

mártys

(witness)

mártys [witness], **martyréō** [to bear witness], **martyría** [witness, testimony], **martýrion** [testimony, proof], **epimartyréō** [to attest], **symmartyréō** [to bear witness with], **synepimartyréō** [to confirm], **katamartyréō** [to bear witness against], **martýromai** [to affirm], **diamartyrómai** [to charge], **promartyrómai** [to bear witness beforehand], **pseudómartys** [false witness], **pseudomartyréō** [to bear false witness], **pseudomartyría** [false testimony]

mártys, martyréō, martyría, martýrion.

A. Form and Etymology.

1. *Form.* The ancient epic form is *márturos*, and we also find *mártyr. ho* or *hē mártys* takes the genitive *márturos*, the accusative *mártura* (or *mártyn*), and the dative plural *mártysi*.
2. *Etymology.* The root would seem to be *smer*, “to bear in mind,” “to be concerned.” The *mártys* would thus be one who remembers and can tell about something, *i.e.*, a witness. The verb *martyreín* means “to be a witness,” *martyría* means “bearing witness” or “the witness borne,” and *martýrion* means “witness” as proof.

B. Use in Nonbiblical Greek.

1. *Legal Witness to Facts.* The proper sphere of the terms is the legal one, *e.g.*, in trials or legal transactions. What is signified is personal testimony to events, relations, persons, etc. The verb may mean “to come forward as a witness,” but with the dative it can mean testifying for somebody, and with the accusative, *perí* and genitive, or a *hóti* clause, it may denote giving witness to something specific. *martyría* signifies both the act and the actual witness. The more objective *martýrion* comes into more general use for anything that may be adduced to confirm a fact or statement.
2. *Witness to Facts, Truths, and Views.* The whole group finds a more general use. In so doing, it may still refer to facts of which there is direct personal knowledge. But it may also refer to truths or views which are proclaimed with conviction but cannot be verified empirically. Aristotle makes this distinction between witness as objective statement and witness as personal conviction. He also refers to witness to future events, which by its very nature is based on faith rather than fact.

i.e. id est, that is

e.g. exempli gratia, for example

3. *Application of the General Use in the Sense of Witness to Facts.* Along these lines appeal is made to the gods as witnesses to oaths, treaties, etc. Another common use is for the witness of the senses. We also find instances of the citing of impersonal witnesses. The poverty of Socrates is a witness that he is not a philosopher for gain.
4. *Application of the General Use in the Sense of Witness to Truths or Views.* Plato offer many instances of this kind of witness in respect of such matters as happiness, homosexuality, etc. The life of Socrates in particular is a witness to the truth of his teaching. In Epictetus the philosopher is the divinely called witness to practical wisdom not only by his teaching but above all by his equanimity in misfortune and affliction. The use is not technical, however, for health bears witness to the truth of the Stoic lifestyle, and while death may be a witness to truth, it does not have to be, for Epictetus does not call Socrates a *mártys*.

C. The LXX.

1. Hebrew Terms.

- a. *mártys* occurs some 60 times, almost always for Heb. *‘ēd*.
- b. *martýrion* is more common (some 250 times) and more complex, since it stands for various Hebrew terms, and is at times a very mechanical rendering.

2. The Use.

- a. Legal. The first use in the LXX is legal. The *mártys* is the witness (for the prosecution) (Num. 5:13 etc.). False witness is severely punished (Dt. 19:16ff.). *martyreín* means judicial witness in Num. 35:30 and witness to an agreement in Ruth 4:9-10. God himself is a witness in the pact between David and Jonathan (1 Sam. 20:23, 42). He is also a witness to the integrity of Samuel in 1 Sam. 12:5-6 and to the innocence of Job in Job 16:19. The people are witnesses against themselves in Josh. 24:22, and the song of Moses bears witness against Israel in Dt. 31:19, 21.
- b. Religious. Of particular significance are the passages in Is. 43:9ff. and 44:7ff. Here God arranges a trial which will show who is truly God. The nations are spectators but they are also witnesses on behalf of their various candidates. Idols, however, are impotent and will thus be put to shame. In contrast, the people of Israel are God's witnesses (43:10, 12; 44:8). On the basis of God's acts of calling and redemption Israel will declare the reality and uniqueness of her God. The content of this witness is God's saving work; this may not be demonstrable to unbelief (Is. 43:8) but it is an incontestable certainty to faith. If there is some similarity here to the concept of Epictetus, there are also decisive differences. The witness is primarily given by word, and it is witness to the self-manifestation of the living God, not to a philosophical code. At the same time, there is no developed witness theology in Isaiah. The goal of evangelizing the nations shines before the prophet (42:4; 49:6), but the idea of

witness is here a figurative rather than a technical one. In particular, one cannot connect it too closely with the picture of the Suffering Servant in Is. 53.

3. *martýrion*. As objective witness, the act in Ruth 4:7 confirms the transaction. The seven lambs in Gen. 21:30 serve a similar purpose of *martýrion*, as does the cairn of 31:44 (Jacob and Laban). The altar of Josh. 22 is a *martýrion* to the agreement between the tribes (vv. 26-27), and David is a *martýrion* to God's grace and power in Is. 55:4. God himself may be a *martýrion* against the people in Mic. 1:2; the meaning here is that his judgment will irrefutably establish the people's guilt. The tent of meeting is a tent of witness inasmuch as the law is kept in it (cf. Ex. 25:15-16, 22). The plural *tá martyría* occurs in Ex. 30:6, 36 etc.; it refers to the concrete statutes of the divine attestation which are the basis of the law. God himself is here the subject of the *martyreín* contained in *martýrion*. This *martyreín* consists of God's self-revelation to Moses, of which the commandments are the content.

D. The Martyr in Later Judaism; Josephus and Philo.

Judaism is a religion of martyrdom, born out of the sufferings of the Maccabean age. Indeed, even prior to this time, the figure of the prophet or righteous person who suffers calumny and even death is familiar in Israel (cf. Elijah [1 Kgs. 19:10] or Uriah [Jer. 26:20ff.]). The prophets have to preach whether they are heard or not, and the righteous maintain their integrity even in persecution (Ps. 44:22). This experience comes to a climax in the Maccabean period. 4 Maccabees reads the whole of the OT as a series of examples of the martyr spirit. Later, Josephus extols the Essenes for their patient acceptance of suffering, and various rabbis display the same loyalty to the faith in persecution or death. Yet the group *mártys* is nowhere used in this connection, for the suffering of persecution is a work of piety rather than a work of witness, except, of course, in the most general sense. In this regard it may be noted that both Josephus and Philo use the *mártys* group in the normal way for legal witness or for the attestation or proof of facts, events, or ideas. There is in them not the slightest impulse toward the specific Christian use.

E. The NT.

1. *Occurrence*. *mártys* occurs 34 times in the NT, 13 of which are in Acts and nine in Paul (none in John). There are 76 instances of *martyreín*, 33 of which are in John, eleven in Acts, eight each in Paul and Hebrews, and ten in 1 and 3 John. *martyría* is found 37 times, 14 of which are in John, seven in 1 and 3 John, and nine in Revelation. *martýrion* occurs 20 times, nine of which are in the Synoptics and six in Paul. A noteworthy fact is that *martyreín* occurs 47 times in the Johannine writings, and *martyría* 30 times, but *mártys* and *martýrion* not at all in the Gospel.

2. *mártys*.

vv. verses

cf. confer, compare

OT Old Testament

NT New Testament

- a. General Use: Witness to Facts. This use occurs in Mk. 14:63 when the high priest finds no need of any other witnesses after Jesus' confession. The sense is the same in Acts 6:13; 7:58, and cf. Heb. 10:28 and Mt. 18:16, where the demand of Dt. 17:6 and 19:15 for more than one witness is cited or adopted. The accusation of an elder must be in accordance with the same principle in 1 Tim. 5:19, and Paul appeals to it also in 2 Cor. 13:1, in which he compares his two visits to two witnesses that have plainly established the facts. A slightly different use is when Paul calls on God as a witness to his unceasing prayers etc. (Rom. 1:9), or when he calls upon the Thessalonians (and God) as witnesses to his blameless conduct (1 Th. 2:10). In 2 Cor. 1:23 he makes this appeal a call on God to witness against him if he is not telling the truth. Human witness to facts is the point in Lk. 11:48, where the cult of the graves of the prophets bears witness to their persecution. *mártys* bears a similar sense in 1 Tim. 6:12: Timothy's confession is made before many witnesses (cf. 2 Tim. 2:2). In Heb. 12:1 the witnesses watching the race seem to be confessing witnesses (cf. 11:2), but this does not exclude the element of factual witness.
- b. Special Lukan Use. Luke's usage in Lk. 24:48 and Acts embraces witness to facts concerning Jesus that are directly known. But this witness can be given only if the meaning of the facts is appreciated, so that the witness takes the form of believing, evangelistic confession. Since the gospel is a historical revelation, the witness to facts and the witness to truth are the same. Facts, not ideas or myths, are at issue. Those who bear witness to these facts have lived through them (Lk. 24:47; Acts 1:8). They have also understood them. When endowed with the Spirit, they are thus equipped to go out as witnesses to the world. Those who have seen the risen Lord are in a special sense his witnesses (Acts 13:31) as compared to the evangelists Paul and Barnabas (v. 32).
- c. Incipient Separation of Factual and Confessional Witness in Luke. Luke, however, can still call Paul (Acts 22:15) and Stephen (22:20) witnesses. Paul in his missionary work is a witness to facts, even if not in the precise sense of Acts 1:8 (except insofar as he meets the risen Lord in 9:3ff.). Above all, he is a witness to the meaning of the facts, namely, as a witness *for* Jesus rather than *to* him (22:15). The confessional element is now stronger than the factual element, although naturally the confession itself embraces the historical facts of Christ's life, death, and resurrection. Stephen, too, is predominantly a confessional witness, and he is so in a distinctive way because he proves the seriousness of his confession by his death. Thus the usage in 22:20 prepares the ground for the later use of *mártys* for the one who is a witness by blood, *i.e.*, the martyr.
- d. 1 Pet. 5:1. There is a distinctive and ambivalent use in 1 Pet. 5:1. The first and obvious sense is eyewitness, but the continuation suggests participation as well. The author knows from his own experience what the sufferings of Christ entail (cf. 4:13).

- e. *mártys* in the Johannine Writings. Of the Johannine writings, only Revelation uses *mártys*. Jesus himself is the *mártys* in 1:5 and 3:14, the two prophets are witnesses in 11:3, Antipas is a witness in 2:13, and there is reference to the blood of “martyrs” in 17:6. In all these instances death is involved, but “martyrdom” here clearly involves bearing witness to the truth as well as dying (cf. Acts 22:20). Jesus is the faithful and true witness not simply as the one who is crucified but as the one who passes on his *martyría* or testimony (Rev. 1:2) and who has borne witness to the truth (Jn. 18:37).

3. *martyreō*.

- a. The Human Declaration of Facts. *martyreín* is not used in the NT for legal witness, but it often connotes the declaration or confirmation of facts or events (cf. Mt. 23:31; Rom. 10:2; Gal. 4:15; 1 Cor. 15:15; Acts 22:5; Jn. 2:25; 2 Cor. 8:3, etc.). The event is a future one in Jn. 13:21, and the fact is a general fact of experience in Jn. 4:44.
- b. The Good Report. In the absolute, *martyreín* means “to give (or receive) a good report” (Lk. 4:22; Acts 6:3; 1 Tim. 5:10). The thought is always that the person (s) can be vouched for on the basis of direct observation.
- c. The Witness of God, the Spirit, or Scripture. In a special group, God, the Spirit, or Scripture guarantees judgments or statements (Acts 13:22; Heb. 11:2; 7:8, 17). In Acts 14:3 the confirmatory witness of miracles supports apostolic proclamation.
- d. Religious Witness. A special use develops when the facts to which witness is given are divinely established facts, and the witness is thus also witness to revealed truth. Acts 23:11 is a good example.
- e. Special Johannine Use. In John witness is especially the witness that is given, not specifically to the facts of Jesus’ history, but to the person of Jesus (Jn. 1:15; 5:31ff.; 8:13ff.) as the eternal Son of God (1:15, 34). Thus the Baptist has come to bear witness to the incarnate Logos as the light (1:8; cf. 8:12). As the Son, Jesus is the truth, so that to witness to the truth is to witness to him (3:26; 5:32-33). Witness is given to him by the Baptist (1:7-8), by Scripture (5:39), by God (5:32), by his works (5:36), by himself (8:13-14), and later by the Spirit (15:26) and by his disciples (15:27). The three that bear witness in 1 Jn. 5:7 seem to be baptism, the Lord’s Supper, and the Spirit, though possibly with an allusion to Jn. 19:34-35. Witness in John is confession. To be sure, the author of John and 1 John stresses eyewitness (1 Jn. 1:1-2). But the witness is also a witness of Christ’s glory (Jn. 1:14; 1 Jn. 5:9-10). Hence witness can still be given even by those who are not eyewitnesses, i.e., by those who confess who Jesus was and what he signified. The term is in no way reserved for those who are put to death for their witness. Nor is this true of *martyreín* in the four instances in Revelation, in which *martyreín* means bearing witness to the prophetic word (1:2; 22:20) or bearing witness to the threat which protects the prophecy (22:18).
- f. 1 Tim. 6:13. In 1 Tim. 6:13 Timothy is admonished in the presence of Christ, who himself made a good confession in his witness to Pilate. At issue is Jesus’

acknowledgment of his messianic mission by his declaration, or his death, or both.

4. *martyría*.

- a. Outside the Johannine Writings. Of the seven instances outside the Johannine writings, six are religiously neutral, e.g., for court witness in Mk. 14:55, a good report in 1 Tim. 3:7, and the witness of the pagan poet in Tit. 1:13. The exception is Acts 22:18, where Paul's *martyría* is evangelistic witness.
- b. In the Johannine Writings. In contrast, a Christian use dominates the 30 instances in the Johannine material. Human witness is at issue in Jn. 8:17, a good report in 3 Jn. 12, and the testimony of men in 1 Jn. 5:9, but elsewhere the reference is to evangelistic witness to the nature and significance of Christ. This is the active bearing of witness in Jn. 1:7 and Rev. 11:7, but in all the other instances it is the witness that is given, e.g., by the Baptist (Jn. 1:19), by Jesus (3:11 etc.), by God (5:32), or by the author (19:35). God's witness is also the point in 1 Jn. 5:9ff. "Having the witness" is a distinctive phrase in 1 Jn. 5:10 and Rev. 6:9; 12:17; 19:10. Revelation also speaks about the witness of Jesus (1:2, 9; 12:17; 19:10; 20:4), which is identical to the word of God. In 1:2 the testimony of Jesus refers to the book, and this is perhaps the point in 19:10 as well: the testimony of Jesus is their witness as Christian prophets. Elsewhere this testimony is revelation in general. Because of this witness the author is exiled (1:9), the martyrs are slain (6:9), and the dragon fights against them (12:17). The special use of *martyría 'Iēsoú* as a formula for the gospel is perhaps linked with the fact that Jesus is the faithful witness even to the point of death (cf. 1 Tim. 6:13). The term "witness" is thus beginning to take on a martyrological nuance. "Having the witness" in Revelation supports this, for it always applies to those who suffer for their testimony. Similarly, the witness of the two prophets is oral testimony sealed by death (and cf. 12:11). *martyría* undoubtedly means evangelistic confession and not just the testimony of blood. But it is the specific evangelistic confession that culminates in death.

5. *martýrion*.

- a. Occurrence. This word, which is less common than the other three (20 times), occurs in the Johannine material only in Rev. 15:5 ("the tent of witness"), and is found most often in parallel passages in the Synoptics.
- b. Witness for the Prosecution. In the NT, as in common Greek usage, *martýrion* means objective proof. This may be seen in the phrase "for a testimony (or evidence) against" in Jms. 5:3; Mk. 6:11, and cf. Mk. 1:44-45. In Mk. 13:9 the disciples will bear testimony as they are whipped in the synagogues and arraigned before rulers, and in Mt. 24:14 the gospel will be preached as a testimony to all nations. In these instances a chance to believe may be offered, but the preaching will also be evidence in case of unbelief.
- c. Witness to Something. *martýrion* may also denote witness to something with a genitive of subject (2 Cor. 1:12) or object (Acts 4:33). In such instances *martýrion* is equivalent to gospel, message, or teaching (cf. 1 Tim. 2:6).

- d. Active Witness. *martýrion* has the active sense of attestation in Heb. 3:5, in which Moses is said to be a faithful servant in the attesting of what he receives from God and has then to speak to the people. Neither here nor elsewhere does *martýrion* move in a martyrological direction.

F. Specific Martyrological Use in the Early Church.

1. *Survey*. The second century, under persecution, develops certain impulses in NT usage. The ordinary use lives on, as does the NT use for evangelistic witness. But full witness is now witness under threat. Witness, then, becomes a special term that is reserved for the one who seals the seriousness of witness by death.
2. *Usage*. The usage is still fluid in 1 Clem. 5.4, 7, and neither Hermas nor Ignatius uses the *mártys* group technically for martyrdom. It is in the Martyrdom of Polycarp that we first find all four words used in this special sense. Interestingly, this work comes from the area that is the home of Revelation. Other writers also use the terms for those who risk their lives without actually suffering death (cf. Hippolytus). Hegesippus uses the term *martyreín* for the death of James, the Lord's brother, but he also has *martyría* for oral witness to the faith. In South Gaul the victims clearly reserve *mártyses* for those who suffer death; the rest, even though they suffer terrible tortures, are confessors. The account itself is not so precise in its usage, for *martyreín* refers to all who suffer, whether killed or not. Gradually, however, the distinction gains ground. Thus Clement of Alexandria says that *mártyses* are perfect in confession (*Stromateis* 4.21. 133. 1), and Tertullian calls those who are not yet condemned *martyres designati* (*To the Martyrs* 1). It is in this specialized sense that Latin adopts the Greek term instead of using its own word for the witness (*testis*).
3. *Understanding*. Into the idea of martyrdom comes the concept of a struggle with the devil in an imitation and continuation of Christ's sufferings in which Christ himself grants support and in which some may even have a vision of his glory. Such thoughts go back to the NT (cf. Mt. 5:11-12; 10:17ff.; Acts 5:41; Col. 1:24; Rom. 5:3; 8:17; 1 Pet. 2:21ff.; 4:13). The difference is that the NT does not associate these factors with the concept of the *mártys*. The martyrological sense is in fact a consequence of the suffering which the church actually experiences in bearing its witness.

epi-, sym-, synepi-, katamartyréō.

All these compounds stand in close relation to the popular sense of *martyréō*. *epimartyreín* occurs in the NT only in 1 Pet. 5:12, where it means "to attest (a preceding assertion)." Witness or proof in the strict sense is not at issue. *symmartyreín* is a common term for "to bear witness with" others, and then, more generally, "to confirm," or, with the dative, "to agree." Paul has the term in Rom. 2:15 for the confirmatory witness of conscience. The same usage occurs in Rom. 9:1: Paul's conscience, in the Spirit, confirms his concern for Israel. In Rom. 8:16 it is the Holy Spirit who adds his confirmatory witness to our spirit that we are children of God. In this last verse "our spirit" is probably not just the soul but the ego as it is shaped already by

God's Spirit, so that the statement of faith that this ego makes is confirmed by God's Spirit. *synepimartyreín* occurs in the NT only in Heb. 2:4, which says that the salvation declared by the Lord and attested by his hearers is confirmed by God through signs etc. *katamartyreín* carries the sense of bearing hostile witness. It occurs in the NT in Mk. 14:60 and Mt. 27:13, where first the high priest, then Pilate, asks Jesus about the things that are testified against him.

martýromai, dia-, promartýromai.

martýresthai first means "to invoke as a witness," then "to affirm," "to attest." In the NT it occurs twice in Acts and three times in Paul. In 1 Th. 2:11-12 and Eph. 4:17 it is used to suggest an emphatic demand. In Gal. 5:3; Acts 20:26; Acts 26:22 the sense is that of emphatic affirmation, whether in relation to a truth, a fact, or the gospel. *diamartýresthai* has much of the same meaning. Ten of the 15 NT instances are in Luke's works (nine in Luke). "To declare emphatically" (in admonition) is the point in Lk. 16:28; 1 Tim. 5:21; 2 Tim. 4:1; "to charge" brings out the sense. Elsewhere what is meant is "affirmation" (cf. Acts 20:23; Heb. 2:6; 1 Th. 4:6). In Acts 2:40 the context supplies the content, while in 10:42 we have a *hóti* clause, and in 18:5 the phrase "that the Christ was Jesus." *promartýresthai* occurs in the NT only in 1 Pet. 1:11 in the sense "to attest something in advance as a fact." The Spirit of Christ in the prophets predicts the sufferings and the subsequent glory of Christ.

pseudómartyrs, pseudomartyréō, pseudomartyría.

The *pseudómartyrs* is a "false witness," i.e., a witness who declares something that is untrue. Mt. 26:60 employs the term for those who give false evidence against Jesus at his trial. Paul has it in 1 Cor. 15:15 in his argument that if Christ is not risen the apostles are false witnesses. The "of God" which he then adds is not a subjective genitive (witnesses whom God has appointed), but an objective genitive (witnesses who misrepresent God, claiming that he has done something which he has not, i.e., raised Jesus from the dead). *pseudomartyreín* occurs in Mt. 19:18 and parallels (quoting the ninth commandment from Ex. 20:16 and Dt. 5:20 LXX). Some MSS include the commandment in Rom. 13:9 as well. The only other NT instance is in connection with the trial of Jesus in Mk. 14:56-57. *pseudomartyría*, which is not found in the LXX, occurs in the list of vices in Mt. 15:19 and then again in the trial of Jesus in Mt. 26:59. The meaning is "false witness" (which is usually *pseudomartýrion* in a legal context).

[H. STRATHMANN, IV, 474-514]

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diakonéō [to serve], ***diakonía*** [service], ***diákonos*** [servant, deacon]

diakonéō. This word for service, as distinct from *douleúō* (to serve as a slave), *therapeúō* (to serve willingly), *latreúō* (to serve for wages), and *leitourgéō* (to do public service), carries the basic nuance of personal service.

A. *diakonéō* outside the NT.

1. The concrete sense is basic: a. “to wait at table,” b. “to care for,” and c. (comprehensively) “to serve.” For the Greeks service is undignified; we are born to rule, not to serve. Service acquires value only when it promotes individual development, or the development of the whole as service of the state (or ultimately as service of God). If this demands some renunciation, the idea of self-sacrificial service finds little place.
2. In Judaism, service is not thought to be unworthy; hence a deeper understanding of it develops. The LXX does not use *diakoneín*, but has *leitourgeín*, *latreúein*, and even *douleúein*. Philo has *diakoneín* for “to serve” with an echo of waiting at table. Josephus has it for “to wait at table,” “to obey,” and even “to render priestly service”. The commandment to love one’s neighbor offers a solid basis for sacrificial service, but in later Judaism tends to be weakened by the distinction between the righteous and the unrighteous and the construing of service as meritorious rather than sacrificial.

B. *diakoneín* in the NT.

By exalting service and relating it to love of God, Jesus both sets forth a completely different view from that of the Greeks and purifies the Jewish concept.

1. The sense “to wait at table” occurs in Lk. 17:8; Jn. 12:2. An astonishing reversal takes place when the returning master rewards his servants by waiting on them (Lk. 12:37). Jesus himself is similarly present as one who serves (Lk. 22:27). Hence when he asks who is greater, the one who sits at table or the one who serves, the obvious answer that the Greeks would give is wrong. Yet Jesus does not substitute an answer that is theoretically opposite. Instead he points to himself, for as the Son of Man who is also Lord of the kingdom, he institutes a new pattern of human relationships which extends even to waiting at table or washing the feet (Jn. 13:4ff.). In Acts 6:2 *diakoneín* means “to supervise the meal,” i.e., its whole

NT New Testament
LXX Septuagint
i.e. *id est*, that is

- provision, preparation, and organization. This *diakoneín* as love in action is set in tension with the *diakonía tou lógou* as the proclamation of love. Most likely what was involved was not just the distribution of portions to those in need but the arranging of common meals, and the radical issue might well have been that of table fellowship rather than wrangling about the better portions; if so, the appointment of the Hellenistic Seven takes on added significance. *diakoneín* is also used for Martha's serving in Lk. 10:40 (cf. Jn. 12:2) and that of Peter's mother-in-law in Mk. 1:31. When the angels serve Jesus in Mk. 1:13; Mt. 4:11, they, too, are probably bringing him food after the period of fasting.
2. The wider sense "to serve" reflects the same transvaluation of values as the narrower meaning. Waiting at table may well be included in Lk. 8:3, but the term covers many activities in Mt. 25:42ff. Here service of others is service of Christ and involves personal commitment. Worldly rulers lord it over their subjects but the concern of the disciples is with God's kingdom, the way to which leads through suffering and death that has service as its point. Hence the only path of greatness for Christians is to become the servants and even the slaves of all (Mk. 9:35; 10:44). More than table service is now involved; all kinds of sacrificial activity on behalf of others, as exemplified by Christ's own self-offering, are required. Service of others is service of God, and it may entail service even to the point of death itself (Jn. 12:25-26).
 3. The life of the community is thus a life of serving. Every *chárisma* is given (1 Pet. 4:10) in stewardship, and the *charísmata* comprise gifts of word and gifts of action, the latter especially being described as *diakoneín*. Timothy, Erastas, Onesimus, and Onesiphorus (Acts 19:22; Phlm. 13; 2 Tim. 1:18) offer examples. The prophets rendered an advance service (1 Pet. 1:10ff.), and the apostles also do service (cf. 2 Cor. 3:3: "a letter *diakonētheísa* by us"). This service cannot be proud, self-righteous service; it is discharged only by God's power and to his glory.
 4. A particular service of Paul's is the collection for Jerusalem (2 Cor. 8:19). Thus he uses *diakonṓn* when he says that he goes to Jerusalem with help for the saints (Rom. 15:25). This is a single instance of the more general service of the saints which is commended in Heb. 6:10.
 5. In 1 Tim. 3:10, 13 *diakoneín* has the official sense "to serve as a deacon."

diakonía.

1. In the NT this first means "waiting at table," "providing for physical sustenance", or "supervising meals" (Lk. 10:40; Acts 6:1).
2. A wider meaning is "the discharge of a loving service." The *diakonía* of Stephanas is an example (1 Cor. 16:15). It is linked with works, faith, love, and patience in Rev. 2:19. All that edifies is covered in Eph. 4:11-12. There are various ministries (1 Cor. 12:4ff.), but all are rendered to the Lord. Acts of care must have been included (1 Cor. 12:28). *diakonía* comes between *prophēteía*

cf. confer, compare

- and *didaskalía* in Rom. 12:7, but preaching is itself *diakonía* in Acts 6:4, i.e., the offering of the gospel as the bread of life. Preachers, then, have a ministry of reconciliation (2 Cor. 5:18-19). The angels are a model (Heb. 1:14). If trying to live by the law is a ministry of death, faith in the gospel is a ministry of the Spirit or of righteousness (2 Cor. 3:7ff.).
3. A more specific sense is “the discharge of certain obligations,” e.g., by the apostles (Rom. 11:13; 2 Cor. 4:1), evangelists (2 Tim. 4:5), or assistants such as Mark (2 Tim. 4:11). Activity in office is the point in Col. 4:17, though whether Archippus is a deacon or not is uncertain.
 4. The collection is a *diakonía* (Rom. 15:31; 2 Cor. 8:1ff.; cf. Acts 11:29-30); it is no incidental matter, but a true act of Christian love.

diákonos.

A. General Uses of *diákonos*.

1. “Waiter at a meal” (Jn. 2:5, 9).
2. “Servant of a master” (Mt. 22:13). Christians are servants of Christ (Jn. 12:26), but as such must serve one another (Mk. 9:35; Mt. 20:26).
3. Figuratively “servant of a spiritual power” (2 Cor. 11:14-15; Eph. 3:6-7; Gal. 2:17). In Rom. 15:8 the point is that Christ is a servant of Israel. In Gal. 2:17 the idea might be “promoter” (by allowing table fellowship with Gentiles, Christ is extending the realm of lawbreakers), but “servant” is possible if the thought is that of Christ indwelling the believer who is found a sinner.
4. As a *diákonos* of the gospel, the apostle is a servant of Christ (2 Cor. 11:23) or of God in a special way and with special cares and responsibilities (2 Cor. 6:3ff.). Paul often uses *doulos* in this connection (Rom. 1:1 etc.; Tit. 1:1).
5. By his ministry Timothy, too, is a servant of God (1 Th. 3:1ff.) or of Christ (1 Tim. 4:6). Epaphras is a fellow servant (Col. 1:7), and Tychicus a servant in the Lord (Eph. 6:1).
6. Pagan authorities are servants of God appointed to maintain order (Rom. 13:1 ff.).
7. Paul calls himself a *diákonos* of the church (Col. 1:25) because of his divine commission. He and Apollos are servants of God and the church as they use their gifts to bring people to faith (1 Cor. 3:5).

B. The Deacon as a Church Official.

1. Sometimes *diákonos* is used for the bearer of a specific office (translated *diaconus*, not *minister*, in the Vulgate) (cf. Phil. 1:1; 1 Tim. 3:8, 12). In Phil. 1:1 deacons are mentioned along with bishops. It is unlikely that these are two terms for the same people, but we are not told what the offices involve. Deacons are also found alongside bishops in 1 Tim. 3, which tells us that they are to be blameless, temperate, with one wife, ruling their houses well, not double-tongued

e.g. *exempli gratia*, for example

or avaricious, holding the faith with a clear conscience. That their duties were those of administration and service may be deduced from the title, the qualities demanded, their relation to bishops, and the use of *diakonía* in the NT. That they took their origin from the Seven of Acts 6 is unlikely in view of the work of the Seven in evangelizing and preaching, but there may be an indirect connection. Two offices perhaps arose on the model of the *archisynágōgos* and *hypēretēs* in the synagogue, although these served only in worship, and direction of the synagogue was in the hands of the elders. The terms, unlike the parallel *presbýteros*, were taken from the Gentile world, being adapted from a mainly secular use to describe developing functions in the churches. In the secular world *diákonos* could be used to describe such varied people as messengers, stewards, bakers, assistant helmsmen, and even statesmen. The use in the LXX was also secular, as in Prov. 10:4. Josephus, however, calls himself a *diákonos* of God, and for Epictetus the Cynic is a servant of God. Cultic connections can also be seen on inscriptions, but usually with some reference to the serving of food. In the church this original sense persists, since providing food is a model of practical service and a common meal stands at the heart of worship. Like bishops, deacons emerge fully with the passing of the first apostles, prophets, and teachers (cf. 1 Clem. 42.1ff. and its use of Is. 60:17; also Did. 15.1; Hermas *Visions* 3.5.1). With the development of a single bishop, deacons become more subordinate to the bishop, and a threefold structure is worked out, with more explicit directions for the work of deacons, and in Rome, e.g., the allocation of seven districts to the seven deacons.

2. An order of deaconesses also arises. Phoebe is a *diákonos* in Rom. 16:1; the reference is probably to an office, although some see more general service. In 1 Tim. 3:11 we may have either deaconesses or the wives of deacons. Later an order has in fact developed in which widows play a special part, and in some places virgins. This order was never strong in the west, and decayed in the Middle Ages. [H. W. BEYER, II, 81-93]

diakrínō, diákrisis* → *krínō*; *diallássō* → *allássō

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koinós [common], ***koinōnós*** [companion, participant],
koinōnéō [to share in], ***koinōía*** [fellowship, participation],
synkoinōnós [partner], ***synkoinōnéō*** [to participate in,
share], ***koinōnikós*** [generous], ***koinóō*** [to make common]

koinós.

A. In Secular Greek.

1. This word means “common” a. in the sense of common ownership, property, ideas, etc., b. in the sense of what concerns all, e.g., societies, monies, resolves, and c. in the sense of what is of little value.
2. A second line of use is for “fellows,” “participants.”

B. In the OT and Judaism.

1. The general sense of common is found only a few times in Proverbs (e.g. 1:14; 15:23; 21:9; 25:24).
2. Another sense (Heb. *ḥōl*) has reference to what is in general or ordinary use as distinct from what is consecrated (though the LXX uses *bébēlos* in such cases). Thus the rabbis use *ḥōl* for working days, or for ordinary ground, money, or food, or for animals slaughtered for common use. Only in apocryphal works (e.g., 1 Macc. 1:47) and Josephus do we find *koinós* as an equivalent for this.

C. The Individual and Society, Theories and Forms of Society.

1. The Greeks value individuals and individual rights, yet with a strong sense of the duty to society and of integration into it, since order is the principle of all reality. Common ownership of the land underlies society, but except where military needs demand a degree of communal economy (as in Sparta), private property soon develops with the resultant distinction between rich and poor. Theories of society seek to redress the balance. Thus Pythagoras establishes a communal society for his followers. Plato in his portrayal of the ideal state suggests that rulers and soldiers should be put on a public basis, and in his modified proposals he advocates nationalization of the land and strict economic supervision. Aristotle preserves private ownership but with the proviso that one portion of the land be

e.g. *exempli gratia*, for example

OT Old Testament

Heb. Hebrew

LXX Septuagint

- held in common, and that the nearest possible equality of ownership be achieved. Poets like Hesiod depict an ideal state in either past or present. The Cynics believe that common possession of all things is the true order of nature. The Stoics seek the best possible realization of a better age by fostering the spirit of brotherhood. The Neo-Pythagoreans renew the ideal of a common life and a community of goods (for the earth is a common mother) in which one may possess nothing and yet be the owner of all things.
2. Apart from the Pythagoreans, the Greeks only theorize about common ownership, but Jewish groups like the Essenes practice it, sharing both meals and property. The Therapeutae also live communally and in ascetic isolation for the intenser study of Scripture.

D. *koinós* in the NT.

1. Tit. 1:4 speaks of the “common” faith and Jude 3 of the “common” salvation. In Acts 2:44; 4:32 the disciples live a “common” life, following the example of Jesus (Lk. 8:1ff.) and anticipating the last days (Dt. 15:4). This life in community is not based on economic theory, legal socialization, or philosophical imitation of nature, but expresses the loving fellowship which renounces ownership (cf. Lk. 12:33) in order to help others (Acts 2:45). The phrase in Acts (“having all things or everything in common”) is a Hellenistic one.
2. The sense “profane” occurs in Rev. 21:27; Heb. 10:29 (“profaning the blood of the covenant”); Mk. 7:2 (“culturally unclean hands”). The NT denies that anything that God created is ritually profane (cf. Acts 10:28; Rom. 14:14). Weaker brethren may still think in these terms, and allowance must be made for them, but they are objectively mistaken (Rom. 14:14).

koinōnós, koinōnéō, koinōnía, synkoinōnós, synkoinōnéō.

A. The Meaning and Construction of the Terms.

koinōnós means “fellow,” “participant.” *koinōnéō* means 1. “to share in” and more rarely 2. “to impart.” It is used in the absolute, or with genitive of object, dative of person, or both. *koinōnía* means “participation,” “impartation,” or “fellowship.” It is used with the objective genitive (what is shared), the subjective genitive (the person or thing sharing), the recipient being in the dative or with a preposition and the objective genitive (the person in whom there is sharing).

B. The Group in Secular Greek.

1. *Human Life*. Sharing occurs in many fields, e.g., enterprises, legal relations, and marriage. Friendship is for the Greeks a supreme expression of fellowship. Citizenship is also important, since the preservation of society, and indeed of the cosmos, depends on political or cosmopolitan sharing.

2. *Sacral Speech*. Sharing in divine power through common meals is an ancient idea which persists in the Greek concept of communion with the gods at sacrificial feasts or even by sexual union. Philosophy purifies the idea. Thus for Plato communion with God is the supreme form of fellowship, while Stoicism with its idea of an integrated universe stresses human fellowship and the fellowship of all humanity with deity. Mysticism replaces communion with union.

C. The Group in the Israelite-Jewish Sphere.

1. *The OT*. The group is not common in the OT (less so than the equivalent Hebrew group *ḥbr*, which denotes association with other people for various purposes, or association with idols, but never with God). *koinōnía* occurs only in Lev. 6:2 for “deposit,” and in Is. 44:11 those who worship idols are their “fellows.” In Sirach *koinōnós* may be used for table fellowship (6:10) but also for association in unlawful acts (41:19). *koinōnéō* denotes close comradeship with the wicked or the rich in Sir. 13:1. *koinōnía* is used for material participation in Wis. 8:18.
2. *The OT: God*. The absence of the group for fellowship with God marks off the OT from the Greek world. The righteous in the OT depend on God and trust in him, but do not regard themselves as his fellows. This is surprising in view of the fact that the cultus expresses the entry of God into sacral fellowship. A sense of distance rather than association prevails even where there is rejoicing before God (cf. Dt. 12).
3. *Rabbinic Literature*. Among the rabbis the basic sense of “fellow” carries such nuances as “companion” (in good or evil), “person in a legal relation,” “member of a society,” and, among the rabbis themselves, “colleague.” “Fellowship” has a general sense but also has religious overtones when it denotes table fellowship, e.g., at the Passover.
4. Philo distinctively uses the group for human fellowship with God, e.g., in the cultus. He also has it for the ideal common life of the Essenes. He gives *koinōnéō* and *koinōnía* the rare sense of “giving a share” or “imparting.”

D. The Group in the NT.

1. *The Sense “To Share in Something.”*
 - a. In Lk. 5:10 the point is partnership in work. In Heb. 2:14 the children share a common mortality which Christ himself partakes of in order to overcome death and the devil. In 2 Pet. 1:4 redemption brings participation in the divine nature. In Rom. 11:17 the engrafted branches share the total life of the cultivated tree. Participation in what is holy has an exclusive character (2 Cor. 6:14). As the children of light Christians cannot have a part in sin (Eph. 5:11). Participating in the sins of others entangles one in a common guilt and judgment (Mt. 23:30; cf. 1 Tim. 5:22; 2 Jn. 11). God’s people must leave Babylon lest they share her sins and judgment (Rev. 18:4).
 - b. Paul often gives the group a religious content. In 1 Cor. 1:9 Christians are called to fellowship with God’s Son. Since there is no mystical absorption, this fellowship is by faith, which identifies their life with his. If it is a present

possession, it awaits future consummation (cf. 1 Th. 4:17). It carries with it participation in the gospel (1 Cor. 9:23; cf. Phil. 1:5) and a sharing of faith (Phlm. 6).

- c. In this regard the fellowship of the Lord's Supper is important as an enhanced expression of fellowship with Christ (1 Cor. 10:16ff.). For Paul sacrificial feasts denote divine fellowship (vv. 18, 20). Those who share the Supper are companions of Christ; for this reason they should shun idolatrous feasts. By taking bread and wine they share with Christ in an inward communion which carries with it the blessing of the forgiveness won by his death. This communion extends to all the participants, as represented by the one loaf (v. 17).
 - d. Fellowship with Christ also means living, suffering, dying, inheriting, and reigning with him (Rom. 6:8; 8:17; 6:6; 2 Tim. 2:12; cf. also 2 Cor. 7:3; Col. 2:12-13; Eph. 2:5-6). There are here two phases of fellowship, the first with Christ's humiliation and the second with his exaltation. In his life and work Paul has a share in Christ's total sufferings (Phil. 3:10; Col. 1:24), but he hopes to share analogously in his glory (Phil. 3:10; Rom. 8:17). 1 Pet. 4:13 makes the same point. For Paul individual sufferings are part of the burden that rests on the whole community according to the law of fellowship (Col. 1:24; 2 Cor. 1:5, 7).
 - e. Believers also share in the Spirit (2 Cor. 13:13) by whom Christ comes to them. In Phil. 2:1 this is a participation in the Spirit rather than the Spirit's gift.
 - f. Fellowship with Christ means fellowship with other Christians in a partnership of faith (cf. Phlm. 17) and service (2 Cor. 8:23). Since Gentile Christians share the same blessings as Jewish Christians, they should share their material goods with them (Rom. 15:27; cf. 12:13). Sharing each other's sufferings, they share each other's grace (Phil. 1:7; cf. 4:14). Even when they themselves do not suffer, they are partners of those who do (Heb. 10:33).
 - g. *koinōnía* is a favorite term in 1 John for the living bond that unites Christians. It begins as fellowship with the Father and the Son (1:3, 6) by an abiding that commences here and is fulfilled hereafter (3:2, 24; 4:13). It issues in the family fellowship of believers (1:3, 7).
2. *The Sense "To Give a Share in Something."* This rare Greek meaning is fairly common in the NT. We find it in the reciprocal sharing of Phil. 4:15 and Gal. 6:6 (cf. 1 Cor. 9:11). Paul also has it in connection with the collection for the Jerusalem church, which gives a definite form to the fellowship between the two parts of Christianity (Gal. 2:9; Rom. 15:26). The collection has the significance of fellowship in service (2 Cor. 8:4) in a sincere and ready sharing (2 Cor. 9:13). Active sharing is also the point in Heb. 13:16.

vv.verses

v.verse

3. *The Absolute Sense: "Fellowship."* In Gal. 2:9 shaking hands expresses the full fellowship of common faith in Christ. In Acts 2:42 *koinōnía* denotes, not the Christian society nor its community of goods, but the family fellowship established and expressed in the church's life.

koinōnikós.

a. A first sense of this word is "belonging or appointed to society." b. Another meaning is "gladly giving others a share." The word does not occur in the LXX, and in the NT it is used only in 1 Tim. 6:18 in sense b.

koinóō.

This word, meaning "to make common" or "to share," is not used in the LXX but occurs in three senses in the NT. 1. In Acts 21:28 it means "to profane" the temple. 2. In Mt. 15:11, 18, 20 it means "to defile," not by ritual impurity, but by personal sin. 3. In Acts 10:15; 11:9 it means "to declare profane, unclean." [F. HAUCK, III, 789-809]