

NEW TESTAMENT STUDIES GLOSSARY OF KEY TERMS

A listing of some key names, concepts, and terms related to the academic study of the New Testament.

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| A.D. | Latin <i>Anno Domini</i> , “in the year of our Lord.” The years since the ostensible birth year of *Jesus, counting upward from that year. Equivalent to *C.E. |
| agrapha | Greek, “unwritten (things).” *Sayings attributed to *Jesus but not found in the *canonical *Gospels. |
| ahistorical | Not pertaining to or concerned with *history; often distinguished from “non-historical,” which can mean “not historically accurate.” |
| allegory, allegorical | An interpretive approach which sees *biblical events, persons, and things as *ahistorical symbols describing a *theological or spiritual truth deeper than the *historical or literal meaning. |
| amanuensis | A professional scribe or secretary. |
| <i>‘Am ha’aretz</i> | Hebrew, “the people of the land.” The masses of *Palestinian *Jewish people, neither *priests nor formally trained in the *Law, mostly working poor. |
| antinomianism | The idea that the *Law is not in any way binding upon *Christians. |
| aphorism | A pithy, proverbial *saying. Studied in *form criticism. |
| apocalypse, apocalyptic | From Greek <i>apokalupsis</i> , “revelation,” originating from the opening self-reference in Revelation. (1) As a noun, an ancient *genre of writing often characterized by visions of bizarre imagery interpreted by angelic guides and purporting to provide a *prophetic glimpse of future events culminating in the dramatic *eschatological intervention of *God into human *history, overthrowing present evil powers; (2) as an adjective, referring to any writing or concept related to the characteristics of an apocalypse. |
| apocrypha | From Greek, “hidden.” Documents considered useful but not *canonical by a *religious community. The “Old Testament apocrypha” includes *Jewish writings from roughly the third century B.C.E. to first century C.E.; The “New Testament apocrypha” includes *Christian writings from roughly the first to ninth centuries C.E. |
| apologetic | From Greek <i>apologia</i> , “defence.” Pertaining to defence or justification of (religious) belief for the purpose of persuading the hearer/reader of the legitimacy of this belief. |
| apophthegm | Also “apothegm.” See *pronouncement story. |
| apostle, apostolic | From Greek <i>apostolos</i> , “envoy.” (1) Any person sent as a representative of the sender or sending group, e.g. a specific church; (2) in a special sense of those people singled out by *Christ to be his authoritative representatives and spokespersons, sometimes “Apostle.” |
| Apostolic Fathers | The writings of those *Church Fathers immediately following the *Apostolic period, roughly through the middle of the second century C.E. |
| Aramaic | A cognate language of Hebrew; in the first century the common language of peoples in *Palestine and surrounding regions. |
| Aramaism | An Aramaic term, expression, or style carried over to another language. |
| archaeology | The study of the material remains of past civilizations in order to understand the nature and extent of these civilizations. |
| aretalogy | From Greek <i>aretē</i> , “virtue.” A biography of a *religious hero or semi-*divine being, celebrating his/her virtues and deeds. |
| ascension, ascended | *Jesus’ transportation from earth to *heaven following his *resurrection. See also *exaltation. |

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| atonement, atoning | An act which restores the relationship, broken by *sin, between *God and his people. See also *salvation. |
| Augustinian hypothesis | The theory that in the writing of the *Synoptic Gospels, the *canonical order is the chronological order (Matthew written first, then Mark, then Luke, then John). Named after Augustine of Hippo (354-430), its first major proponent. |
| authenticity, authentic | (1) When used of ancient documents, a writing is “authentic” when it originates from whom/where it claims to originate. See also *pseudonymous. (2) When used of the *Gospel *traditions, a tradition is “authentic” when the account in its present form originated with *Jesus’ own life and teaching; normally used of the *sayings of Jesus. See also *criteria of authenticity, * <i>ipsissima verba</i> , * <i>ipsissima vox</i> . |
| autograph | From Greek, “self-written.” The original edition of an ancient document. |
| baptism, baptismal | A ritual using water, usually through immersion, which initiates the person into a *religious community and/or is performed in relation to the forgiveness of their *sins. |
| <i>bath qol</i> | Hebrew, “daughter of a voice.” An audible, heavenly voice which reveals *God’s will. |
| B.C. | “Before Christ.” The years before the ostensible birth year of *Jesus, counting downward to that year. Equivalent to *B.C.E. |
| B.C.E. | “Before Common Era.” Equivalent to *B.C., but used in sensitivity to non-Christian historians and a religiously pluralist society. |
| <i>berekah</i> | Hebrew, “blessing.” In *Jewish *liturgy, a formal blessing of praise to *God for his blessing of his people. See also *doxology. |
| beatitude | A *saying incorporating a blessing, often beginning “Blessed are...”; as “Beatitudes,” refers to *Jesus’ *kingdom blessings in the *Sermon on the Mount/Plain. Sometimes “makarism.” Studied in *form criticism. |
| Bible, biblical | From Greek, “scroll, book.” *Canonical writings collected together, often in a single binding. The *Christian Bible consists of the *Old and *New Testaments. Also “Scripture,” “the Scriptures.” |
| binitarianism, binitarian | Belief in a Godhead of two persons, generally the Father and the Son; or, devotion in practice to only two persons of the Godhead. See also *trinitarianism. |
| <i>bios, bioi</i> (pl.) | Greek, “life.” An ancient *genre concerned with an *historical presentation of a significant person presenting various episodes in his life culminating in his death, often in topical arrangement but within a broad chronological framework. |
| bishop | An officer of the early *Church who supervised the ministry of the local community. In the first century may have been equivalent to *elder. Also “overseer.” Greek <i>episkopos</i> . |
| ca. | Latin <i>circa</i> , “around, approximately.” Sometimes “c.” |
| canon, canonical | From Latin, “rule, measuring stick.” An authoritative collection of documents for the belief and practice of a *religious community. See also *Hebrew Bible, *New Testament. |
| <i>carmen Christi</i> | Latin, “hymn of Christ.” The apparent *hymn discerned in Philippians 2:6-11. |
| catechesis, catechetical | From Greek <i>katēchēsis</i> , “(oral) instruction.” Religious instruction for the purpose of increasing the understanding of the hearer/reader. See also *didactic. |
| <i>catena</i> | A collection of excerpts from texts around a specific theme. Also “ <i>florilegium</i> ,” “ <i>testimonium</i> ,” “pearl-stringing.” |
| catholic epistles | See *general epistles. |

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| C.E. | “Common Era.” Equivalent to *A.D., but used in sensitivity to non-Christian historians and a religiously pluralist society. |
| cf. | Latin <i>confer</i> , “compare.” |
| charismata, charismatic | Greek, “gracious gifts.” The individual abilities and *Church offices given by the *Spirit for use in the corporate life of the Church. Also “spiritual gifts.” |
| chiasmus, chiastic | An inverted sequence of parallel words or ideas (e.g. ABBA pattern). Also “chiasm.” |
| chreia, chreiai (pl.) | In ancient *rhetoric, a literary form built around a succinct, significant statement. See also *pronouncement story. Also “chria, chriae (pl.)” |
| Christ | From Greek <i>christos</i> , “anointed one.” The mediator of *eschatological *salvation anticipated by much of early *Judaism, often understood as a king in the line of David. The Greek term “Christ” became almost exclusively used by early *Christians often as a second name for *Jesus, sometimes in emphasizing his present *exaltation over against his earthly life, while the Hebrew/Aramaic term *’Messiah’ could be used to refer to anyone thought to be this deliverer. |
| Christ of faith | *Jesus as understood theologically, the *christology of *Christian *theology. |
| Christianity, Christian | The *religion and way of life of professing followers of *Jesus *Christ, in the first century centered on Jesus as founding teacher, suffering exemplar, crucified, risen, and exalted *Messiah, *Lord, and *eschatological *Saviour. |
| christology, christological | The doctrine of or teaching on *Jesus *Christ. |
| christophany | A visible manifestation of *Christ, particularly as *divine. See also *theophany. |
| church | (1) The universal community of *Christians, sometimes “Church”; (2) more often, any specific local assembly of Christians, sometimes “church.” See also *ecclesiology. |
| Church Fathers | The *Christian leaders in the first five centuries following the *Apostles. Normally used more narrowly to refer to those whose writings have survived to the present. |
| circumcision, circumcised | The removal of the foreskin of the male. A key religious ritual of *Judaism signifying membership within the *Jewish community and participation in the Mosaic *covenant. |
| clean | See *purity. |
| commentary | An explanation of a text, sometimes focused on specific aspects of it (e.g. *historical features, grammatical elements, *theological concepts, devotional application). |
| consistent eschatology | A view which sees the *eschaton as completely future (though perhaps imminent) from the perspective of *Jesus and the *Apostles. See also *eschatology, *thoroughgoing eschatology. |
| covenant | A contractual agreement between two parties outlining the responsibilities and privileges of the relationship. May refer to (1) the covenant *God established with Abraham and his descendants (Genesis 15, 17); (2) with the nation of Israel through Moses at Mount Sinai (Exodus 19-24); (3) the “new covenant” promised through the *Old Testament prophets (e.g. Jeremiah 31). |
| covenantal nomism | A term coined by E. P. Sanders to describe the non-*legalistic *soteriology of *Palestinian *Judaism during the centuries just before and after *Jesus. Refers to the belief that one’s place among *God’s people is graciously established on the basis of his Mosaic *covenant, and that the covenant requires one’s obedience to its commandments as the proper response. See also *’new perspective’ on Paul. |
| creed, creedal | A statement of *religious belief, often in a memorable, formulaic arrangement. |

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| criteria of authenticity | *Historical critical criteria commonly used to determine the *authenticity of the early *traditions of *Jesus. The most common are the *criterion of dissimilarity, the *criterion of multiple attestation, and the *criterion of coherence. |
| criterion of coherence | A *tradition is more likely *authentic if it fits well with material authenticated by other criteria. See also *criteria of authenticity. |
| criterion of dissimilarity | A *tradition is more likely *authentic if it differs from the typical perspectives of either first century *Judaism or *Christianity. See also *criteria of authenticity. |
| criterion of multiple attestation | A *tradition is more likely *authentic if it is found in several independent streams or types of sources for *Jesus' life and teaching. See also *criteria of authenticity. |
| crucifixion, crucified | A form of ancient execution practised by the *Romans in the first century, involving the suspension of a live person from a cross of vertical and horizontal beams until the person died, normally of asphyxiation. |
| deacon | An officer of the early *Church. Greek <i>diakonos</i> . |
| Dead Sea Scrolls | Abbreviated DSS. See *Qumran. See also *Essenes. |
| demythologization | The attempt to interpret the supernatural, *"mythic" elements of the *New Testament in accordance with the categories of M. Heidegger's existentialism. Especially associated with R. Bultmann (1884-1976). |
| deuteropauline | The *New Testament writings attributed to *Paul but believed by many scholars to be *pseudonymous and secondarily *Pauline in content. Also "deutero-Pauline." |
| diaspora | The dispersion of the *Jews among the *Gentile nations after the Assyrian (ca. 722 B.C.E.) and Babylonian (ca. 586 B.C.E.) exiles and then the *Jewish wars against Rome (70 and 135 C.E.). Often "Diaspora." |
| diatribe | An imaginary dialogue with a hypothetical opponent, often *parenetic in focus. |
| didactic | From Greek <i>didachē</i> , "teaching." Pertaining to (*religious) instruction for the purpose of increasing the understanding of the hearer/reader. See also *catechesis. |
| disciple | (1) An adherent of a particular teacher; (2) specifically, one of *Jesus' close followers. |
| discourse | An extended oral or written presentation on a specific theme or in a specific setting. |
| divinity, divine | Pertaining to deity in some way, from representation of deity to essential equivalence with deity. See also *God. |
| docetism | From Greek <i>dokēō</i> , "seem." The idea that *Jesus (or the *Christ) only seemed to be human but was not. Related to *Gnosticism. |
| dominical | From Latin, "lord." Pertaining to the *Lord *Jesus (e.g. dominical *saying). |
| double tradition | The *Gospel material common to both Matthew and Luke but not found in Mark. For those who hold to the *two-source hypothesis, this is the *Q material. |
| doublet | Two parallel stories or *sayings of *Jesus in a single *Gospel (e.g. feeding of five thousand and feeding of four thousand). |
| doxology | A statement of praise to *God, often in a formulaic, poetic arrangement. See also *hymn. |
| dualism | Any view of reality based upon two fundamental, often antithetical, principles. |
| Ebionites, Ebionism | Early *Jewish *Christians who believed that *Jesus was only a man and who advocated the ongoing validity of the whole *Law. |
| ecclesiology, ecclesiological | From Greek <i>ekklēsia</i> , "gathering, assembly." The doctrine of or teaching on the *Church. |

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| elder | A leading officer of the early *Church. In the first century may have been equivalent to *bishop. Also “presbyter.” Greek <i>presbuteros</i> . |
| epistle | A letter; sometimes used in reference to a more extensive, formal, and/or public-focused letter. |
| eschatology, eschatological | From Greek <i>eschatos</i> , “last (thing).” The doctrine of or teaching on the future, or specifically on the end of the present world order or state of affairs. See also *eschaton, *existential eschatology, *inaugurated eschatology, *realized eschatology, *thoroughgoing eschatology. |
| eschaton | From Greek <i>eschatos</i> , “last (thing).” The end of the present world order and the creation of a new world order or state of affairs. German <i>Endzeit</i> . |
| Essenes | A sect of ancient *Judaism characterized by observance of the *Law through a strict *halakhic interpretation, and a strongly imminent *eschatology through a *pesher interpretation of the prophetic writings of the *Hebrew Bible. See also *Qumran. |
| eucharist, eucharistic | A *Christian ritual meal related to the *Jewish *Passover, focused on eating bread as the broken body of *Jesus and drinking wine as the shed blood of Jesus, in memory of Jesus’ *crucifixion. |
| evangelist | From Greek <i>euangelion</i> , “good message.” (1) A person who proclaims the *gospel, particularly one officially responsible to do so, often “evangelist”; (2) the author of an individual *Gospel (e.g. Matthew), often used to emphasize his role as theologian over against his role as historian, often “Evangelist.” |
| evangelistic | From Greek <i>euangelion</i> , “good message.” Pertaining to proclamation of (*religious) belief for the purpose of stimulating *faith in the hearer. |
| exaltation, exalted | *Jesus’ post-*resurrection, post-*ascension state, described in the *New Testament in the words of Psalm 110, as being “at the right hand of God.” |
| exegesis, exegetical | The practice of interpretation of texts, normally focused on the *historical sense as discerned according to the normal use of the original language within its historical, cultural, and literary context. See also *hermeneutics. |
| existential eschatology | Following in the thought of R. Bultmann (1884-1976), interprets *eschatology through the categories of existentialism; the *eschaton is thus the moment of personal decision forced upon a person confronted by *Christ in the *kerygma. |
| exordium | In ancient *rhetoric, a stylized introduction to a *discourse often highlighting its key themes. |
| f., ff. (pl.) | Refers to page(s) following listed page. |
| faith | Adherence to and/or dependence upon a person or idea. Greek <i>pistis</i> . |
| Farewell Discourse | *Jesus’ *discourse to his *disciples in John 13-16. Also “Upper Room Discourse.” |
| Farrer hypothesis | The theory that in the writing of the *Synoptic Gospels, Mark was written first, Matthew was second and used Mark, and Luke was last and used both Mark and Matthew. Named after A. Farrer (1904-1968), its first major proponent. Also “Goulder” (after M. Goulder) or “Mark without Q” hypothesis, sometimes abbreviated “MwQ.” |
| Festschrift | German, “celebratory writing.” Normally a collection of essays by colleagues, students, or admirers of a scholar in celebration of a special event in his/her life. |
| florilegium | See *catena. |
| form criticism | The investigation of the *Gospel *traditions in order to determine their content, format, and use in the *oral period of Gospel *transmission. German <i>Formgeschichte</i> . |

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| <i>Formgeschichte</i> | See *form criticism. |
| <i>Forschung</i> | German, “research.” |
| four-source hypothesis | See *two-source hypothesis. |
| <i>gehenna</i> | Hebrew, for the Valley of Hinnom on the southwest side of Jerusalem. It came to represent the place of *eschatological judgment upon the wicked. See also *hell. |
| general epistles | The non-*Pauline letters of the *New Testament; Hebrews is often included in this designation. Also “catholic epistles.” |
| genre | A large-scale literary type, distinguishable from other such types of literature by form, arrangement, content, style, or other features. German <i>Gattung</i> . |
| Gentile | Used from a *Jewish perspective to refer to a non-Jewish person. |
| <i>Geschichte</i> | German, “history.” Often used to refer to “significant *history,” in contrast to <i>Historie</i> , or “mere events of history.” |
| Gennesaret | An alternative name for the “Sea/Lake of Galilee/Tiberias.” Sometimes “Gennesareth.” |
| glossolalia | The ability to speak in unknown languages, often through ecstatic experience. |
| Gnosticism, Gnostic | From Greek <i>gnōsis</i> , “knowledge.” A *Christian sect originating in the second century with antecedents in the first century and parallels in other *religious traditions, which advocated a *dualism of immaterial good versus material evil and saw *salvation as deliverance from the material world to the immaterial through increasing, secret knowledge. |
| god/goddess, God | (1) A *divine being, normally “god/goddess”; (2) in *Christianity and *Judaism, the only existing divine being who created all things, normally “God.” |
| gospel, Gospel | (1) The *Christian message about *Jesus as *crucified and *risen *Messiah and *Lord, and thus *Saviour and Redeemer, or to the *historical events underlying this *theological interpretation, often as “gospel”; see also *kerygma; (2) any collection of Jesus *traditions, whether in *narrative, thematic, or formal arrangement, often as “Gospel.” |
| grace | The undeserved favour of *God. Greek <i>charis</i> . |
| Great Commission | *Jesus’ charge to his *disciples to bring the *gospel to the world, especially as in Matthew 28:18-20. |
| Great Omission | Luke’s apparently intentional neglect of Mark 6:45-8:26. |
| Greco-Roman | Pertaining to the mixed *Greek and *Roman culture of much of the first century Mediterranean region. Also “Graeco-Roman.” |
| Greek | (1) The language of the people of Greece; in the first century the common language of trade and governance throughout the *Roman Empire, called *Hellenistic or Koine (“common”) Greek; (2) pertaining to or a person from Greece or its culture. |
| Griesbach hypothesis | The theory that in the writing of the *Synoptic Gospels, Matthew was written first, Luke was second and used Matthew, and Mark was last and abridged both Matthew and Luke. Named for J. J. Griesbach (1745-1812), its first major proponent. Also “two-Gospel” hypothesis, sometimes abbreviated “2GH.” |
| <i>hades</i> | Greek, for the place and/or condition of persons after death. See also *hell. |
| <i>halakah, halakhic</i> | Hebrew, “walk.” Rulings or interpretations on specific points of the *Law. Also “ <i>halakah</i> ,” “ <i>halacha</i> .” |
| <i>Hauptbriefe</i> | German, “principal letters.” Romans, 1 and 2 Corinthians, and Galatians as Paul’s most significant, undisputed letters. |

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| <i>Haustafeln</i> | See *household code. |
| heaven | (1) The earth's atmosphere or space; (2) the dwelling place of *God; (3) as a periphrasis, God himself (e.g. "kingdom of heaven"). |
| Hebrew | (1) The ancient language of the *Jewish people; in the first century primarily used for Jewish *liturgy, though perhaps spoken by some in other formal settings; (2) a Hebrew-speaking person and/or a person whose primary influence was the *Hebrew Bible and traditional beliefs and practices of *Judaism. |
| Hebrew Bible | The *Bible of *Judaism, identical in content (but not order) to the *Christian Old Testament, consisting of mostly Hebrew writings from roughly the 13th to the 5th centuries B.C.E. Also "Tanakh." See also *Septuagint. |
| <i>Heilsgeschichte</i> | See *salvation history. |
| hell | The place and/or condition of eternal punishment for *sins. See also *gehenna, *hades. |
| Hellenization, Hellenistic | The (forced) influence of the language and culture of Greece. |
| hermeneutics | The theory of interpretation of texts, often focused on the philosophical rationale for interpretation; sometimes used synonymously with *"exegesis." |
| higher criticism | Scholarly approaches to the *New Testament that critically investigate the historical and literary contexts and content of the New Testament documents. Used in contradistinction to "lower criticism," or *textual criticism. |
| historical criticism, historical critical | The methodical investigation of the *historical contexts and content of ancient documents, often primarily with a view to determining the *authenticity of those documents or the *traditions represented within them. |
| historical Jesus | (1) *Jesus as a man in *history, Jesus of Nazareth from first century Galilee; (2) the representation of Jesus that can be reconstructed through *historical critical methods. See also *"new quest" of the historical Jesus, *"third quest" of the historical Jesus. |
| <i>Historie</i> | German, "history." See *Geschichte. |
| history, historical | (1) Events that have happened in the past; (2) writing about past events; (3) the discipline which studies past events. |
| History of Religions School | In the late 19th century, a scholarly movement which examined *Christianity as a developing, practised *religion set within the context of the *Greco-Roman religions of the first century. German <i>Religionsgeschichtliche Schule</i> . |
| honour | Esteem accorded a person by his/her social group on the basis of several factors, including kinship ties, social status, accumulation and distribution of wealth, and personal achievements. Opposite of "shame." |
| household code | A form of instruction outlining the responsibilities of the typical members of a household (wife, children, slaves) to the family patriarch (Latin <i>pater familias</i>). German <i>Haustafeln</i> . |
| hymn, hymnic | A song of praise to a *divine being. See also *doxology. Sometimes "ode." |
| imperial | Pertaining to the *Roman Empire and/or Emperor, begun with the rule of Augustus (27 B.C.E.-14 C.E.). |
| inaugurated eschatology | A term coined by J. Jeremias to describe the *eschaton as begun in the present yet fully consummated in the future, from the perspective of *Jesus and the *Apostles. Sometimes "already/not yet." See also *eschatology. |
| <i>inclusio</i> | A *rhetorical feature in which a section of a *discourse is marked off by parallel words or concepts both at the beginning and the end. |

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| inerrancy | Generally, the truthfulness of the *Bible; specifically, a range of views from absolute accuracy in every detail, to truthfulness in its central *soteriological message. |
| inspiration | The process by which the *Bible was produced under *divine influence, concurrently by *God and the human authors. |
| interpolation | Material inserted into a text in the process of scribal *transmission. |
| intertextuality | The interdependence of texts upon one another; recognizes that every text is dependent upon other written texts, oral *traditions, and cultural associations. Also, the discipline which examines this interdependence of texts. |
| introduction | An explanation of the *historical origins of a *biblical document, including authorship, recipients, occasion, purpose, etc. |
| <i>ipsissima verba</i> | Latin, used to indicate a *saying which one believes to be “the very words” of *Jesus in rather precise form. See also *authenticity. |
| <i>ipsissima vox</i> | Latin, used to indicate a *saying which one believes to be “the very voice” of *Jesus, the essence of or a summary of what he said, not necessarily the precise form of the words Jesus used. See also *authenticity. |
| Jerusalem council | As described in Acts 15, the meeting of the *Apostles in Jerusalem which concluded that *Gentiles did not need to be *circumcised or become *Jewish to participate fully in the community of *Christian believers and in the *soteriological blessings in *Christ. See also *Judaizers. |
| Jesus | Jesus of Nazareth, the originator of *Christianity and object of Christian devotion. |
| Jesus tradition | The earliest formal *Christian *traditions about *Jesus, i.e. his *sayings, teachings, and stories about him. |
| Jew, Jewish | A physical descendant of the patriarch Jacob (Israel) and/or a full adherent of *Judaism; pertaining to Judaism. |
| Jewish war | (1) The failed *Jewish revolt against *Roman rule which began in 66 C.E. and culminated in the destruction of Jerusalem and the *temple in 70 C.E.; (2) less often, the failed Bar Kochba revolt of 132-135 C.E. which finally confirmed Roman rule. |
| Johannine | Pertaining to the *Apostle *John and/or the writings traditionally attributed to him. |
| John | (1) John the *Apostle and close *disciple of *Jesus, the son of Zebedee; (2) John the Baptist, the forerunner of Jesus. |
| Josephus | First century *Jewish historian captured by the *Romans in the first *Jewish war; wrote important histories of both the Jewish people and the Jewish war. |
| Judaism, Judaic | The *religion and way of life of the *Jewish people, in the first century centered on monotheism, belief in their *divine election as a nation, observance of the *Law, and *temple worship. See also *Second Temple Judaism, *Rabbinic Judaism. |
| Judaizers | Early *Jewish *Christians who required *Gentiles to “Judaize,” adopt a form of *Judaism in belief and practice, in order to participate fully in the community of *Christian believers and in the *soteriological blessings in *Christ. Sometimes “agitators.” See also *Jerusalem council. |
| justification, justify | (1) The present *divine declaration of acquittal for *sins committed on the basis of the *atonement of *Christ in his *crucifixion; (2) the ongoing process of being made *righteous in practice on the same basis; (3) the future vindication of *God’s people at the *eschaton on the same basis. Other nuances or combinations of these may be possible. Currently much disputed in *Pauline studies in view of the *’new perspective’ on Paul. Greek <i>dikaioō</i> . |

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| kerygma, kerygmatic | From Greek <i>kerugma</i> , “proclaimed message.” The preached message, or the primary *faith statements in the *evangelistic proclamation, of the *apostolic *Church. See also *gospel. |
| kingdom of God | In first century *Jewish expectation, the *eschatological *salvation of *God exercised through his dominion over his people, often thought to arrive through a *Messiah. |
| L material | The *Gospel material unique to Luke’s Gospel. As a hypothetical source for Luke’s Gospel, sometimes “special L.” |
| Lasterkatalog | See *vice list. |
| Latin | The ancient language of the people of Rome; in the first century the language of *Roman governance. |
| Latinism | Latin term, expression, or style carried over to another language. |
| law, Law | (1) A motivating principle (e.g. the law of sin); (2) the *Hebrew Bible, in whole or part (i.e. the first five books of Moses); (3) the Mosaic Law, the legal commandments given in the Mosaic *covenant. Other nuances of these may be discernible as well. Also “Torah.” |
| Leben Jesu Forschung | German, “lives of Jesus research.” All *historical Jesus research, or specifically the 18th-19th century historical Jesus research described and denounced by A. Schweitzer (1875-1965) at the turn of the 20th century. |
| legalism, legalist | A *religious approach which sees obedience to the *Law as necessary for *salvation. |
| lex talionis | Latin, “law of retaliation.” Refers to the “eye for an eye” law of Exodus 21:24. |
| lexicon | A dictionary of Hebrew, Greek, or Latin words found in ancient writings including the *Bible. |
| literary criticism | (1) In current scholarship, normally the analysis of the *Bible as literature; (2) in older scholarship, the analysis of a document in order to discover any literary sources that underlie it (see *source criticism). |
| liturgy, liturgical | Worship of *God; often used in reference to formal, read or memorized worship plans. |
| logos, logoi (pl.) | Greek, “word, utterance.” Specialized uses: (1) in the *Johannine writings, a title for *Jesus emphasizing his pre-existence and *divine mediation, as “Logos”; (2) in ancient *rhetoric, the particular arguments set forth in a *discourse. |
| logion, logia (pl.) | Greek, “saying, oracle, account.” Typically, a *saying attributed to *Jesus; when plural may refer to a hypothetical collection of such sayings predating the *Gospels. See also *Q hypothesis. |
| Lord | A (*divine) master. Has both *Jewish and *imperial associations. Greek <i>kurios</i> . |
| Lord’s supper | See *eucharist. |
| Lukan | Pertaining to Luke and/or the writings traditionally attributed to him (the *Gospel and Acts). Also “Lucan.” |
| M material | The *Gospel material unique to Matthew’s Gospel. As a hypothetical source for Matthew’s Gospel, sometimes “special M.” |
| Magnificat | Mary’s song of praise in Luke 1:46-55, from the opening word in the Latin version. |
| makarism | From Greek, “blessed.” See *beatitude. |
| manuscript | From Latin, “handwritten.” A handwritten copy of an ancient document. Plural abbreviated MSS. |
| Markan | Pertaining to John Mark and/or the *Gospel traditionally attributed to him. Also “Marcan.” |

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| Markan priority | The theory that Mark was the first *Synoptic Gospel written and that it was the primary source used by Matthew and Luke. |
| <i>marshal</i> | See *parable. |
| Matthean | Pertaining to the *Apostle Matthew and/or the *Gospel traditionally attributed to him. Also “Matthaeian.” |
| Messiah, messianic | Hebrew <i>mashiah</i> , “anointed one.” The mediator of *eschatological *salvation anticipated by much of early *Judaism, often understood as a king in the line of David. The term “Christ” became almost exclusively used by early *Christians often as a second name for *Jesus, while the term “Messiah” could be used to refer to anyone thought to be this deliverer. |
| messianic secret | A term coined by W. Wrede (1859-1906) to refer to the fact that, in the *Synoptic Gospels and especially Mark, *Jesus conceals his *messianic identity until the end of his public ministry. |
| midrash | A *Jewish interpretive exposition of a *biblical text, often a “running commentary” on the text placing text and application one after the other in a continuous fashion; formally compiled in the fourth century C.E. and later. |
| millennialism, millenarianism | From Latin, “thousand,” originating in reference to the “one thousand year” reign of *Christ in Revelation 20. (1) Any belief in such a reign of Christ; (2) more generally, any belief in a future “golden age” of humanity, often in contrast to a present era perceived as evil or flawed in some way. |
| miracle story | A short *narrative of a healing or other miracle performed by a main character, following a characteristic pattern. Studied in *form criticism. |
| Mishnah | The *Jewish oral *traditions, primarily interpretations of the *Law, compiled in writing ca. 200 C.E. Sometimes “Mishna.” |
| mystery religions | Several first century *religions primarily originating in the eastern world, characterized by claimed intimacy with a *god/goddess through participation in secret initiatory rituals. |
| myth, mythic | Variously understood; typically: (1) a non-historical, legendary *narrative, perhaps built around an *historical core; (2) a narrative not concerned with historicity (*ahistorical) but rather with a trans-historical message conveying worldview-forming truths for a community. |
| Nag Hammadi library | A collection of mostly *Gnostic writings from the 4th century C.E. and on discovered in 1945-46 in a cave near Nag Hammadi, Egypt. |
| <i>narratio</i> | In ancient *rhetoric, providing any history relevant to the *discourse. |
| narrative | A written or oral account of events in the form and style of a story. |
| narrative criticism | The study of the *Gospels using the literary categories of *narratives (e.g. plot). |
| “new perspective” on Paul | A phrase coined by J. D. G. Dunn to refer to the recent understanding of first century *Judaism as non-*legalistic, and the subsequent new understanding of *Paul’s writings primarily related to *justification, the *Law, and Paul’s *Jewish opponents. See also *covenantal nomism. |
| “new quest” of the historical Jesus | A phrase used to describe the attempt primarily among R. Bultmann’s (1884-1976) former students in the 1950s through the 1970s to determine who *Jesus was as a person in *history. This “new quest” was characterized by a general scepticism regarding the historical reliability of the *canonical *Gospels, yet recognized the *historical Jesus as important for *Christian *theology. See also *historical Jesus. |

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| New Testament | The distinctively *Christian writings of the Christian *Bible, consisting of twenty-seven first-century documents originally written in *Greek: Matthew, Mark, Luke, John, Acts, Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon, Hebrews, James, 1-2 Peter, 1-3 John, Jude, and Revelation. Abbreviated “NT.” |
| Old Testament | From the perspective of *Christianity, the “pre-Christian” writings of the Christian *Bible. Abbreviated “OT.” See *Hebrew Bible. |
| oracle | Generally, any *divine message given through a human medium; specifically, a *prophetic *saying. Studied in *form criticism. |
| orality | Individual or community inclination toward acquiring and communicating knowledge through the spoken word. See also *textuality. |
| oral period | Typically, the period between the *resurrection of *Jesus and the writing of the *canonical *Gospels (ca. 30-70 C.E.) when the *transmission of the *Gospel *traditions was primarily through oral means. Sometimes extended to a later date. |
| oral tradition | *Traditions passed on to successive generations by word of mouth. |
| overseer | See *bishop. |
| Oxford hypothesis | See *two-source hypothesis. Named for a study group at Oxford which included B. H. Streeter (1874-1937) and became a major proponent of the theory. |
| Palestine, Palestinian | The region on the eastern Mediterranean generally south of Syria and west of the Jordan river. Sometimes referred to as the “Holy Land” or the “Levant.” |
| par., pars. | Refers to parallel accounts in other writings. Symbols include // and =. |
| parable, parabolic | An extended metaphor, from one or two sentences to a longer story, describing certain aspect(s) of a (*religious) reality using evocative imagery often from everyday life. Also “similitude.” Hebrew <i>mashal</i> . |
| parenesis, parenetic | Practical, ethical exhortation, primarily in written documents and often in a series of succinct instructions. Also “paraenesis.” |
| <i>parousia</i> | Greek, “appearance, coming.” A primary term used in the *New Testament for the *eschatological return of *Christ. |
| passion | Latin <i>passio</i> , “intense experience, suffering.” The suffering and death of *Jesus. |
| Passover | The annual *Jewish memorial feast which celebrates the deliverance of the ancient Israelites from Egypt under Moses. |
| pastoral epistles | The *Pauline letters to Timothy and Titus. |
| patronage | A social system in which socially superior patrons or benefactors provided various benefits (typically protection and provision) for socially inferior clients who provided reciprocal services (typically manual service and public loyalty). |
| Paul | Paul the *Apostle, known also as Saul, of Tarsus in Cilicia, originally a *Pharisee and persecutor of the *Church before being converted through a vision of the *risen *Jesus. |
| Pauline | Pertaining to the *Apostle *Paul and/or the writings traditionally attributed to him. |
| <i>pax Romana</i> | Latin, “Roman peace.” The relative stability and safety established throughout the Mediterranean region by *imperial *Rome. |
| Pentecost | (1) An annual *Jewish barley harvest festival fifty days after *Passover; (2) more specifically, as described in Acts 2, the day on which the *Spirit came in power upon *Jesus’ *disciples, giving them courage for witnessing to Jesus’ death and *resurrection. |

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| pericope, pericopae (pl.) | A short section or passage of a writing (e.g. a specific *Gospel *parable or story). |
| peroratio | In ancient *rhetoric, a conclusion to a *discourse often repeating its key themes and calling for appropriate action. |
| pesher, pesharim (pl.) | An interpretive approach that begins with a recent person or event as an interpretive key and then seeks to “unlock” *biblical texts with that key, seeing direct reference to current events in the biblical texts. |
| Peter | Simon Peter the *Apostle and close *disciple of *Jesus. |
| Petrine | Pertaining to the *Apostle *Peter and/or the writings traditionally attributed to him. |
| Pharisees, Pharisaic | A sect of ancient *Judaism primarily composed of non-*priests, characterized by strict observance of the *Law through oral *halakhic *traditions and belief in the future *resurrection of the dead. |
| presbyter | See *elder. |
| priest, priesthood | One who intercedes for others before a *divine being. In *Judaism, a descendant of the patriarch Levi who did this intercession in the *temple according to the *Law. |
| primitive | When referring to the *traditions of *Jesus, a tradition is “more primitive” when it has undergone less editorial modification and is therefore closer to what Jesus actually uttered or did, or to the actual original historical circumstances. See also *authenticity. |
| prison epistles | The *Pauline letters to the Ephesians, Colossians, Philippians, and often Philemon, written from prison. |
| probatio | In ancient *rhetoric, providing arguments in favour of one’s position. |
| prologue | A formal, introductory section of a writing. See also *exordium. |
| pronouncement story | A short *narrative culminating in a succinct, significant statement by the main character. Sometimes “apophthegm.” See also *chreia, *form criticism. |
| prophecy, prophetic | The revelation of a *divine message through a human being, often related to the future. |
| propositio | In ancient *rhetoric, the primary thesis which one seeks to advance in the *discourse. |
| proto-Luke | In some *source critical theories, the earliest hypothetical form of the *Gospel of Luke consisting essentially of *Q and *L material but not Mark. |
| proto-Matthew | In some *source critical theories, the earliest hypothetical form of the *Gospel of Matthew consisting essentially of *Q and *M material but not Mark. |
| pseudepigrapha | From Greek, “falsely attributed.” Writings which claim to be written by a particular person but were not. The “Old Testament pseudepigrapha” includes *Jewish and *Christian writings from roughly the sixth century B.C.E. to the ninth century C.E. See also *pseudonymous, *pseudepigraphy. |
| pseudepigraphy | From Greek, “falsely attributed.” The practice of writing under a assumed name, ranging from that which is known and accepted as *pseudonymous to that which is forgery intended to deceive. See also *pseudepigrapha. |
| pseudonymous | From Greek, “falsely named.” Writings which claim to be written by a particular person but were not. See also *authentic, *pseudepigrapha, *pseudepigraphy. |
| purity | In *Judaism, the concept of being ritually acceptable so as to be able to approach *God in worship at the *temple and to participate socially and religiously with other ritually acceptable Jews. Impurity could result from certain actions or contact with certain people, places, and things described as impure in the *Law; one could be made pure again through following specific rituals prescribed in the Law. A key distinguishing feature of first century Judaism. Not directly related to either hygiene or morality. Also, being “ritually pure,” “clean.” |

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| Q hypothesis | From German <i>Quelle</i> , “source.” The theory that Matthew and Luke used a common source of *Jesus’ *sayings, most probably written, which consists essentially of the *double tradition material. This is really a corollary to the theory that Matthew and Luke used Mark but were independent of each other. See *two-source hypothesis. |
| Qumran | The location on the north side of the Dead Sea which housed a group of isolated *Jews in the last two centuries B.C.E. and early first century C.E. This community was most likely *Essene. The probable library of this community, referred to as the *Dead Sea Scrolls, was discovered in caves around the site beginning in 1947. |
| rabbi | In *Judaism, a qualified teacher of the *Law and related interpretive *traditions. |
| Rabbinic Judaism | The *Judaism of the period after the destruction of the *temple by the *Romans in 70 C.E., a Judaism following in the line of the *Pharisees. A similar term is “Tannaitic Judaism.” |
| reader response criticism | An interpretive approach to *biblical texts which sees “meaning” as created by the reader as he/she interacts with the text within his/her unique context; “meaning” is not determined by the author. |
| realized eschatology | A term coined by C. H. Dodd (1884-1973) to describe the *eschaton as already completely present from the perspective of *Jesus and the *Apostles. See also *eschatology. |
| reception history | See * <i>Wirkungsgeschichte</i> . |
| reconciliation | The bringing together of two previously hostile parties; specifically, the bringing together of *God and sinful humanity through *Christ. |
| redaction criticism | The investigation of the *Gospel *traditions in order to determine their use for the *historical and *theological purposes of the *Evangelist. German <i>Redaktiongeschichte</i> . |
| redactor | An editor of a text; used to emphasize the role of the *Evangelists in editing their sources and available *traditions. See also *redaction criticism. |
| <i>Redaktiongeschichte</i> | See *redaction criticism. |
| redemption | Deliverance from oppression or emancipation from slavery. See also *salvation. |
| <i>refutatio</i> | In ancient *rhetoric, dealing with arguments against one’s position. |
| religion, religious | A coherent system of beliefs and practices related to a *divine being(s). |
| <i>Religionsgeschichtliche Schule</i> | See *history of religions school. |
| repentance, repent | A turning away from *sin. Greek <i>metanoia</i> . |
| resurrection, resurrected (risen) | (1) The return to bodily life after being dead; (2) more technically, such a return to bodily life in a transformed physical existence, believed in much of first century *Judaism and *Christianity to happen at the *eschaton. |
| rhetoric | The ability to speak well and/or persuasively in public. Types of ancient rhetoric included: (1) forensic (judicial), for judgment of past actions; (2) deliberative, for influence of future actions; and (3) epideictic, for praise of a person or virtue. |
| rhetorical criticism | The investigation of the *New Testament in relation to categories of ancient *rhetoric. |
| righteousness, righteous | The condition of being and/or living as one should within the context of a *covenant relationship. Currently much disputed in *Pauline studies in view of the *’new perspective’ on Paul. Greek <i>dikaïosunē, dikaios</i> . See also *justification. |
| Roman | Pertaining to or a person from the city of Rome and the culture and empire which originated from it. |

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| rule of faith/truth | The *theological *creed-like summaries of the early *Church Fathers which formed the core of *Christian faith, the standard for measuring false teaching, and in many cases the interpretive key to the *Bible. This rule of faith was often *trinitarian in structure, emphasizing the nature and ministry of *Christ in chronological presentation. Latin <i>regula fidei</i> . |
| Sabbath | In *Judaism, the seventh day of the week (Friday sundown to Saturday sundown), set aside for worship and rest. A key distinguishing feature of first century Judaism. |
| sacrament, sacramental | A *religious ceremony or ritual viewed as sacred and/or a means of *grace. |
| Sadducees, Sadducean | A sect of ancient *Judaism primarily composed of the *priestly aristocracy, concerned for maintaining the *temple worship and characterized by their denial of the future *resurrection of the dead. |
| salvation | *Divine rescue from *sin and/or its associated just, divine wrath; sometimes related to deliverance from political or social oppression. Greek <i>sōtēria</i> . |
| salvation history | *Biblical *history as the ongoing *narrative of *God's *soteriological activity, thus viewed as an organic whole. German <i>Heilsgeschichte</i> . Also "redemptive history." |
| Samaritans | People from the region of Samaria who were related to *Jews both physically and religiously, but held to a different version of the *Law and a different *temple location, and had a history of strong reciprocal animosity with them. |
| sanctification, sanctified | Being set apart for *God, either through ritual *purity for *temple worship, or from *sin for *salvation and service. |
| Saviour | One who brings *salvation. Has both *Jewish and *imperial associations. Greek <i>sōtēr</i> . |
| saying | A significant and memorable statement. Studied in *form criticism. See also *logion. |
| Scripture, scriptural | From Latin, "writing." See *Bible. |
| seams | In *Gospels studies, the written connections composed by the *Evangelists to join together individual *pericopae or pieces of *tradition within their Gospels. |
| Second Temple Judaism | The *Judaism of the period between the rebuilding of the *Jewish *temple in Jerusalem under Ezra (ca. 510 B.C.E.) to the destruction of Herod's renovated temple by the *Romans in 70 C.E. |
| Septuagint | The ancient Greek translation of the *Hebrew Bible, completed in Alexandria during the period ca. 300-100 B.C.E. Abbreviated LXX. Also "Old Greek version." |
| Sermon on the Mount/Plain | *Jesus' *discourse on the mountain in Matthew 5-7; the parallel, shorter discourse on the plain in Luke 6. |
| signs source | A hypothetical source seen as behind John 2-11, focused on a series of miraculous "signs" (Greek <i>semeia</i>) *Jesus performs. |
| similitude | See *parable. |
| sin | (1) A trespass of *divine law and/or a deviation from the divinely ordained moral order; (2) especially in *Pauline thought, a general principle at work in humanity that effects such trespasses or deviations. |
| Sitz im Leben | German, "situation in life." The different life settings that can be investigated when studying material in the *Gospels. The three <i>Sitze im Leben</i> are: (1) the original setting of *Jesus; (2) the setting of the early *Church during the *oral period; and (3) the setting of the *Evangelist when writing his Gospel. Studied in *form criticism. |
| social scientific criticism | Investigates the social and cultural features of a text through the use of the theories and methods of the social sciences. Sometimes "sociological criticism." |

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| Son of God | As a title: (1) a *messianic title used in reference to the kings in the line of David; (2) a title of *divinity for *Jesus implying an ontological relationship with *God the Father. |
| son of man | (1) In Aramaic, a circumlocution for “I” in reference to oneself as part of collective humanity; (2) a *messianic title deriving from Daniel 7:13-14. |
| soteriology, soteriological | From Greek <i>sōtēria</i> , “salvation, deliverance.” The doctrine of or teaching on *salvation. |
| source criticism | The investigation of the *Gospel *traditions in order to discover any written sources that underlie the Gospels. See also *Synoptic Problem. |
| spirit, Spirit | (1) The non-material aspect of a human being; (2) a personal, non-material being; (3) the non-material, personal, powerful presence of *God (normally “(Holy) Spirit”). |
| synagogue | A local assembly of *Jews, focused on worship and *religious instruction. |
| synopsis | A presentation of the *Synoptic Gospels (and sometimes John) in parallel columns, to see specific points of similarity and difference among them. |
| Synoptic Gospels | The *Gospels of Matthew, Mark, and Luke. Because of their extensive similarities, they can be viewed side-by-side, or “syn-optically.” See also *synopsis, *Synoptic Problem. |
| Synoptic Problem | The problem of why the *Synoptic Gospels look so much alike, yet with the specific differences they have; the issue of the literary relationship of these *Gospels. Major solutions to this problem include the *two-source hypothesis, the *Farrer hypothesis, the *Griesbach hypothesis, and the *Augustinian hypothesis. See also *source criticism, *Markan priority, *Q hypothesis. |
| Talmud | The whole body of *Jewish civil and canon law, compiled in two versions: the Jerusalem Talmud (after ca. 400 C.E.), and the Babylonian Talmud (after ca. 500 C.E.). |
| Tanakh | The *Jewish term for the *Hebrew Bible; an acronym formed from Torah (the *Law), <i>Nevi'im</i> (the Prophets), and <i>Ketuvim</i> (the Writings). Also “Tanak,” “Tanach.” |
| targum, targumim (pl.) | Aramaic translations, paraphrases, and interpretations of the *Hebrew Bible originating in *synagogue worship and instruction from roughly the third century B.C.E. to the early centuries C.E. |
| temple | (1) A sacred place for worship of a *divine being; (2) in *Judaism, one of the *historical temples of *Yahweh built in Jerusalem, generally either Solomon’s temple (ca. 925-586 B.C.E.) or the “second temple” later renovated as Herod’s temple (ca. 510 B.C.E.-70 C.E.). See also *priest. |
| terminus a quo | Latin, “the point from which.” The earliest possible date for an event. |
| terminus ad quem | Latin, “the point to which.” The latest possible date for an event. |
| terminus technicus | Latin, “technical term.” Sometimes abbreviated “t.t.” |
| testimonium | See *catena. |
| textual criticism | The investigation of the *manuscripts of and other witnesses to ancient writings in order to determine as closely as possible the original text of those writings. Also “lower criticism,” in contradistinction to *higher criticism. |
| textuality | Individual or community inclination toward acquiring and communicating knowledge through the written word. See also *orality. |
| theios aner | Greek, “divine man.” A hero with *divine qualities and/or supernatural abilities. |
| theology, theological | From Greek <i>theos</i> , “God.” (1) The doctrine of or teaching on *God, or more generally on the totality of one’s *religious beliefs; (2) the discipline which studies God and/or religious beliefs. |

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| theologoumenon | A *theological statement. |
| theophany | A visible manifestation of *God. See also *christophany. |
| “third quest” of the historical Jesus | A phrase coined by N. T. Wright to describe the most recent scholarly attempt to determine who *Jesus was as a person in *history. This “third quest” began in the 1970s and is characterized by the cautious appropriation of *historical critical methods and the desire to understand Jesus firmly within his first century Galilean *Jewish context. See also *historical Jesus. |
| thoroughgoing eschatology | A term coined by A. Schweitzer (1875-1965) to describe the thorough application of a *consistent eschatology to the *sayings of *Jesus. See also *eschatology. |
| topos, topoi (pl.) | Greek, “topic.” In ancient *rhetoric, the core substance of a *discourse, centered on key questions: who? what? where? when? by what means? why? how? Latin <i>locus</i> . |
| Torah | Hebrew, “law, life instruction.” See *Law. |
| Tosefta | Additions to the *Mishnah, probably published ca. 50 years after. Also “Tosepta.” |
| tradent | The originator, mediator, or guarantor of a *tradition. Sometimes “traditionist.” |
| tradition, traditions | (1) The formal teachings of the earliest *Church passed on to successive generations of *Christians; (2) the formal teachings of *Pharisaic and *Rabbinic Judaism passed on to successive generations of *Jewish teachers. See also *Jesus tradition, *oral tradition. |
| tradition criticism | The investigation of early *Christian *traditions in order to determine their origin, evolution, and function within earliest Christianity. German <i>Traditionsgeschichte</i> . |
| Traditionsgeschichte | See *tradition criticism. Sometimes <i>Überlieferungsgeschichte</i> . |
| transmission | The passing on of *traditions, or the copying of written texts. |
| trinitarianism, trinitarian | Belief in and devotion to a Godhead of three persons, the Father, the Son, and the Spirit. See also *binitarianism. |
| triple tradition | The *Gospel material common to Matthew, Mark, and Luke. |
| Tübingen School | A scholarly movement at the University of Tübingen (Germany) in the 19th century which espoused a G. Hegel-influenced view of first century *Christianity, seeing an antithesis between *Gentile *Pauline and *Jewish *Petrine Christianity later unified into a synthetic “early catholicism.” Primary among these scholars was F. C. Baur (1792-1860). |
| Tugendkataloge | See *virtue list. |
| two-source hypothesis | The theory that in the writing of the *Synoptic Gospels, Mark was written first and Matthew and Luke wrote later using Mark and a hypothetical source called *Q. This theory is often expanded to include unique sources for Matthew (*M) and Luke (*L), creating a four-source theory. Also “Oxford hypothesis,” “two-document hypothesis.” Sometimes abbreviated “2ST.” German <i>Zweiquellentheorie</i> . |
| typology | An interpretive approach to that sees a *divinely intended correspondence in *history of a past event, person, or thing described in a *biblical text, and a present event, person or thing. |
| unclean | See *purity. |
| Ur-Gospel (Urevangelium) | A hypothetical early *Gospel, usually understood to have been written in Aramaic, that underlies all three *Synoptic Gospels. |
| Ur-Mark (Urmarkus) | A hypothetical early *Gospel that underlies the Gospel of Mark. |
| vaticinium ex eventu | Latin, “pronouncement/prophecy from the event.” An apparent prediction of an event yet future, but actually written after the fact to appear as if predictive *prophecy. |

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| vice list | A list of vices to be avoided. German <i>Lasterkatalog</i> . |
| virtue list | A list of virtues to be emulated. German <i>Tugendkataloge</i> . |
| Vorlage | German, “that which is before.” A particular copy or version of a document used as a source. |
| “we” passages | Those passages in Acts which employ the first person plural (16:10-17; 20:5-15; 21:1-18; 27:1-28:16). Also “we-sections,” and similar. |
| Wirkungsgeschichte | German, “effect history.” Investigates the impact of a specific text on its various readers through *history, in light of the historical circumstances of these readers. May be called “reception criticism,” though these terms are sometimes distinguished. |
| Yahweh | The name of the one true *God in the *Hebrew Bible. Sometimes “Jehovah.” |
| Zweiquellentheorie | See *two-source hypothesis. |