cross references using SMALL CAPITALS alerts the reader to terms that are discussed in greater depth elsewhere so that the reader can seek further information on a given topic according to interest or need.

The entries fall into the following general categories:

1. *Overviews:* Major entries on Biblical Criticism, Hermeneutics, and Theological Interpretation, plus the Diagram of Biblical Interpretation, provide overviews that assist the student in gaining a sense of "the forest" of biblical criticism, apart from which they are likely to soon feel hopelessly lost in "the trees." By moving back and forth between forest and trees, the student can begin to gain familiarity with the history and terrain of contemporary biblical studies.
2. *Methodologies and Interpretive Approaches:* Textual Criticism, Historical Criticism, Literary Criticism, Form Criticism, Tradition Criticism, Redaction Criticism, Rhetorical Criticism, Structuralism, Postcritical Biblical Interpretation, Afrocentric Biblical Interpretation, Ideological Criticism, Reader-Response Criticism, Feminist Biblical Interpretation, Advocacy Criticism, Discourse Analysis, Postmodern and Contextual Biblical Interpretation, et al. Along with the overviews listed previously, these articles on methodologies and approaches provide an organizing framework for the work as a whole and give it the stamp of a handbook.
3. *Technical Terms and Phrases* associated with the above methodologies. The selection of terms is of course incomplete. The *Handbook* focuses on terms of interest and importance

to the beginning student and on terms most likely in need of clarification. Some are no longer current but will inevitably be confronted in ordinary study and research.

4. *Theological Terms.* A few terms not strictly within the terminology of biblical criticism are nevertheless so closely connected with it that their absence would be missed, for example, apocalyptic, eschatology, theophany, Tetragrammaton, *Historie/Geschichte,* and so on.

5. *Names.* Those listed are limited to select scholars now deceased whose insights and labor are most frequently cited as constituting lasting contributions to the field of biblical criticism. For further information and for names not listed, the reader is directed to John H. Hayes (ed.), *Dictionary of Biblical Interpretation* (Nashville: Abingdon Press, 1999) and, for evangelical scholars, to *Biblical Interpreters of the 20th Century: A Selection of Evangelical Voices,* ed. Walter A. Elwell and J. D. Weaver (Grand Rapids: Baker Books, 1999). Other major reference works are cited at the end of this volume. Because of these rich resources, biographical entries have been reduced to a minimum.

6. *Research Tools and Texts.* The *Handbook* provides basic information and bibliographical references for a variety of research tools, primarily for study in English but also for beginning students in Hebrew and Greek. Consult the entries on Bibliography and Exegesis, and also Analytical Lexica, Commentary, Concordance, Synopsis, and so on. Some resources of special merit in German are also provided.

7. *English Translations of the Bible.* A number of English translations and paraphrases of the Bible are discussed in order to aid the student in the selection of an appropriate one (or ones) for study purposes. These include the (New) King James Version, Revised Version, (New) American Standard Version, (New) Revised Standard Version, New English Bible/Revised English Bible, Today's English Version, New International Version, New American Bible, (New) Jerusalem Bible, Living Bible, The Message, and so on.

8. *Abbreviations.* Two lists are found at the end of this *Handbook:* (a) Latin abbreviations (and phrases) basic to textual criticism yet rarely translated as they appear in critical texts of the Old and New Testament and in such volumes as the *Synopsis Quattuor Evangeliorum.* (b) Abbreviations of periodicals, reference works, Bibles, and biblical books, often unidentified, as for example in periodical literature. Both lists of abbreviations, however, are of necessity limited. An exhaustive listing may be found in the *DBI* (see 5 above) and in *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, Mass.: Hendrickson Publishers, 1999).

Finally, we have chosen to retain a few terms from previous editions of the *Handbook* that were once current but are now largely out of date (e.g., Radical Criticism), both because the terms still populate the pages of important works of years past, waiting to perplex the beginning student, and because their inclusion helps to document the changing landscape of biblical studies. Today that landscape is characterized less by individual methods and approaches than by their interplay, less by texts than by interpreters of the text. As for the definitions themselves, our intent throughout has been to present complex issues historically and as clearly and succinctly as possible without sacrificing accuracy and to provide suggestions for further study. The *Handbook* is a first reference not a final one.

Handbook of
Technical Terms
with Names, Tools, and
Interpretive Approaches

Acrostic A series of lines or verses whose initial, final, or other identifiable letters form a word, a phrase, the initial letters of a phrase, or the alphabet. Acrostics in the Hebrew OT include in whole or part Pss 2; 9–10; 25; 34; 37; 111; 112; 119; 145; Prov 31:10–31 and Nah 1:2–10. In some instances the acrostic is formed on every other line; in other instances more than one line opens with the same letter; e.g., Ps 119 is formed of 176 lines, eight lines for each of the twenty-two letters of the alphabet. Unfortunately, acrostics are inevitably lost in translation.

Advocacy Criticism is an umbrella term used to refer to those approaches that are centrally concerned with interpreting scripture in light of the history, contemporary circumstances, and aspirations of a particular historically oppressed group, such as Afrocentric, Feminist, Mujerista, Postcolonial, and Womanist Biblical Interpretation. Generally speaking, these approaches hold in common the view that all interpretation is conditioned by the social location of the interpreter and that the purpose of interpretation is to expose oppressive tendencies in the Bible and the history of its interpretation and, so far as this is deemed possible, to use the Bible as a resource to confront and change

current structures of oppression, whether social, political, religious, or academic. Practitioners of advocacy criticism regard these approaches as less, not more, vulnerable to ideological distortion than other approaches because they explicitly identify their theoretical presuppositions and cultural interests and do not claim to provide a value-free, positivistic knowledge.

African American Biblical Interpretation seeks to read the Bible, and the history of its interpretation, through the unique lens of the African American experience, in part to challenge what is deemed the largely unacknowledged Eurocentric (male) perspective privileged not only in the field of biblical interpretation but also in the interpretation of literatures and histories in the West. What over the decades was presented by mainstream biblical scholars as unbiased methodological objectivity has shown itself to be shaped by the values of dominating cultures, which have often been hostile to the faith perspective and the physical well-being of African Americans. The long and slow struggle from slavery to equal rights (in America's Bible Belt in particular) is but sad testimony to this one-sided interpretation. Although there is no one AA perspective, the operative assumption of

AA biblical interpretation is that sociocultural space (esp. race) matters; that it determines in large measure how and what one thinks, not only about scripture but also about oneself. Although the church is the most significant institution in the African American community, it has virtually been without voice in biblical scholarship; though terms and movements known as Black Power, Black Liberation Theology, etc., appeared in the 1960–1970s, it is only within more recent decades and the appearance of a critical mass of African American biblical scholars that AA biblical interpretation has come to the fore, as most explicitly spelled out by Michael Joseph Brown, *Blackening of the Bible: The Aims of African American Biblical Scholarship* (Harrisburg, PA: Trinity Press International, 2004),*True to Our Native Land: An African American New Testament Commentary*, Brian K. Blount et al. eds. (Minneapolis: Fortress Press, 2007); Vincent L. Wimbush, ed., *African Americans and the Bible: Sacred Texts and Social Textures* (New York: Continuum, 2007); Allen Dwight Callahan, *The Talking Book: The Bible and African Americans* (New Haven, Conn.: Yale University Press, 2006); and Boykin Sanders, *Blowing the Trumpet in Open Court: Prophetic Judgment and Liberation* (Trenton, N.J.: African World, 2002). Innovations in African American Religious Thought is a series published by Fortress Press. Also see Afrocentric Biblical Interpretation; Womanist Biblical Interpretation.

Afrocentric Biblical Interpretation, as a hermeneutical perspective, refers to an approach to scripture that seeks to recover the rightful place of Africa, its peoples, and its cultures within the biblical tradition itself, and to draw attention to and correct misrepresentations of that place that have accrued over the centuries in Western exegetical traditions. The term *Afrocentricity*, attributed to M. K. Asante (1987), attempts to encapsulate this intention.

The practitioners of Afrocentric biblical interpretation contend that European-dominated exegetical and representational traditions have slowly but decisively painted Africa and its inhabitants out of the biblical picture, from its maps to its murals to its movies. Afrocentric biblical interpretation has therefore called for a "corrective HISTORIOGRAPHY," one that restores to Africa in general and Black people in particular the significant roles they play in biblical history. For example, attention is drawn to the fact that Ethiopia is mentioned over forty times and Egypt over one hundred times in the OLD TESTAMENT alone; that color prejudice is absent from scripture—indeed, that the beloved of the Song of Songs is "black and beautiful" (1:5); and that if race is to be applied to the populations of the ancient Near East then, in modern parlance, they should be termed *Afro-Asiatic.* (It is noted that no less a personage than Moses is depicted as married to a Cushite [Num 12:1].) Through such observations as these Afrocentric biblical interpretation seeks to provide a contribution to mainstream biblical interpretation and not just an ethnocentric perspective. See M. K. Asante, *The Afrocentric Idea* (Philadelphia: Temple University Press, 1987); D. T. Adamo, *Africa and the Africans in the Old Testament* (San Francisco: International Scholars Publication, 1998). See *The Original African Heritage Study Bible*, ed. Cain Hope Felder (Valley Forge, PA: Pilgrim, 1993; New York: Thomas Nelson, 2005); *The Africana Bible*, Hugh R. Page, Jr., et al., eds. (Minneapolis: Fortress Press, 2009); African Journal of Biblical Studies is the official publication of the Nigerian Asso. for Biblical Studies, University of Ibadan, Ibadan, Nigeria (nabis3@yahoo.com); it is the only journal of its kind in Africa.

Agrapha (sg.: agraphon)   is a Greek term meaning literally "unwritten (SAYINGS)" and was first employed by the German scholar J. G. Koerner in 1776 to

designate sayings attributed to Jesus but not found in the canonical GOSPELS. The agrapha are also occasionally referred to as the "unknown" or "lost" sayings of Jesus. Since it is known that Jesus' teachings were first passed down orally, it is presumed that certain of these escaped the knowledge of the EVANGELISTS and were subsequently lost except as they are alluded to or preserved by early Christian writers, e.g., by Paul in Rom 14:14. In 1889, Alfred (not Arnold) Resch claimed to have recovered a large number of these from Paul's writings (such as 1 Cor 2:9: "'What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him,'" NRSV), which purportedly derived from a precanonical Gospel (but cf. Isa 64:4). The second, 1906 edition of his work "used the term to refer to extracanonical scriptural fragments whether of the OT or NT" (*ABD*).

Current scholarship rejects Resch's loose definition and (when used) limits the term *agrapha* to sayings (not allusions) explicitly attributed to Jesus. Sayings with some possible claim to authenticity that are not in the Gospels can be found in (a) the NT (Acts 20:35 and 1 Thess 4:16f.); (b) ancient MSS of the NT (such as the addition to Luke 10:16 in Codex Koridethi or the substitute reading of CODEX BEZAE at Luke 6:5: "Man, if indeed you know what you are doing, you are blessed; but if you do not know, you are cursed and a transgressor of the LAW"); (c) the church fathers (such as Justin Martyr, Clement of Alexandria, ORIGEN, etc., who in the main do not record ORAL TRADITION but passages from noncanonical gospels); (d) the GOSPEL OF THOMAS, some of whose 114 sayings are also found in OXYRHYNCHUS PAPYRUS 654; and (e) *Oxyrhynchus Papyrus* 1, 655, and 840.

Recent studies dedicated to the quest of the historical Jesus have elevated noncanonical sayings of Jesus to new prominence, claiming for them an authenticity equal or superior to those of the Gospels.

The claim is disputed. See William D. Stroker, *Extracanonical Sayings of Jesus: Texts, Translations and Notes* (Atlanta: Scholars Press, 1988); also R. W. Funk and R. W. Hoover, *The Five Gospels: The Search for the Authentic Words of Jesus* (New York: Macmillan, 1993).

Additional sayings attributed to Jesus can be found in the TALMUD (ʿ*Abodah Zarah* l6b l7a and *Šabbat* 116 a, b) and in Islamic writings and inscriptions. These sayings are generally deemed spurious. (See Joachim Jeremias, *The Unknown Sayings of Jesus* [London: SPCK, 1958].)

Aktionsart (Ger: type or kind of action) is a German technical term employed by grammarians to characterize an aspect of Greek verbs and participles not present in like manner in English (or German), viz., the kind of action involved in the verb. Greek verbs have two kinds of action: punctiliar and linear (Moulton). Whereas in English the primary task of the verb is to tell the time of an action or event (past, present, or future), in Greek the *kind* of action (*aktionsart*), whether extended (linear) or momentary (punctiliar) in time, is primary. Although exceptions to this generalization are numerous, in the main the present stem of a Greek verb (from which the imperfect tense is formed) denotes an action or an event continuous in time and can be translated into English only with auxiliary words, e.g., "I am praying" (or "I was praying"). The aorist stem (from which the future, perfect, and pluperfect tenses are also formed) denotes an action or an event momentary (punctiliar) in time, though its effects may still continue (perfect) or have continued for some time in the past (pluperfect), e.g., "I prayed." The "interpretation of many NT passages depends not a little" on the *aktionsart* of the verb (C. F. D. Moule).

Aland, Kurt (1915–1994). Born and educated in Berlin, Aland became a student of the famed church historian and

NT textual critic, Hans Lietzmann, under whose tutelage he began a lifelong passion for the Greek text of the NT. A member of the Confessing Church during the Nazi period and a declared public enemy of the German Democratic Republic following the war, Aland escaped East Berlin in 1958, finding an appointment in church history and TEXTUAL CRITICISM on the theological faculty at Münster, West Germany, in 1959. At Münster, where he spent the rest of his life, he founded the Institute for NT Textual Criticism. He became the coeditor and later editor of Erwin and EBERHARD NESTLE's *Novum Testamentum graece,* from the 22nd edition through the 27th. In the 1960s he joined the editorial committee of the *Greek New Testament,* sponsored by the American Bible Society. He avidly collected photographs of all the manuscripts of the NT produced in the first millennium and began their collocation for the *Editio Critica Maior,* which is still being published. See CRITICAL APPARATUS, CRITICAL TEXT.

Albright, William Foxwell (1891–1971). Born in Coquimbo, Chile, the son of Methodist missionaries, Albright received his Ph.D. in Semitic Studies at Johns Hopkins University in 1916. He was first a research associate and then director of the American Schools of Oriental Research in Jerusalem (1920–29 and 1933–36), becoming W. W. Spence Professor of Semitic Languages at Johns Hopkins in 1929. An outstanding archaeologist and teacher, Albright was the leading OT scholar in the U.S. from 1930 to 1950 and the recipient of six honorary degrees from foreign universities, and twenty from institutions in the U.S.

Alexandria, School of The School of Alexandria and the School of Antioch have found their way into the parlance of contemporary biblical interpretation as useful but potentially misleading metaphors for two contrasting approaches to the interpretation of scripture. These two approaches are commonly represented as the allegorical (Alexandrian) and the literal (Antiochene), the former emphasizing the deeper, spiritual sense of scripture, the latter emphasizing its literal or historical sense. Both representations of the two schools have some basis in history, but the differences should not be exaggerated. As the two largest urban centers in 3rd-cent. Eastern Christendom, Alexandria in Egypt and Antioch in Syria came naturally to be the home of "schools" of biblical interpretation and theology. The Alexandrian School came into prominence in the early 3rd cent. through the work of Clement of Alexandria and ORIGEN, who made robust use of allegorical interpretation especially in their approach to the OT. The founding of the School of Antioch in the late 3rd cent. is traditionally though perhaps somewhat arbitrarily attributed to Lucian, who is better known for the RECENSION of the SEPTUAGINT that bears his name. The most prominent member of this school was Theodore of Mopsuestia (ca. 350–428), whose concern to defend the distinctiveness of the NT, as well as the plain sense of the OT, led him to reject the unrestricted application of allegorical interpretation to the OT in favor of a more limited approach that emphasized typological resemblance between certain OT events and their NT counterparts. Despite their genuine differences, the two schools probably have more in common with each other than either does with modern HISTORICAL CRITICISM, as indicated, for example, by their common commitment to the hermeneutical role of the RULE OF FAITH. For both schools, the literal and spiritual senses of scripture work together to form interlocking parts of a theologically interested and christologically centered approach to the canon. See Frances M. Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge: Cambridge University Press, 1997). See ALLEGORY, TYPOLOGY.

Alexandrian Text   In NT TEXTUAL CRITICISM, Alexandrian text is one of the geographical place names given to MSS of the NT bearing the same textual characteristics and thought to come from a common textual ancestor originating in Alexandria, Egypt. It was also called the "Egyptian text" or, more commonly and preferably perhaps, the "Neutral Text" by F. J. A. HORT (1882) on the theory that it was an essentially pure representative of the NT autographs. The principal witness to the Neutral text is the 4th-cent. MS CODEX VATICANUS (B), whence the more recent designation "Beta." According to E. J. Epp (*JBL,* 93 [September 1974]: 386–414), the Neutral text type is one of only two distinct early text types (with the Western) and can be traced from (i.e., identified with) P[75], P[23], P[20], P[50], etc., to Codex B and to more recent witnesses, such as Codex L (8th cent.), MSS 33 (9th cent.), 1739 (10th cent.), and 579 (13th cent.). Whether the Alexandrian text is closer to the original than the Western is still a matter of dispute. See BYZANTINE TEXT; WESTERN TEXT.

Allegory   (Gk: "saying something other than one seems to say"). In LITERARY CRITICISM the term *allegory* is used to denote both (1) an allegorical representation and (2) an allegorical interpretation. (1) By the former is meant the presentation of spiritual or moral truths in the guise of concrete images and events. A classic example is John Bunyan's *The Pilgrim's Progress,* which is a sustained allegory based on a Puritan understanding of sin and salvation. Here the series of characterizations and actions are ultimately governed not by the NARRATIVE's own surface logic but by the pattern of religious truths beyond the work that the narrative is made to illustrate. (2) An allegorical interpretation assumes that the text to be interpreted says or intends to say something more than and other than what its literal wording suggests—that it contains hidden

within it a deeper, mystical sense not directly disclosed in the words themselves (cf. GUNKEL, *RGG*[1]). (*Note:* Just as the noun has both these meanings, so the verb "to allegorize" is both transitive ["to make or treat a thing as allegorical"] and intransitive ["to construct or utter allegories"] —OED.)

The term *allegory* first appears in the Hellenistic period, arising probably within Cynic-Stoic philosophy, where it refers to the attempt to find deeper meanings within the ancient Greek MYTHS in order to modernize and thus preserve them (see Plutarch, "How to Study Poetry," 11, l9e). In this sense, the practice of interpreting ancient texts and myths for their deeper meaning passed over into Hellenistic (esp. Alexandrian) Judaism (e.g., Aristobulus of Alexandria, 2nd cent. B.C.E.), PHILO and JOSEPHUS (1st cent. C. E.) and was adopted by Christian writers, esp. Matthew and Paul. In Paul's LETTERS, the allegorical interpretation of OT themes is found in 1 Cor 5:6–8 (leaven); 9:8–10 (LAW); 10:1–11 (the exodus); and Gal 4:21–31 (Hagar and Sarah; see v. 24 where the word *allegory* is used). Some scholars find a kind of allegory already in the OT, e.g., Isa 5:1–6; Ps 80:8–16; Prov 5:15–23; Eccles 12:1–6.

According to Joachim Jeremias, there are no allegories among the authentic teachings of Jesus. In time, however, Jesus' PARABLES, removed from their setting in life, became obscure (see Mark 4:10–12) and were subjected to allegorizing tendencies. The attempt to reclaim the parables from obscurity by way of allegorical interpretation is apparent in the GOSPEL accounts: in some instances allegorical interpretations have been added, e.g., the interpretation of the sower (Mark 4:12–20 pars.), of the tares (Matt 13:36–43), and of the fishing net (Matt 13:49–50); in other instances allegorical elements themselves may have been added in order to adjust the original parable to the changed circumstances of the early Christian community (e.g., Matt 22:11–13; 24:43–44, 45–51;

25:12–30; Mark 2:19b–20; 13:33–37). Also, Mark 12:10–11 pars., which may be linked to Isa 5:1–6.

Allegorical interpretation flourished among the early church fathers as a way of discovering or imputing church doctrine within the verses of scripture, thanks in part to Philo's influence on the ALEXANDRIAN SCHOOL of interpretation (see the *Epistle of Barnabas,* Clement of Rome, ORIGEN, etc.). A classic example is Augustine's interpretation of the good Samaritan (*Quaestiones Evangeliorum,* 11, 19; abbreviated English trans., C. H. Dodd, *The Parables of the Kingdom* [London: Nisbet & Co., 1953; New York: Charles Scribner's Sons, 1961], 11). Since the Reformation, Protestant theologians in particular have frequently judged this tradition of allegorical interpretation quite harshly. They have drawn (some would say overdrawn) a distinction between allegorical and typological interpretation and argued that the former fails to preserve the narrative or historical integrity of the persons and events depicted in the OT (and the NT), and thereby effectively undercuts the reality of God's action in history. This negative evaluation of allegorical interpretation has been seconded almost without exception by modern BIBLICAL CRITICISM. However, in recent years, some interpreters have argued for a more sympathetic and nuanced understanding of the aims of allegorical interpretation. See especially David Dawson, *Allegorical Readers and Cultural Revision in Ancient Alexandria* (Berkeley, Calif.: University of California Press, 1992). See TYPOLOGY; also FOURFOLD SENSE OF SCRIPTURE.

Amanuensis   (Lat: by hand). One who is hired to write from dictation, a scribe or secretary. The apostle Paul frequently used an amanuensis; see Rom 16:22; 1 Cor 16:21; Gal 6:11; Col 4:18; 2 Thess 3:17. In the HEBREW BIBLE, the most prominent amanuensis is Baruch, secretary to the prophet Jeremiah (see Jer 36:4).

Amarna Tablets   were discovered by accident in 1887 at Tell el-Amarna situated on the Nile River in Egypt, halfway between Memphis and Thebes. Archaeological excavations (1890–91; 1907–14; 1920–37) unearthed the royal archives, bringing the total number of cuneiform tablets at the time to about 380. Most contain diplomatic correspondence written in Akkadian (also HITTITE and Canaanite) by vassal kings and governors in Palestine, Phoenicia, and southern Syria to Amenhotep IV (Akhenaton) and his father, Amenhotep III, during a short period of thirty years in the middle of the fourteenth cent. B.C.E. when Amarna was the capital of Akhenaton's empire. The texts portray the exercise of Egyptian sovereignty over Palestine and reveal much about the SOCIAL WORLD of the era. Scholars often employ these data in reconstructions of the biblical judges period. Of considerable interest and controversy is the reference in the texts to the 'Apiru, whom some identify as the biblical Hebrews. For texts in English, see W. L. Moran, *The Armana Letters* (Baltimore: Johns Hopkins University Press, 1992); for their place in ancient history, see *Amarna Diplomacy: The Beginnings of International Relations*, ed. Ramond Cohen and Ramond Westbrook (Baltimore: Johns Hopkins University Press, 2000).

American   Standard   Version/ New American Standard Version NASV/ASV are the common abbreviations for this 1901 American revision of the 1885 Revised Version (of the KING JAMES VERSION) prepared by British scholars for British audiences. The RV and ASV are extreme but mainline efforts at literal translation, the ASV incorporating decisions of the American delegation to the RV translation committee. Most notably, the ASV translated the Hebrew name YHWH with "Jehovah" instead of "Lord," as in KJV, RV, and in the New American Standard Bible (NASB), which is a more Fundamentalist revision (1963) of the ASV

in the direction of "more current English IDIOM" (Preface). It remains the most literal of modern translations. See CONTEMPORARY ENGLISH VERSION; DOUAY; JERUSALEM BIBLE; LIVING BIBLE (PARAPHRASED); NEW AMERICAN BIBLE; NEW ENGLISH BIBLE; NEW INTERNATIONAL VERSION; NEW JEWISH VERSION; PARAPHRASE; REVISED STANDARD VERSION; TODAY'S ENGLISH VERSION; VERSION.

'Am Ha'arez (Heb: lit., "the people of the land") is a Hebrew term of varied meaning depending on the period of its use. In preexilic Judah, the ʿ*Am Ha'arez* appear to have played a role in the political, social, and economic life of the nation just below that of the priests (Jer 1:18; 34:19; 37:2; 44:21, etc.), holding slaves (Jer 34) and being open to the charge of oppressing the poor (Ezek 22:29). In postexilic Judah, the term (frequently plural, so Ezra 10:2, 11; Neh 10:20–31) refers either to those who opposed the rebuilding of the Temple or to the people who had not been carried into exile (the exiles being called the "people of Judah," Ezra 4:4) and whose blood and religion had become mixed with foreign elements by the time the exiles returned. In the rabbinic literature the term is generally derogatory and designates those who are either ignorant of or indifferent to the LAW.

A *minore ad majus* means "from the lesser to the greater"; it is the Latin equivalent to *Qal wāḥōmer* (Heb), the first of HILLEL's seven principal rules of interpretation; also translated "from the easy to the difficult." Where the rule is used the PROTASIS states, "If such be (true) . . ."; and the *apodosis* states: "then how much more (must it be true that). . . ." In the NT see Matt 7:11; 10:25b; 12:11f., pars.; also Rom 11:12, 15, 24; Heb 9:l3f.; etc. (best observed in RSV). Noteworthy is Paul's use of the figure with reference to the sequence of death and resurrection, cf. Rom 11:15. Much christological thinking is based on this reasoning, in which the work of Christ is seen in terms of reconciliation rather than redemption or propitiation: whatever heights of self-giving love human beings achieve, God's love cannot be less, being intrinsic to God's nature. See HERMENEUTICS.

Anacoluthon is a grammatical non sequitur in which the structure of a sentence as initially conceived is not carried out; sometimes anacoluthon is due to popular IDIOM, sometimes to the author's losing his or her train of thought (e.g., Gal 2:4–6; 2 Thess 2:2; 1 Tim 1:3ff.).

Anagogy, Anagogic (Gk: to lead up). See *FOURFOLD SENSE OF SCRIPTURE, THE.*

Analogy (Gk: proportion, correspondence; Rom 12:6). To "draw an analogy" is to make a comparison between the similar features or attributes of two otherwise dissimilar things, so that the unknown, or less well known, is clarified by the known. Strictly speaking, an analogy proposes a similarity of relationships between two things (concepts, entities, etc.): Paul refers to the soldier as one who does not serve at his own expense as an analogue to the apostle's right to recompense (1 Cor 9:7); he compares the meaninglessness of speaking in tongues with a war bugle that gives forth only an indistinct sound (1 Cor 14:6–8); and, in 15:18, he uses sleep as an analogue of death, since in both there is a cessation of activity and an attendant repose. As the last example suggests, it is not always possible to draw a clear distinction between analogy and other types of comparisons (PARABLES, ALLEGORIES, images, etc.), cf. 1 Thess 2:7; 5:1–11; Gal 3:15–18; 3:23–4:7; 4:19, etc. In theological analysis, analogy stands between univocity on the one hand and equivocity on the other (cf. Thomas Aquinas, *Summa Contra Gentiles* 1.32–34).

Analytical [Greek; Hebrew] Lexica are volumes containing all the words

and inflected forms of the Hebrew/Aramaic OT and the Greek NT, arranged in alphabetical order, parsed and defined. They are useful in identifying the stem of irregular verbs. Such editions are currently published by the Zondervan Publishing House, Grand Rapids, Michigan (Greek, 1967; Hebrew and Chaldee, 1970; 1974²), and Baker Book House, Grand Rapids, Michigan (Greek, 1981). An analytical CONCORDANCE to the NRSV of the New Testament, edited by Richard E. Whitaker and John R. Kohlenberger III has been published by Wm. B. Eerdmans Publishing Co. (2000). Also see Bernard Taylor, *Analytical Lexicon to the Septuagint,* expanded edition (Peabody, Mass.: Hendrickson, 2010).

Anaphora (also epanaphora; Gk: to bring or relate back to). In grammar, anaphora denotes the use of a word as a grammatical substitute for a preceding word or group of words. In Acts the use of the article in "the Spirit" is anaphoric in that it denotes a specific spirit, viz., the Holy Spirit of Pentecost, e.g., Acts 2:4; 8:18; 10:44 (see BDF, para. 257).

In RHETORIC, anaphora denotes the repeated use of the initial word or words of two or more clauses, lines or STROPHES in a sequence, usually for poetic or rhetorical effect. The repetition of "How long?" in Ps 13 and "By faith" in Heb 11 are examples of anaphora; also, in Paul's LETTERS (though occasionally lost or altered in translation): 1 Cor 3:9; 10:21, 23; 2 Cor 7:2, 4; Gal 3:28; 4:4–5; 5:26; Phil 2:1; 3:6; 4:12, etc.; in Hellenistic rhetoric: Epictetus, *Diss.* 1.4.14; 5.7; 16.3; 28.28–30; 3.22.48, etc.

In ecclesiastical usage, anaphora, here meaning "offering," is the name of the central prayer in the Eucharistic liturgy. See EPIPHORA, SYMPLOCE.

ANET, ANEP Common abbreviation (acronym) for *Ancient Near Eastern Texts Relating to the Old Testament,* ed. James B. Pritchard (Princeton: Princeton University Press, 1969³), and by the same editor and press, *The Ancient Near East in Pictures Relating to the Old Testament* (1954). Selections from the two are available in a combined, supplemented VERSION in paperback (1971⁵). A standard tool for OT study, containing the texts in translation from RAS SHAMRA and AMARNA. *ANET* may now be supplemented by William W. Hallo et al., eds., *The Context of Scripture:* [vol. 1] *Canonical Compositions from the Biblical World* (Leiden: E. J. Brill, 1997); vol. 2: *Monumental Inscriptions* (2001); vol. 3: *Archival Inscriptions* (2002).

Angelophany. See **Theophany**.

Annotated (Study) Bible is a Bible supplied with clarifying historical, literary, and theological notes in introductory sections or paragraphs and/or footnotes, with maps, charts, CONCORDANCE, cross references, etc. In each case the notations provided represent the opinion of the editor(s) and may reflect a given theological position: conservative, fundamentalist, Roman Catholic, liberal Protestant, Jewish, etc. Of such works, *The Geneva Bible* (1560; NT 1557) may justifiably be reckoned as the first in English. King James initially prohibited annotations of any kind for his 1611 version, due to "daugerous and trayterous conceites" in the margins of the Geneva Bible.

Almost every recent VERSION of the Bible has been published with annotations for study purposes (NKJV, NLB, NIB, etc.), whereas the JERUSALEM BIBLE/ NEW JERUSALEM BIBLE was originally so conceived, being heavily annotated from the beginning. See, e.g., *The Discipleship Study Bible with Apocrypha,* ed. Bruch Birch et al. (Louisville, Ky.: Westminster John Knox Press, 2008) based on the NRSV.

Antioch, School of. See **Alexandria, School of.**

Antiphrasis (Gk: to speak the opposite). The use of a word when its opposite

is meant; hence, often ironic or sarcastic, e.g., 2 Cor 11:19; 12:11b, 13b, etc. See Irony; Meiosis.

Antistrophe.   See **Epiphora.**

Antithetic Parallelism.   See **Parallelism**.

Aphorism   (Gk: a short, pithy sentence; a definition) is the name given to a principle or general truth expressed succinctly; syn.: adage or maxim. In the *Aphorisms* of Hippocrates (5th cent. B.C.E.) one finds "If a woman is pregnant with a male child she is of good complexion; if a female, of a bad complexion" (V, XLII)—later "an old wives' TALE." Webster defines *aphorism* as a "pithy EPIGRAM" requiring "some thought." The Epistle of James is frequently termed "aphoristic" because of its tendency to present religious instruction in the form of succinct moral truths. The book of Proverbs in the HB is largely aphoristic: "Better is a dry morsel with quiet than a house full of feasting with strife" (17:1; NRSV). See *VOLKSSPRUCH.*

Apocalypse, The; The Little Apocalypse   The Apocalypse is a common name for the Revelation to John, the last book of the NT, and is also the Greek name and the opening word of the Greek text; the term in Greek means "revelation." "The Little Apocalypse" refers to the 13th chapter of Mark and, to a lesser extent, its parallels in Matt and Luke, containing a vision of the destruction of Jerusalem and a prediction of the coming of the Son of Man. See APOCALYPTIC; ESCHATOLOGY.

Apocalyptic; Apocalyptic Literature   (fr. Gk: *apokalypsis:* disclosure, revelation). Apocalyptic is an adjective in use in BIBLICAL CRITICISM since the beginning of the 19th cent. that means of, relating to, or characteristic of apocalyptic literature. Apocalyptic literature designates those ancient visionary writings or parts of writings that, like the NT book from which the name is derived, the book of Revelation, purport to reveal the mystery of the end of the world (age) and of the glories of the world (age) to come. Used as a noun, apocalyptic refers to the religious phenomenon that comes to expression in apocalyptic literature and to the social and intellectual matrix from which this type of literature springs.

Apocalyptic is a religious phenomenon of the ancient Mediterranean and Near Eastern culture that flowered within Judaism and Christianity in the four centuries between 250 B.C.E. and 150 C.E. with roots extending back into the 5th and 6th centuries B.C.E. The two canonical exemplars of the genre, Daniel and the book of Revelation, stand respectively at the beginning and end of this period. Other passages of the OT and NT, however, are classed by some scholars as apocalyptic (or "protoapocalyptic") in outlook and style: Isa 24–27 (the "Isaiah Apocalypse"); 34; parts of 56–66; Joel 1–3; Zech 1–8; 9–11; 12–14; Ezek 38–39; Mark 13; Matt 24–25; Luke 21; 1 Thess 4–5; 2 Thess 2:1–12; and 1 Cor 15. Many of the PSEUDEPIGRAPHA and APOCRYPHA are also called Apocalypses. Though no complete agreement exists, those so designated usually include *Apoc. of Abraham; Apoc. of Baruch* (*II* or *Syriac Baruch*); *Apoc. of Esdras* (*IV Ezra* 3–14); *1 Enoch* 1–36; *3 Baruch; 2 Enoch; Jubilees* 23; *Testament of Abraham* 10–15; *Testament of Levi* 2–5; the *Animal Apocalypse;* the *Apoc. of Weeks;* the *Heavenly Luminaries;* the *Similitudes of Enoch;* the *Apoc. of Zephaniah;* et al. Of these, the first four, plus the canonical apocalypses, are the most notable as a literary type. Apocalypse also characterizes the DSS, with apocalyptic features in almost all the documents, but particularly in the *War Scroll,* the *Description of the New Jerusalem,* and the *Thanksgiving Psalms.* Found among the DSS were previously known apocalypses: *Daniel, 1 Enoch,* and *Jubilees.*

The question remains: What is apocalyptic? Debate continues. It seems best to distinguish apocalyptic as a literary genre,

a worldview, and a social phenomenon. In none of these aspects does apocalyptic exhibit invariably fixed ingredients. Rather, apocalyptic phenomena share family resemblances, i.e., overlapping and crisscrossing traits. In fluid and dynamic combination, several of the following traits are often involved: (1) a dualism between heavenly and earthly planes of existence and between the two opposing moral forces of good and evil; (2) depiction of a radical transformation of this world, lying in the immediate future (Dan 12:11–12; Rev 22:20; *2 Bar.* 85:10; *4 Ezra* 4:50); (3) cosmic catastrophes (war, fire, earthquake, famine, pestilence) preceding the end; (4) predetermined epochs of history leading up to the end; (5) a hierarchy of angels and demons mediating the events in this world and the one to come, victory being assured by the divine realm; (6) a righteous remnant (often including the resurrected righteous) that will enjoy the fruits of salvation in a heavenly Jerusalem on earth; and (7) belief that the actual establishment of the new age is effected through a messiah, or the Son of Man, or simply an angel. See Klaus Koch, *The Rediscovery of Apocalyptic* (London: SCM Press, 1972), also J. J. Collins, ed., *Apocalypse: The Morphology of a Genre* (*Semeia* 14; Missoula, Mont.: Scholars Press, 1979).

The origin of apocalyptic has been variously ascribed to Iranian religion, to Hellenistic syncretism, and to experiences of alienation and "deprivation" within postexilic prophetic and Levitical factions. A persistent tendency among scholars has been to emphasize the influence of eastern religion, particularly Zoroastrianism, in apocalyptic's origins. Norman Cohn revived this view in the mid-1990s in his book, *Cosmos, Chaos and the World to Come: The Ancient Roots of Apocalyptic Faith* (New Haven, Conn.: Yale University Press, 1993). Despite this view's persistence, a focus on Persian influence in apocalyptic's origins cannot account for early apocalyptic material, such as *3 Isaiah*

and *Joel,* which arose within an authentically Israelite ideational and social matrix. Further, a Persian-influence approach to the origins of apocalyptic fails to account for the cross-cultural pervasiveness of apocalyptic beliefs. New social-scientific approaches to apocalyptic, making use of cross-cultural studies of "millennial" groups and movements around the globe, have led to a total reappraisal of the question of its origins. ("Millennialism" is the term that social scientists use to describe apocalyptic as a social phenomenon.) Apocalyptic worldviews have arisen at many times and in many cultural contexts not traceable to Zoroastrianism. Further, millennial groups are frequently not deprived, peripheral factions, as assumed, e.g., in Paul Hanson, *The Dawn of Apocalyptic* (Philadelphia: Fortress Press, 1975). Rather, an apocalyptic worldview can be focused under many social conditions, whenever a group's mythology is integrated and fused into future-oriented, linear-time thinking. See Stephen L. Cook, *Prophecy and Apocalypticism: The Postexilic Social Setting* (Minneapolis: Fortress Press, 1995).

Recently, particularly with the turn of the millennium, there has been increased interest in apocalyptic material and its ancient and contemporary functions. For a broad-ranging discussion of apocalyptic in Judaism, Christianity, and Islam, see *The Encyclopedia of Apocalypticism,* 3 vols., edited by J. J. Collins et al. (New York: Continuum, 1998). A focal point of critical NT scholarship is whether, or to what extent, Jesus was an apocalyptic prophet, and whether apocalyptic views world history with unrelieved pessimism—the kingdom of God being discontinuous rather than continuous with world time—and whether only a heaven can vindicate both the righteous and God. A. Schweitzer, in 1906, identified Jesus as a radical apocalypticist, a view given creative reinterpretation by the Existentialist Rudolf Bultmann and, in recent decades

of Jesus research, hotly debated. The American "Jesus Seminar" downplays apocalyptic in the historical Jesus in favor of his role as a wisdom teacher. In Jewish tradition, however, apocalyptic contains many wisdom components, so the Seminar's assumption that wisdom and apocalyptic are antithetical is debatable. For a good review of the issues, see L. T. Johnson, *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (San Francisco: HarperSanFrancisco, 1996); N. T. Wright, *The New Testament and the People of God,* vol. 1 (Minneapolis: Fortress Press, 1992).

For the sociopolitical origins of apocalyptic thought during the period of the Second Temple as resistance to tyranny, see Richard A. Horsley, *Revolt of the Scribes: Resistance and Apocalyptic Origins* (Minneapolis: Fortress Press, 2009). Also see *Apocalyptic Literature: A Reader*, ed. Michell G. Reddish (Peabody, Mass.: Hendrickson, 2005). See Eschatology, Quest of the Historical Jesus.

Apocalyptic Eschatology.   See **Eschatology**.

Apocrypha, The   (Gk: "hidden things"; see Mark 4:22; Luke 8:17; Col. 2:3; Jerome: "nonauthoritative"). The books and portions of books present in the LXX (or its Old Latin translation) and accepted by Hellenistic Judaism and by the early church as sacred scripture but not found in the Hebrew Bible. In the domain of critical biblical studies, the term now preferred is "Deuterocanonical literature."

In preparing his edition of the Bible in Latin (see Vulgate), Jerome (ca. 400) chose to follow the Hebrew canon rather than the LXX, reluctantly translating the additional writings found therein into a distinguishable corpus at the behest of bishops Cromatius and Heliodorus, two of his benefactors, which he then termed "apocrypha"—not in the sense of "hidden," but rather "extracanonical" or "non-

authoritative." These he also described as "ecclesiastical books" in contradistinction to the "canonical books" of the Hebrew OT. Jerome declared A. useful for "strengthening the people" but not for "confirming the authority of eccclesiastical dogma" (see Prologue of Jerome to the books of Solomon, trans. Edgecomb, 2006).

Since Jerome, the theological and physical place of the Apocrypha in the Christian canon has continued to be a matter of dispute, with the Orthodox, the Roman Catholics, and the Protestants accepting differing solutions as indicated below.

The Apocrypha comprise the following:

(A) Tobit; Judith; Wisdom of Solomon; and Ecclesiasticus or the Wisdom of Jesus, the Son of Sirach—and of the Apocrypha these alone were accepted as canonical by the Eastern Church at the Synod of Jerusalem in 1672.

(B) Baruch; the Letter of Jeremiah (or Baruch, ch. 6; in the LXX these two writings appear as additions to the book of Jeremiah); the Prayer of Azariah and the Song of the Three Young Men (or Holy Children); the History of Susanna; and Bel and the Dragon (in the LXX these last three appear as additions to the book of Daniel; see that book in the Jerusalem Bible, chs. 3:24–90; 13; and 14 respectively); and, 1 and 2 Maccabees—these writings, plus (A) above, were confirmed as canonical and (contra Jerome) authoritative for confirming dogma by the Council of Trent in 1548, though called "Deuterocanonical" because they do not appear in the Hebrew Bible.

(C) 1 Esdras (called Esdras A [Greek for Ezra] in the LXX and 3 Esdras in the Vulgate where Ezra and Nehemiah are called 1 & 2 Esdras), which contains portions of 2 Chron (Ezra and Nehemiah plus other material); 2 Esdras (called 4 Esdras in the Vulgate, also known as "The Ezra Apocalypse" [specif. chs. 3–14]; chs. 15–16, in some MSS called 5 Esdras, are a composite work, and do not appear in the LXX); and, the Prayer of Manasseh, a brief penitential prayer—these writings were not

confirmed as canonical by the Council of Trent and consequently appear in Catholic Bibles in an appendix or not at all (so Jerusalem Bible).

In modern Protestant editions of the Apocrypha (NRSV, REB), all of the above (A–C) are included.

(D) In the LXX and in the Appendix to the Greek canon are Ps 151 and 3 and 4 Maccabees.

Modern translations of the Apocrypha/Deuterocanonical books are found in complete editions of the NJB, NAB, REB, NRSV: individual books appear in the Anchor Bible COMMENTARY series. *The Parallel Apocrypha* with a number of recent translations and the text in Greek appeared in 1999. For a discussion of the theological issues raised by the Apocrypha as they relate to the Christian canon, see Brevard S. Childs, *Biblical Theology of the Old and New Testaments* (Minneapolis: Fortress Press, 1993), 63–69.

Apocryphal, NT   (Gk: adj., hidden; see Mark 4:22; Luke 8:17; Col. 2:3; here: ecclesially nonauthoritative, or extracanonical; also, "unfortunately" (RPP) called "NT Apocrypha" in contradistinction to the [OT] APOCRYPHA. Either term should not be construed as referring to books "missing" from the NT/Bible, or as "hidden" from lay Christians.) Non- or EXTRACANONICAL writings originating in various Christian communities of differing theological perspectives (e.g., among Jewish Christians, the *Gospel of the Nazoreans* and the *Gospel of the Hebrews*) but ultimately the Christian canon and dating principally from the second to the sixth centuries, written in the form or carrying the name of GOSPELS, acts (histories), LETTERS, and APOCALYPSES, and purporting to tell of events, teachings, and prophecies (apocalypses) related to Jesus and the early apostles but not, apart from a relatively few instances, recorded in the canonical scriptures. Generally speaking, these writings are thought to contain little

of historical value in terms of the subjects with which they deal (the birth of Mary, the childhood of Jesus, etc.), but they are of inestimable value in understanding the mind and variety of both orthodox and heterodox Christianity of the early centuries. During the last two decades of the 20th cent., these writings received unparalleled attention, and continue to do so, as numbers of scholars turned their focus from questions of ecclesiastical concern, both historical and theological, to those of broader literary, social, and cultural interest. In this shift, noncanonical writings are deemed equal in importance to the canonical scriptures, the distinction being irrelevant to delineating the lines of development within both "orthodox" and "heterodox" Christianity. Whereas the term OT Apocrypha refers to specific texts accepted as deuterocanonical by the church, no comparable status was given to the works here listed as "apocryphal" or, better, extra- or noncanonical. The term NT Apocrypha is misleading for this reason, and should be replaced with "Christian apocrypha" (RPP). The proper nomenclature for these writings, Jewish and Christian, is widely debated.

For the English texts of the following, see J. K. Elliott, *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation Based on M. R. James* [*The Apocryphal New Testament,* 1924] (Oxford: Clarendon Press, 1994; in reprinted editions the title has been changed to *The New Testament Apocrypha*) and W. Schneemelcher, ed., *New Testament Apocrypha,* rev. ed., translated and edited by R. M. Wilson (Louisville, Ky.: Westminster/John Knox Press, 1991–1992). Also see J. K. Elliott, *The Apocryphal Jesus: Legends of the Early Church* (New York: Oxford University Press, 1996). The latter includes writings not listed below:

Gospels: *Arabic Gospel of the Infancy; Armenian Gospel of the Infancy; Assumption of the Virgin; Gospel of Bartholomew; Book of the Resurrection of Christ by Bartholomew;*

Gospel of Basilides; Cerinthus; Gospel of the Ebionites; Gospel According to the Hebrews; Protevangelium of James; History of Joseph the Carpenter; Gospel of Marcion; Gospel of the Birth of Mary; Gospel of Philip; Gospel of Pseudo-Matthew; Gospel of Thomas; Gospel of Judas.

Acts: *Apostolic History of Pseudo-Abdias; Acts of Andrew;* fragmentary *Acts of Andrew; Acts of Andrew and Matthias; Acts of Andrew and Paul; Acts of Barnabas; Ascent of James; Acts of James the Great; Acts of John; Acts of John (by Prochorus); Martyrdom of Matthew; Acts of Paul; Martyrdom of Paul; Acts of Peter; Acts of Peter and Andrew; Acts of Peter and Paul; Martyrdom of Peter and Paul; Acts of Philip; Acts of Pilate; Acts of Thaddaeus; Acts of Thomas.*

Epistles: *Epistles of Christ and Abgar; Epistle of the Apostles; 3 Corinthians; Epistle to the Laodiceans; Epistle of Lentulus; Epistles of Paul and Seneca; Apocryphal Epistle of Titus.*

Apocalypses: *Apocalypse of James; Apocalypse of Paul; Apocalypse of Peter; Revelation of Stephen; Apocalypse of Thomas; Apocalypse of the Virgin.*

Additional writings, known by little more than name, could be added, as well as literature commonly classed in other categories. See Abbreviations of Selected Works. Also see Nag Hammadi Codices; Oxyrhynchus Papyri; Agrapha; Pseudepigrapha.

Apodictic Law   In form-critical studies of the OT, apodictic law refers to unconditional (divine) Law, e.g., the Ten Commandments. According to Albrecht Alt, who first used the term, apodictic law was singularly characteristic of Israelite religious law, in contrast to the secular, casuistic law of Canaan (see *Essays on Old Testament History and Religion* [Oxford: Basil Blackwell, 1966 (1934)], 81–132. According to Alt, apodictic law may open with (a) the second person, negative: "Thou shalt not . . ."; (b) a participle (lost in English translation): "Whoever strikes

his father or mother shall be put to death" (Exod 21:15); or (c) a curse: "Cursed be he who removes his neighbor's landmark" (Deut. 27:15–26). In some instances, apodictic forms have been molded with casuistic ones (Exod 2 1:23–25), indicating (so Alt) the encounter of two cultural traditions. According to more recent opinion, apodictic law is not limited to Israel, or to its settlement period, or even just to religious law. That it is the primary characteristic of Israel's understanding of its covenantal relationship to God is also disputed (see Dennis J. McCarthy, *Old Testament Covenant: A Survey of Current Opinions* [Oxford: Basil Blackwell, 1972; Richmond: John Knox Press, 1972]). Its predominantly religious subject matter has caused some (Klaus Koch) to prefer not the word *law,* but *commandment* or *prohibition.* For further discussion, see Joseph Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* (New York: Doubleday, 1992).

Apodosis.   See **Protasis**.

Apology   (an apologetic; Gk: a defense). In the NT the Greek noun and verbal forms of apology (*apologia*) appear frequently (e.g., Acts 22:1; 24:10; 25:8, 16; 26:1–2; 1 Cor 9:3; Phil 1:7, 16, etc.) in the sense of a verbal defense or explanation of one's conduct or opinions. Luke's presentation of the story of Paul and of the early church in Acts is that of a defense or apology. According to H. D. Betz, Paul's defense of his apostleship and gospel in 2 Cor 10–13 is an ironic parody (esp. 12:2–4, 7–10) of the rhetorical apology as found among Sophists and among Paul's opponents in Corinth, in that here Paul inverts characteristic self-acclaim by pointing to his human weaknesses and failure. See Irony.

Apophthegm   (pl.: apophthegmata; also apothegm[s]; Gk: "to utter forth"). "A terse pointed saying, embodying an important truth in a few words" (OED).

Note: Although the longer spelling conforms to the Greek, being a TRANSLITERATION, in English the shorter is both older and easier to pronounce ('a–pe–them).

In form-critical studies, the classification apothegm has received no clear definition. According to MARTIN DIBELIUS, in ancient usage apothegm applied both to (a) SAYINGS introduced without a setting, and (b) answers of a specific nature set within concrete situations that are narrated either briefly or at length. (The latter [b] Dibelius viewed as a subcategory of apothegms called *CHRIAE*.) So defined, the term fits the material in the *Apophthegmata Patrum* (Migne, *Patrologia graeca*, 65, 71–440).

According to RUDOLF BULTMANN, apothegms are "sayings of Jesus set in a brief context"; so defined they correspond to (b) above, viz., Dibelius's "*Chriae.*" However, since for Dibelius the synoptic *Chriae* arose out of the church's need for sermon illustrations, he chose the term PARADIGM for (b). Thus, the paradigms of Dibelius and the apothegms of Bultmann are basically the same. According to Bultmann, apothegms are not historical reports but idealized constructions designed to illustrate some principle which the EARLY CHURCH has traced back to Jesus. Bultmann categorized apothegms according to content: (a) conflict and didactic sayings (e.g., Mark 3:1–6, 22–30; 7:1–23; 10:7–22, 35–40; 12:13–17) and (b) biographical apothegms (e.g., Mark 1:16–20; Luke 9:57–62; 10:38–42, etc.). Bultmann found twenty-four in the first category, twenty in the second (which he thought arose as sermonic illustrations). See FORM CRITICISM.

Apostolic Fathers (now frequently: **Early Church Leaders**) is the title given by general consent to those Christian authors of the late 1st and 2nd cents. whose works, though ultimately deemed noncanonical, were often read and valued by the EARLY CHURCH. The term, first used in 1672 (Cotelier; Paris), designates no firm corpus, varying from eight to twelve in number, viz.: 1 *Clement* (ca. 95), 2 *Clement* (ca. 150), the *Epistle of Barnabas* (2nd cent.), *Epistle of Diognetus* (late 2nd or 3rd cent.), the (seven) *Epistles of Ignatius* (ca. 115), the *Epistle of Polycarp to the Philippians* (ca. 150), the *Shepherd of Hermas* (ca. 145), THE DIDACHE or the *Teaching of the Twelve Apostles* (late 1st or early 2nd cent.); the *Martyrdom of Polycarp,* and *Fragments of Papias*; the *Martyrdom of Ignatius* and the *Martyrdom of Clement* are sometimes included. See Michael W. Homes, *The Apostolic Fathers: The Greek Texts and English Translation* [Grand Rapids: Baker, 1999—a revision, with introduction, notes, maps, and bibliography, of the classic Lightfoot/Harmer edition of 1891. For a complete listing, see Abbreviations of Selected Works.

Apostolicon (Gk: pertaining to an apostle). This neuter substantive had several meanings among the early church fathers. It referred to (a) a quotation from the GOSPELS; (b) a quotation from Paul; (c) (plural) the epistles as part of the NT; (d) the corpus of epistles collected into a volume, being the name given to MARCION's corpus of Pauline LETTERS; and (e) a LECTIONARY reading from one of the NT epistles, in contradistinction to a reading from the Gospels, called an *evangelistarion.*

Apothegm. See **Apophthegm.**

Apotropaic. See ***Conditio Jacobea***

Apparatus criticus. See ***Critical Apparatus.***

Aquila (abbrev.: 'A). By tradition a pagan who converted first to Christianity and then to Judaism in the 2nd cent., Aquila is noted for his literalistic translation of the Hebrew OT into Greek (ca. C.E. 140), which was accepted as the official Greek Bible of the Jews until replaced by Arabic translations of the 7th cent. His

translation appeared in Origen's Hexapla and is extant only in fragments (Psalms and Kings), in marginal readings in certain LXX MSS, and where quoted by the church fathers. Aquila's recension of Ecclesiastes, however, appears in the LXX in place of the original Old Greek translation. See Symmachus; Theodotion.

Aramaic Bible, The.   See **Targum**.

Aramaism.   See **Semitism**.

Aretalogy (fr. Gk: *arete:* virtue) is a technical term with three closely related but distinguishable meanings: (1) a collection of miracle stories, existing independently of hortatory or didactic material and essentially functioning for propaganda purposes; (2) a celebration of the virtues and/or deeds of a god; e.g., concerning the god Isis in Apuleius' *The Golden Ass* (XI 22, 6); (3) a celebrative biography of a religious hero or semidivine being (Theios Aner); e.g., Porphyry's *Life of Pythagoras,* Philo's *Life of Moses,* and Philostratus' *Life of Apollonius of Tyana.*

An aretalogist was thus thought to be a kind of religious advocate or propagandist who, it is suggested, related evidence of the supernatural power of a god or divine person to gain devotion to his or her person and adherence to his or her teachings. The vision of the true apostle (or the true prophet: see the Elijah and Elisha cycles in the OT) as a divine person who performed miracles seems to underlie some of Paul's difficulty with the church at Corinth (see 2 Cor 10–13).

The form-critical question is whether or to what extent the NT Gospels belong to the "genre" of aretalogy or the above aretalogies to the "genre" of gospel.

Recent lexical studies indicate the adjective theios, -a more generally referred to extraordinary abilities or excellence, rather than to miraculous powers. See Dieter Zeller, "The Θεία Φύσις of Hippocrates and of other 'Divine Men'" in *Early Christianity and Classical Culture:* *Comparative Studies in Honor of Abraham J. Malherbe*, ed. John T. Fitzgerald et al., Supplements to Novum Testamentum CX (Leiden: Brill, 2003, 49–69).

The term *aretalogy* is frequently misspelled as *aretology* which, now archaic, referred to that part of moral philosophy dealing with virtue.

See early studies: Theodore Weeden, *Mark: Traditions in Conflict* (Philadelphia: Fortress Press, 1971); and D. L. Tiede, *The Charismatic Figure as Miracle Worker* (Missoula, Mont.: SBL Dissertation Series, 1972). Also see Erkki Koskenniemi, *The Old Testament Miracle-Workers in Early Judaism* (WUNT, 2. Reihe, 206; Tübingen: Mohr Siebeck, 2005).

Argumentatio.   See **Rhetorical Analysis.**

Aristeas, Letter of A gospel-length, 2nd-cent.-b.c.e. work purporting to recount the events surrounding the translation of the Hebrew Pentateuch into Greek, probably in Alexandria at the close of the 3rd cent. b.c.e., by seventy[-two] Jewish scholars in seventy[-two] days, hence the name of the translation (the Septuagint) and its designator LXX (70). In addition to validating the authority of the Septuagint through miraculous signs, the "letter" is an encomium to the superiority of Judaism over neighboring religions. The text may be found in J. H. Charlesworth, ed., *The Old Testament Pseudepigrapha* (2 vols., Garden City, N.Y.: Doubleday, 1983–1985).

Arndt-Gingrich-Danker.   See **Bauer, Walter; Exegesis.**

Asian American Biblical Interpretation derives from a commitment to combine Asian and Asian American studies, biblical studies, and hermeneutics, in part to gain recognition for a group of people within the discipline of biblical studies as well as Asian-American studies. Given the ethnic, political, and theological

heterogeneity of its self-identified constituents, it has been defined as less a project than "a movement that has centers everywhere and circumferences nowhere" (Pollack/Liew). Concerns have ranged from ethnography and autobiography, to postcolonial readings of the Bible, from viewing the Bible as authoritative to viewing it as providing the grammar of oppressive ideology. Given this breadth of diversity in content and method, it has been suggested that simply the repeated reference to Asian American scholarship will in itself establish the tradition and legitimacy of its biblical interpretation. See Tat-siong Benny Liew, *What Is Asian American Biblical Hermeneutics? Reading the New Testament* (Honolulu: University of Hawaii Press, 2008).

Asian Biblical Interpretation, as a geographical designation, attests to increasing interest in the globalization of biblical interpretation and theological education generally. The term does not denote any particular methodological focus of interpretation but encompasses all the interpretive concerns and interests presented in the *Handbook.* No effort is taken here to illustrate its diversity; it may be feminist, postcolonial, liberationist, ideological, ethnocentric, historical-critical, comparative, cross-cultural, etc. The Society of Asian Biblical Studies (SABS) "seeks to bring together scholars interested in and committed to Biblical Studies in various contexts of Asia/Oceania, including those in diaspora (see www.sabs-site.com). The dominant and most accessible vehicles of Asian biblical interpretation have been regional, ecclesial, and institutional publications, notably the following journals:

Regional: *Asia Journal of Theology* (1987–). Published by the Association for Theological Education in South East Asia, the North East Asia Association of Theological Schools, and the Board of Theological Education of the Senate of Serampore College, India. Its predecessors were the East Asia and the South East Asia journals of theology. Of broader interest are the *Journal of Asian Studies* and *Journal of Indian and Buddhist Studies.*

India: *Bangalore Theological Forum* (1968–); *Bible Bhashyam* (1975–), published by St. Thomas Apostolic Seminary; *Jeevadhara: A Journal of Christian Interpretation* (1971–); *Journal of Tribal Studies* (1997–). Published by Eastern Theological College, Jorhat, Assam; and *Vidyajyoti* (1938–), published by Catholic Press in India.

Indonesia: *Bina Darma* (1983–); *Orietasi Baru* (1986–); *Forum Biblika,* published by the Indonesian Bible Society. Note: The Indonesian Association of Biblical Scholars (Ikatan Sarjana Biblika Indonesia, ISBI) was officially organized in 2002.

Hong Kong: *Jian Dao: A Journal of Bible and Theology* (1994–), published by Alliance Bible Seminary.

Philippines: *Boletin Eclesiastico de Filipinas,* published by the University of Santo Tomas; *Diwa: Studies in Philosophy and Theology,* published by Christ the King Missionary Seminary.

Japan: *Annual of the Japanese Biblical Institute* (1975–), published by the Japan Biblical Institute.

Korea: *The Theological Thought,* publishes in the Korean language.

Also *Australian Biblical Review* (1951–; published by Fellowship for Biblical Studies; wwwfbs.org.au).

Assimilation is the term in TEXTUAL CRITICISM for the most common of all errors in textual transmission: the replacement of the original READING of a passage by a reading that comes from another document; in the NT, the assimilated passage usually comes from another GOSPEL. However, the Lukan account of the institution of the Last Supper (Luke 22:19–20) as preserved by CODEX SINAITICUS and CODEX VATICANUS (cf. NRSV and KJV) has undoubtedly been assimilated to 1 Cor 11:23–25; CODEX BEZAE et al. do not contain vs. 22:19b–20 (so NRSV). Cf. also

Luke's account of the baptism and of the Lord's Prayer in the above MSS. In LINGUISTICS assimilation refers to the disappearance of consonants when two or more MORPHEMES are joined together, as in the "assimilation" of the *n* and the reduplication of the *l* in the word "illogical," formed of "in" = "not" + "logical." The phenomenon is frequent in the HEBREW BIBLE. See CONFLATION; GLOSS.

Assyriology, a term coined in the mid-nineteenth century, generally refers to the study of the ancient cultures of Mesopotamia (Iraq) that developed between the third millennium B.C.E. and the rise of conquering powers (viz., the Medes, the Persians, the Greeks, and finally the Iranians) in the last half of the first millennium B.C.E. These ancient Mesopotamian cultures, in a roughly successive order, are more specifically known as the Sumerians, Babylonians, Hurrians, Assyrians, and Chaldeans. The term *Sumerology* denotes study of the earliest of these civilizations located in the southern half of Iraq and known in classical times as Babylonia. Numerous parallels and points of contact have been noted between the texts of these ancient cultures and the HEBREW BIBLE, from the stories of Creation and the Flood to the dates of kings and their battles. Assyriology flourished between 1850 and 1950, following initial archaeological discoveries and before political conditions made further archaeological research difficult. See H. W. F. Saggs, *Assyriology and the Study of the Old Testament,* 1969; for a recent bibliography on Sumerology, including English titles, see W. H. Ph. Roemer, *Die Sumerologie: Einführung in die Forschung und Bibliographie in Auswahl,* 2nd ed. (Münster: Urgarit-Verlag, 1999).

ASV (NASB). See **American Standard Version.**

Asyndeton (pl.: asyndeta; Gk: not joined together) is a technical term in RHETORIC denoting the absence of particles or conjunctions ordinarily linking coordinate words or sentences. It is characteristic of Aramaic, and its presence in Mark and John has been used in an attempt to prove an Aramaic origin for these GOSPELS. The frequency of asyndeta in Greek papyri from the 1st cent. C.E. and in the writings of Epictetus shows this line of reasoning must be treated cautiously (see E. C. Colwell, *The Greek of the Fourth Gospel* [Chicago: University of Chicago Press, 1931]). In Matt's use of Mark, however, asyndeton is frequently eliminated by the insertion of a connective; cf. Mark 3:35; 5:39b; 10:27, 28, passim with Matt parallels.

Audience Criticism is concerned with understanding the original historical recipients of biblical texts. Although the concern of audience criticism has been a part of HISTORICAL CRITICISM from the beginning, it has more recently come to be distinguished as a distinct field of inquiry of its own. Audience criticism seeks to characterize the intended historical recipient (e.g., of a given prophetic ORACLE or NT LETTER) on the basis of clues within the text itself. As a historical discipline, audience criticism also makes use of any available extratextual evidence in constructing the historical recipient. See the early studies by J. A. Baird, *Audience Criticism and the Historical Jesus* (Philadelphia: Fortress Press, 1969). See also, e.g., Edward W. Klink III, *The Sheep of the Fold: The Audience and the Origin of the Gospel of John* (Cambridge: Cambridge University Press, 2007). See RECEPTION THEORY.

Authenticity. See **Criteria of Authenticity.**

Autobiography In the OT, autobiography, as the memoirs of an official, first appears in the Persian period in the books of Ezra and Nehemiah. First person accounts are, however, much older, particularly as preserved in oral accounts of the

dreams and visions of Israel's Patriarchs (Gen 37; 40; 41; Judg 7:13–14; 1 Kgs 3:4–15; 22:17–22) and PROPHETS (Amos 7:1–9; 8:1–3; 9:1–4; Jer 1; Isa 6; Ezek 1–2; Zech 1–8; Dan 7–12, etc.). In these accounts and others, poetic, prophetic, and allegorical features often override historical reminiscence in the service of religious interpretation.

In the NT, autobiography appears particularly in the LETTERS of Paul. These passages are classified by Beda Rigaux (*Letters of St. Paul* [Chicago: Franciscan Herald Press, 1968], 122–123) as (a) simple autobiography: 1 Cor 16:5–9; 2 Cor 7:5; Rom 1:11–14; Phil 1:12–26; (b) apostolic autobiography, dealing with Paul's pastoral role: 1 Thess 2:1–12, 18; 3:1–2, 6; 1 Cor 1:12–16; 2:1–5; 3:1–4, 9–13; 7:8; 11:23; 2 Cor 1:6–8, 10; Rom 15:17–21; Col 2:1–3; 4:7–9; 2 Thess 3:7–9; (c) apologetic and polemic autobiography: 1 Cor 9:1–27; 15:9; 2 Cor 10:1–12:21; Gal 1:11–2:14; (d) mystical autobiography: 2 Cor 12:1–10; Eph 3:1–13; and (e) a special "I" type of autobiography: Rom 7:14–25. Some scholars believe authentic autobiography is also to be found in the DEUTERO-PAULINE Pastorals, e.g., 2 Tim 4:10–18. See also WE-SECTIONS.

Autograph   refers to the original copy of an author's work (although multiple "originals" cannot be ruled out). In every instance, the autograph of the biblical books is lost; extant MSS of the Bible are only later, imperfect copies of the autograph. Some fragments of NT writings do fall within 100 years of the originals, and certain fragmentary MSS of the Jewish sectarian community of Qumran appear to be closer still to the autographs of some of the late books such as Daniel. See P; DEAD SEA SCROLLS; TEXTUAL CRITICISM.

Babylonian Talmud.   See **Talmud.**

Bakhtin, Mikhail Mikhailovich (1895–1975). Born the son of a banker in Orel near Moscow, Bakhtin spent his early years in Vilnius (Lithuania) and Odessa (Ukraine), later teaching in St. Petersburg and Saransk. A victim of the Stalinist era and of poor health, his academic work in philosophy, literary criticism, rhetoric, ethics, and the philosophy of language did not receive broad recognition until the latter third of the twentieth century, when he was acclaimed one of the century's greatest Russian thinkers. His generative works define such key concepts as dialogism (a text in constant communication with other texts), chronotope (the unity of space and time implied by a work of literature), and heteroglossia (different kinds of speech present in a single text, e.g., of characters in a novel). See *The Dialogical Imagination: Four Essays* [1930s], ed. Michael Holquist, trans. Caryl Emerson and Michael Holquist (Austin: University of Texas Press, 1981); and *Art and Answerability* [1919–24], ed. Michael Holquist and Vadim Liapunov, trans. Vadim Liapunov and Kenneth Brostrom (Austin: University of Texas Press, 1990). For his relevance to biblical studies, see Barbara Green, *Mikhail Bakhtin and Biblical Scholarship: An Introduction* (SBL Semeia Studies 38; Atlanta: SBL, 2000); also *Bakhtin and Genre Theory in Biblical Studies*, ed. Roland Boer (Semeia Studies 63; Atlanta: SBL, 2007); and for Christian theological motifs such as God, the fall, incarnation, and love, see Ruth Coates, *Christianity in Bakhtin: God and the Exiled Author* (Cambridge Studies in Russian Literature; Cambridge: Cambridge University Press, 1998).

Barth, Karl (1886–1968). A native of Switzerland, Barth (pronounced Bart) studied theology in Germany, and after completing his studies became a pastor of the Reformed church in Geneva (1909–11) and Safenwil (Aargau, Switz., 1911–21). His *Commentary on the Epistle to the Romans* (*Der Römerbrief* 1919; 2nd ed. 1921; Eng: London: Oxford University Press, 1933) marks the chief watershed of 20th cent. Protestant theology and caused him to be called to a new chair in Reformed