

An asterisk (*) preceding a word indicates that there is an article on that word elsewhere in the *Vocabulary*.

ABIDE, *see* ENDURE

ABRAHAM, *see* NAMES (PERSONAL)

ADOPTION

1. The language of the O.T. does not possess a substantive equivalent to that of “adoption” in the N.T. This is worth noting because it proves for us the total absence of a legal form of adoption among the Jews.

However, the idea of adoption is not entirely absent: the term for son (*ben*) has as verbal root “to build” (*banah*). By extension: to build a family means to assure oneself of descendants, to live again in one’s own children (*Marriage, *Death). Then what happens when the wife is barren? A woman can become mother of a child “by means of” another. Gen. 16:2, “The Lord has prevented me from bearing children; go in to my maid; it may be that I shall found my house by her.” Compare Gen. 30:3, “. . . that I may build a house through her (= through her I shall be a mother).” The text of Exod. 2:10 which we translate “Pharaoh’s daughter adopted Moses” reads literally: “Moses became a son to her” (cf. 1 Kings 11:20; Est. 2:7).

There is then an incipient idea of adoption in the O.T. but it is not codified juridically as in Roman law, where adoption has the result of placing the adopted person within the legal power of his father by adoption.

2. In the N.T. the texts where the term adoption appears are not numerous: five in all, and all in the Pauline epistles (Rom. 8:15,23; 9:4; Gal. 4:5; Eph. 1:5). The idea of adoption, without disowning its judicial sense, is heavy with religious content. We are at the very centre of the Christian message. The Christian cries, “Abba”, that is, “Father” (literally “dadda!”, cf. Gal. 4:6). A new filial relationship is established between God and the believer, on the basis of the work

accomplished by Christ on the cross. *Sin had shattered every normal relationship between God and the creature. Doubtless, the law indicated to man what the will of God was, but since that law crushed man under superhuman demands man trembled to appear before an inexorable judge and remains a slave, chained by the power of sin. It was necessary for Christ to intervene to break the power of the curse of the law. By the death of Christ on the *cross (he was made sin for us, 2 Cor. 5:21), the believer, freed from all fear, is reestablished in a new relationship with God, he is a “child of God” by adoption, and no more a timorous slave. He is a son, not by nature or essence as in the case of “the Son”, but by adoption. Through the Son we are sons and children adopted by God. We now find ourselves in the same relationship with regard to God as Jesus with regard to His Father.

However, the status of “son of God” – even though it is already acquired by faith – will only be fully realized in the glory of the Father, when our body will be glorified. The adoption of our entire being remains an object of hope. That is why we still await the adoption of our body (Rom. 8:23).

What about the case of *Israel? God had declared in the O.T.: Israel is my son (Exod. 4:22). Adoption appertains also to Israel. The restoration of Israel will reinstate the nation in its true position of “son of God” (Rom. 9:4).

We are therefore “children by adoption through Jesus Christ” (Eph. 1:5; cf. Jn. 1:12f.) and this act of God adopting us as His children reveals the mercy of Him who saves us by Jesus Christ so as to re-establish us in a new and normal relationship, that of children of God who live by the grace of their Father.

M. BERNOULLI

ADVENT

Our versions render by this term different words which, with various shades of

meaning, denote the coming, the arrival, the appearance or the glorious presence of the Messiah, of Christ, of the Son of Man or of the Lord taking possession of His Kingdom, exercising sovereign power and the last judgment. It concerns an act or transcendent event towards which the hope of the faith is directed and which will mark the end of time or of the “present age” by inaugurating the “new age”, that of the manifestation on earth of the “Kingdom of heaven” (*Time and *Kingdom).

1. The O.T. already announces this event along two lines of thought which, in the end, come together:

(a) The Lord Himself through pity, zeal (or jealousy), faithfulness to His covenant, will reveal His kingdom to His people. This kingdom belongs to Him at all times (Num. 23:21 ; Deut. 33:5; Isa. 44:6). But it has been opposed or rejected. That is why, through all history, God prepares *one* event without precedent, whose announcement is one of the principal themes of prophecy: the coming, the arrival, the return of the Lord Himself to His people, Himself becoming the shepherd of Israel (Ezek. 34:11ff.), revealing His judgment and His mercy to Jerusalem and to the nations at the same time (Isa. 46:9–13; 52:7–8; Zech. 1:3,16; 2:9–13; 8:2–3, etc.).

(b) Moreover, it also concerns the coming of a King of the latter times, the heir of the promises made to Judah (Gen. 49:10) and to David (2 Sam. 7:16; Jer. 23:1–6), it is the “*servant”, the Lord’s “anointed” of Second Isaiah. He is announced sometimes as a temporal and political king, sometimes as an apocalyptic character; sometimes he is “raised up”, sometimes he comes “on the clouds of heaven”. His coming is accompanied by warning signs of *judgment and of the vengeance which he comes to exact (Isa. 40:10), or of paradisaical *peace which he brings with him (Isa. 9:6 and 11:6f.), or else of universal *reconciliation among the peoples (Isa. 2:2–4).

He is surrounded with *glory and clothed with sacerdotal power (Ezek. 43:5; Ps. 110:4; Mal. 3:1–31). Finally, the Messianic hope is linked with the coming

of a heavenly personage “like a son of man”, “coming on the clouds of heaven” and to whom God Himself grants the eternal kingship and dominion which belong to him (cf. Dan. 2:44; 7:13–14 and Ps. 24). His coming is identified with or is a substitute for the “day of the Lord” (Amos 8:9–10; Zeph. 1:14–16 and 3:14–16).

2. The preaching of John the Baptist links directly with the prophetic message of a justiciary Messiah whose coming is imminent (Matt. 3:11–12). This same expectation is situated in the perspective of a temporal event which is at the basis of the eschatological hope around the person of Jesus. The eschatological statements in the first three Gospels (Matt. 24–25 and parallels) are a reply to the question asked by the disciples: “What will be the sign of *thy* coming?” Jesus replies with the description of “the coming of the Son of Man”. Similarly, in John 7:25–52 and 10:22–30, the Jews on several occasions ask Jesus whether He is, or is not, the Christ. His answers, often ambiguous, His refusal to “reveal himself” at the instigation of His brothers (Jn. 7:2–9) as well as His word before Pilate (Jn. 18:36), show clearly that His glorious manifestation is subordinate to the accomplishment and completion of His earthly ministry by His death and resurrection. This glorious manifestation, illustrated by the parables of Matthew 25 in particular, is always announced as a temporal event which will take place in a manner which will be sudden, impossible to foresee and yet accompanied by signs that are discernible to faith. Jesus frequently insists on the impossibility of knowing the *moment* of His “arrival” (Mk. 13:32; Matt. 24:42; Lk. 12:39f.; Acts 1:6–7) and on the necessity of waiting for it with confidence, in watchfulness and prayer. Even in John, who tends to confuse resurrection, the coming of the Holy Spirit, and a glorious coming at the end of time, Jesus expressly speaks of His “return” (Jn. 14:3).

There has been much discussion of the question of knowing whether Jesus Himself believed, as did the first generation of

Christians, in the imminence of His Coming. Three texts appear to indicate this (Mk. 9:1; Matt. 10:23; Mk. 13:30). Without entering into detailed exegesis of these texts, which clearly designate the generation living at the time of Jesus as the witnesses of His advent, one must recognize with Cullmann that “the announcement of the proximity of the Kingdom has for Jesus and for early Christianity, a far greater significance” than the fixing of its ultimate date. What is decisive, is that the cross and resurrection mark the accomplishment of redemption which the final coming of Christ in glory will only make manifest, whatever period of time will elapse between the accomplishment and the final manifestation.

One text in the Epistle to the Hebrews is, in this respect, essential for a precise statement of the eschatological hope of early Christianity: “Christ, having been offered *once* to bear sins . . . will appear a *second time* . . . to save those who are eagerly waiting for him” (Heb. 9:28). This link between the expiatory work for salvation and the last coming is characteristic of the early Christian hope: “*this Jesus*, who was taken up from you into heaven, will come in the same way...” (Acts 1:11). He who shall come is the same as the one who came. The importance of the coming or return of Jesus Christ lies then in the fact that He will manifest in its fullness His eternal actuality and His universality, which was already completely secured, accomplished and consummated at the time of Christ’s first coming. That is why also in the Apocalypse the conquering Christ appears in the likeness of the sacrificed Lamb (Rev. 5:12, etc.). Ultimately, that is why the point of all the apostolic preaching concerning the advent is in the frame of mind which its expectation requires, far more than in the manner in which it will take place. The Epistles speak of the “day of judgment” (Rom. 2:5–16), of the “day of the Lord” (1 Cor. 1:8; 5:5; 2 Cor. 1:14) of the “day of Christ” (Phil. 1:6,10; 2:16), in terms which recall the admonitions and warnings of Jesus Himself, and

which also link up with the tones of the prophets announcing the “day of the Lord” (1 Thess. 5:2–3; 2 Pet. 3:10). It is a question of a sudden and catastrophic event which is at the same time secret (“like a thief”) by which the whole of mankind will be confronted with the Holy and Just One. The expectation of Christ’s coming is mingled with the hope of the *resurrection of the dead (1 Cor. 15:23) and of the last *judgment, for which it is a matter of being “preserved blameless” (1 Thess. 5:23). But the only assurance of the Christian is found in the fact that the one who will judge is the one who gives salvation by His death and resurrection (1 Thess. 5:9–10). In this assurance, the coming of Christ can and should be awaited with hope and joy (1 Thess. 4:15ff.; 2 Thess. 2:1–9) as also with love and patience (Jas. 5:8; 2 Pet. 3:4; 1 Jn. 2:28; 2 Tim. 4:1,8.)

The moment of the glorious appearance (Epiphany) of the Lord (Tit. 2:13) must in any case be preceded by a time of struggle and trial, of which one text, 2 Thess. 2:1–12, summarizes in an allusive manner the main data (allusion to the “mystery of iniquity”, to the manifestation of “the lawless one”, *Antichrist, accompanied by signs and by lying marvels; cf. Matt. 24:15–27). The book of Revelation is partly devoted to the description of the last eschatological struggles, in a succession of images of which the one of the “reign of a thousand years” preceding the final defeat of Satan underlines the participation of the martyrs and saints in the final triumph and the glory. Without doubt we must see in Rev. 20:4–6 an echo of Jesus’ prediction to His disciples at the time of the Last Supper (Lk. 22:28–30).

AFFLICTION, *see* PERSECUTION

AGES, *see* TIME

AMEN

Amen is a Hebrew word which, frequently used in synagogue worship, has passed from there into the N.T. and has maintained itself in the liturgical language of

all Christian Churches. It comes from a root which implies the idea of firmness, of reality, from which have been derived terms as diverse and important as: to exist, to believe, truth, solidity, faithfulness, certainty, faith, and perhaps even Mammon.

Amen signifies then: true, truly, certain, certainly; it often corresponds simply to “yes” (cf. 2 Cor. 1:20). It has been translated into Greek by an expression which we render “so be it”, which has lost the suggestion of firmness, of truth, which is characteristic of the Hebrew, and finally only expresses, for many, a sort of wish.

Now the use made of Amen in the O.T. allows us to say that it signifies much more: that it serves to confirm and support what has been said. By pronouncing it the listener associates himself with what has been uttered; he recognizes it as valid, he makes it his own, he is ready to conform to it. Thus, Benaiah replied “Amen” to the orders of David (cf. 1 Kings 1:36; Jer. 28:6). So Amen is tantamount to a signature, to the giving of a promise; whence its legal use. The people say “Amen” to the commandments which Moses gives them, and by that they agree to follow them and they accept in advance the consequences implied (cf. Deut. 27:15ff., 12 times; Neh. 5:13; Num. 5:22).

Amen has passed as well into religious language. It confirms a prayer. It underlines the solemn nature of a doxology (cf. 1 Chr. 16:36; Neh. 8:6; Ps. 41:13; 72:19, etc.). The congregation shows by its Amens the part which it takes in praising God; it unites itself with the adoration and invocation of its Lord.

Similarly in the N.T. Amen functions as a response; it has its place in worship, as the writings of the early Church show (cf. 1 Cor. 14:16; Rev. 5:14). It is found at the end of prayers and doxologies to underline their importance and truth (cf. Rom. 1:25; 9:5; 11:36; 16:27; Gal. 1:5; Phil. 4:20, etc.). It has a place in hymns addressed to God, where it is sometimes associated with Alleluia (Rev. 19:4), and it is uttered by the believer or by the

entire congregation. It is only later that the priests reserve for themselves the right to say the Amen.

In the N.T. Amen preserves its original force of true, veracious. It reveals the certainty of a Church which responds with confidence to the promises of its Lord. As one commentator has said, the “Yes” of the Church echoes the “Yes” of God and this “Yes” is none other than Jesus Christ whom the Apocalypse designates the Faithful Witness, the Amen, the true Amen, the final Amen – no doubt alluding to an O.T. affirmation (cf. Rev. 3:14; Isa. 65:16).

The expression: “Amen (truly) I tell you that...” which opens many of Christ’s discourses must be understood in this way. It is a solemn formula – it appears 30 times in Matthew, 25 in John who also doubles the word – by which Jesus of Nazareth affirms there and then His Messianic authority. He presents Himself as the one who speaks in the name and in the place of God, and He has the right to do so, for His Word is true and effective as that of His Father, and equally implies and demands a response. “Amen, amen, I say unto you...”: it is the Lord who is speaking, the Son of Man, the true and faithful interpreter of the mind of God.

R. MARTIN-ACHARD

ANGEL

O.T.

An angel is a “messenger”; his nature is of no consequence. Ambassadors (Isa. 37:9), prophets (Isa. 44:26; Hagg. 1:13), priests (Mal. 2:7; Eccl. 5:6) are called “angels”; similarly the forerunner of the Lord (Mal. 3:1), without our knowing whether he be a man or a celestial being. Besides, the difference of nature between celestial and terrestrial beings is not clear in the O.T.; the former do not always have wings (Gen. 28:12), they move about on the earth (32:1), enter into union with the daughters of men (6:2), eat and strongly resemble men (18:1ff., 16; 19:1; Ezek. 40:4). They are their superiors, however, in strength, knowledge and intelligence (1 Sam. 29:9; 2 Sam. 14:17, 20; 19:27).

1. Before the Exile.

(a) *Angels and the Promised Land.* Before the Exile there is no elaborate angelology. Yahwistic monolatry has relegated the ancient Canaanite gods to the rank of servants of Yahweh who presided over their celestial Council (Job 1 and 2; 1 Kings 22:19ff.); their submission shows that now Yahweh possesses and controls the land of Canaan in their stead (Josh. 5:13ff.). The angels played their part in it (cf. Gen. 32:1, 2, 28 and Hos. 12: 4, 5; Gen. 28:12); they show that Yahweh has relationship with this land and with the men who live in it.

(b) *Angels and the chosen people.* As bearers of a divine Word (1 Kings 13:18), angel of pestilence (2 Sam. 24:16f.; 2 Kings 19:35) or destruction (Gen. 19:21f.), guardian angel of Elijah (1 Kings 19:3ff.; 2 Kings 1:3, 15) or of a believer (Ps. 34:7; 91:11), the angels normally act as protectors of the people of Israel or an individual in so far as he is brought into the divine covenant (e.g. Gen. 24:7).

(c) *The Angel of the Lord* (J and E sources of the Pentateuch). Certain expositors see here the second person of the Trinity; others Yahweh Himself and His “double”, or a simple theological gloss, or an angel *primum inter pares*. This last view, which philology does not invalidate, has in its favour the interpretation of the LXX. Originally, this angel appears to be determined only by his connection with the relations of God with His people, in the framework of the promise made to Abraham and in reference to its realization (posterity, inheritance, deliverance from Egypt. Differentiated after the Exile, he is to retain the same function: Zech. 3:1ff.). At times, mention of him is quite arbitrary (cf. Judg. 6:14 in its context). He is exceptionally well distinguished from God in Num. 22:22ff.: God acts in heaven; His angel appears and speaks directly on earth with a pagan (as in Gen. 16 and 21). But in general this angel speaks and acts absolutely as God Himself does in other passages: compare Gen. 22:15ff. with 12:1ff.; Exod. 14:19 with 20:2. God acts fully through him; His “Name is in him” (Exod. 23:21).

This alternation of distinction and confusion between God and His angel, without being at all systematic, makes it clear that: (i) the holiness of God in His relation with man is safeguarded: the anthropomorphism of Yahweh’s meal in Gen. 18 is doubly attenuated in Judg. 6 where a sacrifice is received by the angel (compare similarly Exod. 19ff. with Acts 7:53 and Gal. 3:19). God can hardly appear on earth and talk to men because of His holiness. His *alter ego* replaces Him. (ii) Israel is not harmed because the action of this angel is not inferior to that of God Himself, (iii) There is less danger in the presence of the substitute than in that of God (Exod. 33:2ff., 20). Unquestionably there is a hint of the mystery of the incarnation in this figure. On the other hand this angel is the “accidental” mode of the presence and action of God amongst His people (*Ark).

Notice that angels are not mentioned by the pre-exilic prophets, nor in the priestly writings, for the word of the seer, temple and cultus establish the communication between God and men attributed earlier to angels.

2. *After the Exile.* Angelology is elaborated little by little after the Exile up to the point of becoming an autonomous speculation. Ezekiel receives his revelations in visions or by means of an angel (40:3). Zechariah needs an angel interpreter who explains to him the visions and transmits to him the replies of God (1:9, 13, etc.). In apocalyptic writings all divine revelations are mediated by dreams or visions, explained most often by an angel (Dan. 7:16; 10:14).

Angelology will develop within the following two sets of limits:

(a) God is unique, infinitely holy and elevated to the highest heaven. The distance which separates Him from the angels grows. They are abased before Him to such a point that sin may be found in them (Job 4:18; 15:14–15). The ancient divine beings (Ps. 29:1; 78:25; 97:7; Gen. 6:1ff.) no more share in the unique divine nature; they form a class of creatures intermediate between God and men: they are the angels of the LXX. Very numerous (Dan. 7:10),

they form different hierarchical classes: the archangels Gabriel, Michael, Raphael, etc. God thus will have a court of celestial adorers (Ps. 103:20; 148:2).

(b) In principle, God no longer acts directly on the earth: He is replaced by angels with specialized functions: angels of revelation, of healing, of intercession (Job 33:23), watchers (Dan. 4:13), judges (Dan. 7:10), guardians of individuals (Tobit), heads of nations (Dan. 10:13). That of Israel, the ancient “angel of the Lord”, henceforward will bear the name of Michael (Dan. 12:1).

3. *Cherubim*. These are not angels. Mythological animals (Ezek. 1) borrowed from a Babylonian setting, they acted as a mount for Yahweh (Ps. 18:10), they are guardians which forbid to mortals access to the deity (Gen. 3:24; and on the lid of the Ark, Exod. 25:20), and they seem to have the rôle of intercessor in the holy place (Exod. 26:1,31).

Finally we may mention other mysterious beings, the *Seraphim* (burning ones) of Isa. 6, who praise the Lord in His palace; and the *'ophannim* (wheels) which allow the throne of God to be moved (Ezek. 1:15ff.).

A. LELIÈVRE

N.T.

In a general way it can be said that the N. T. in its turn repeats the conception of the O. T. and of late Judaism on the subject of the ministry of angels. Without speculating any further on their nature, it presents them to us as celestial beings, belonging to the world on high, yet creatures of God and never to be the object of worship or prayer (Col. 2:18; Rev. 22:8f.). The Lord uses them in His service to execute His purpose, in the heavens and on earth, and to come to the aid of His elect (Heb. 1:14). Their appearance is always the sign of a direct and decisive intervention of God, who at that point no longer allows events to take their course but cutting across the course of events takes things miraculously in hand. As under the old covenant they had been instruments of Yahweh to guide

His people, to summon His servants, to reveal themselves to His prophets, they likewise play a part in the great events of the life of Jesus Christ. Their rôle is attested particularly in the narratives of His birth (Matt. 1:20ff.; 2:13; Lk. 1:11ff.,26ff.; 2:9ff.) and His resurrection (Matt. 28:2ff.; Mk. 16:5ff.; Lk. 24:4ff.,23; Jn. 20:12ff.), as well as in the scenes where we see Jesus Christ fighting the decisive battles of the Kingdom (temptation in the desert, Matt. 4:11; Mk. 1:13; agony of Gethsemane, Lk. 22:43). They are like signs of the double aspect, visible and invisible, of the drama of salvation and their presence witnesses that in Jesus of Nazareth God Himself engages in the final struggle which has its repercussions on the earth and in heaven. Likewise in the book of Acts their interventions are landmarks in the first stages of the Church; they take an active part in the progress of the Gospel and so show the essential continuity which unites the witness of the apostles and the earthly ministry of Jesus Christ (5:19; 8:26; 10:3; 12:7; 27:23, etc.).

Finally, the Revelation attributes to them a decisive rôle; on the one hand in the vision given at Patmos, and on the other in the struggle of the latter times as shock-troops of the Son of Man (cf. the expression “his angels” in Matt. 25:31; 26:53). They surround the throne; they are the executive agents of the final cosmic drama; they engage in the last heavenly battles which echo the combat pursued on earth by the Church.

But although the angels play an active part in the whole period of the history of salvation, that which is behind us and that which lies ahead of us, it seems that the N.T. points to something like an interruption of their earthly ministry during the time of the Church. A capital event has taken place in which they did not take part, viz. the incarnation. They have no carnal body; the humiliation, sufferings, death and resurrection of Jesus Christ remain foreign to them. And the N.T. not only clearly notes their inferiority in relation to Christ (Heb. 1:4ff.) but even in relation to the Christian himself; the believer has a fellowship possible with the Lord which escapes

the angels (it might be called a bond of kinship) and this the sacraments attest, in which they have no part (cf. 1 Pet. 1:12; 1 Cor. 6:3). In Jesus Christ we become *children* of the Father; the angels remain His *servants* (cf. Jn. 15:15). To the incarnation of God in Jesus Christ there corresponds henceforward the personal and intimate coming of God in the Holy Spirit. Hereafter the Paraclete alone has the power to bear witness to Jesus Christ; it is He who is the craftsman of the new creation, who chooses our bodies to make His dwelling there; it is He whom the Father sends (Jn. 14:15ff.; Acts 2:17). If they were the mediators under the old covenant, in the new their ministry as intermediaries between God and man has ended (Gal. 3:19. Notice also that the first intervention of an angel had been after the Fall). This is very clear in the Gospel and the Epistles of John as well as in those of Paul. (It is interesting to observe that with Paul the intervention of angels to guide him is replaced little by little by the Holy Spirit: stopped, impelled, led, bound by the Spirit . . .)

Angels of Satan (Matt. 25:41; 2 Cor. 12:7; Rev. 9:11; 12:7): heavenly powers who have revolted and entered the service of the *Devil.

Angels, Powers, etc.: on the relation of angels to celestial powers see *Authorities.

Angels of the Church (Rev. 2-3): The interpretations are various: (a) messengers sent by the churches to John; (b) the bishops or ministers of these churches; (c) their protective guardian angels. By relating this passage to Matt. 18:10 (the angels of children) we prefer to see there an expression of the secret and invisible reality of our life hidden in God. The apostle is, as it were, translated to heaven and it is the other aspect of the life of these churches which is revealed to him and which he expresses by this term.

M. BOUTTIER

ANGER

The Bible speaks more frequently of the anger of God than it does of the anger of man; nevertheless, the divine anger is

described on the analogy of human anger, which serves then as our point of departure.

1. *The anger of man.* The early Hebrews had observed that, when a man is angry, his nose swells and his nostrils tremble. For them, therefore, the expression "his nose burned" means "he became angry" and the substantive "nose" or "nostril" is very often used to denote anger. It is useful to compare the two following examples in their literal rendering, one being applied to a man, the other to God:

"And the nose of Jacob burned against Rachel" (Gen. 30:2).

"And the nose of Yahweh burned against Moses" (Exod. 4:14).

The identity between the two is most striking. The fleeting nature of human anger is underlined in Gen. 27:45; however, man's restlessness, which is the source of his anger, will not cease until he is at rest in the abode of the dead (Job 14:1; 3:17).

The Christian, and most especially the bishop, is bidden to shun anger (Lev. 19:18; Eph. 4:26,31; Tit. 1:7).

Like men, the *Devil can be seized by a mighty wrath (Rev. 12:12). Babylon is described as having caused the nations to drink a draught which provokes the anger of God (Rev. 14:8). But, generally speaking, it is man who, by his sins, angers God and excites His wrath (1 Kings 16:13; Jer. 32:32)

2. *The anger of God.* The example supplied in the preceding paragraph has shown us that the terms used to describe the anger of God and the anger of man are identical. Yet, despite the very realistic descriptions such as are found in Ps. 18:7-15, the anger of God is something entirely different from the anger of men.

The wrath of God is a holy wrath; it is sinless because it is freely directed against sin: Jesus Christ has this anger in His eyes when He looks round upon His hard-hearted hearers (Mk. 3:5), for the divine wrath is motivated by the passionate love of God for His people (Deut. 6:15; Ps. 79:5).

(a) *The anger of God can be manifested*

at all times. Yahweh is a God who is slow to anger (Num. 14:18; Neh. 9:17; Ps. 103:8; Joel 2:13), but when He hears that which displeases Him or when He sees impiety revealing itself, His anger is aroused (Num. 11:1; Rom. 1:18; 1 Thess. 2:16) and none can stand against it (Ps. 76:7; Nahum 1:6; Rev. 6:17). The divine anger can be kindled against an individual (2 Chr. 25:15), against dishonest Israelites who afflict the widow and the orphan (Exod. 22:23f.), against a country and its inhabitants (Deut. 29:27f.). It is Yahweh in His wrath who gives the Israelites a king (Hos. 13:11). He pours out His wrath upon the nations (Ps. 79:6) or else He causes them to drink the cup which contains His wrath (Jer. 25:15; Rev. 14:10). The anger of Yahweh can be appeased when the guilty have been punished (Num. 25:4; Josh. 7:26); sometimes, however, it is slow to abate (Jer. 4:8; 23:20; 30:24). When it is directed against obdurate sinners, its effect is to bring about in their specific case what is announced in general terms in the declaration of the curses (Deut. 29:19f.); it overtakes the children of wrath (Rom. 9:22; Col. 3:6; Eph. 2:3; 5:6). According to the descriptions of Yahweh such as are to be found in the following passages: Isa. 5:25; 30:27; Amos 1:2; Nahum 1:2, we are led to understand that Yahweh, in His anger, induces men to commit acts of which He Himself disapproves (2 Sam. 24:1, 17), that He punishes the iniquity of the fathers upon succeeding generations (Exod. 20:5; 34:7), that He drives out the inhabitants of a whole country (Deut. 29:27), that He utterly destroys men (Exod. 22:24; Jer. 10:24).

(b) *Divine anger in the Last Day.* Although, from the biblical texts quoted in the preceding paragraph, it is clear that the divine anger can be manifested at all times, there will be a special day reserved for the manifestation of the wrath of God, the day of Yahweh, the day of *judgment, the day of wrath and anger (Ezek. 7:19; Zeph. 1:15, 18; Matt. 3:7; Lk. 21:23; Rom. 2:5; 1 Thess. 1:10; Rev. 6:17; 11:18).

3. *Relation between the anger of God and the anger of man.* Although it is possible

for human anger not to be sinful (Eph. 4:26), yet because this anger springs from human sources, even if the man who is angry is King David (2 Sam. 6:8, which should be rendered "David was angry...") it does not bring about the righteousness of God (Jas. 1:19f.). God's anger, however, is always a revelation of His righteousness (Rom. 1:17f.).

H. MICHAUD

ANOINTING

1. By the practice of anointing – for which oil expertly prepared was used, cf. Exod. 30:23ff. – Israel used to consecrate to God that which He had chosen with a view to His work among the elect people or in the world: whether places (Gen. 28:18) or objects connected with worship (Exod. 30:26ff.; 29:2), but above all men to whom a particular *ministry was entrusted: the king (1 Sam. 9:16; 16:3; 1 Kings 1:34, etc.), the prophet (1 Kings 19:16), and the high priest (Exod. 28:41; a later redactor extends this custom to all the priests in the place of simple sprinkling, cf. Lev. 8:30). This means that anointing always designates a person for a particular work in the service of God, who is moreover – even though it is performed by men – the true author of anointing (cf. 1 Sam. 16:13; 1 Chr. 11:3; 2 Chr. 22:7, etc.), whence the frequent expression "the anointed of Yahweh" = the Christ of God (1 Sam. 26:9,16; Lam. 4:20; cf. Jn. 6:69). By this deed the anointed one is set apart and made to participate in the divine sphere: he is able to appear before God on behalf of the people and to act as a representative of God. There is, however, nothing magical about this anointing, and God is able to reject His anointed (Saul) or to disqualify him who would have usurped the anointing (Absalom).

2. If oil (the fruit of the olive, that tree which, like the *vine, symbolizes election) was used for anointing, it is because, as was the case with all antiquity, Israel regarded oil as a substance with saving properties: not only is it a sign of joy, prosperity, and

liberty (Ps. 23:5; Joel 1:10; Mic. 6:15; cf. Matt. 6:17) – whence its importance also for a person's toilet – but it brings health (Isa. 1:6; Lk. 10:34; Jas. 5:14), that is to say, it makes a person strong. It is therefore well fitted to enable those who have been anointed to do extraordinary things (for health and holiness are not far apart in the biblical perspective, the latter signifying a stage further on in the possession of vital power): it might almost be said that it is the vehicle of the Spirit of God (cf. 1 Sam. 10:1–6; 16:13; 2 Sam. 23:1–2; Isa. 61:1), who invests him whom the Lord has chosen with the necessary power to fulfil the vocation to which he has been called.

3. The association of the *Spirit and anointing is especially appropriate to the N.T. where – a remarkable thing – oil is no longer mentioned as “a visible sign of this invisible grace”.

(a) In the first place this is true of *Jesus whom, at the time of His baptism (Matt. 3:13ff. and parallels) “God anointed with the Holy Spirit and with power” (Acts 10:38). He is not one anointed among others, but He is the Anointed One *par excellence* (in Hebrew: *Messiah*; in Greek: *the Christ*): “the Christ, the Son of the living God” (Matt. 16:16 and parallels). This term “Christ”, which from the first Christian generation seems to have been annexed to the name of Jesus, designates in the first place a state. Being *the Christ*, he is primarily and above all the king, the new David expected at the end of the *times (cf. Matt. 2:2; 21:5; 27:11 and parallels; Lk. 23:2; Jn. 12:13; Acts 17:7, etc.), the one who enhances and fulfils all that the kingship signified under the old covenant. But ecclesiastical tradition, taking its stand on the O.T. texts which speak of the consecration, by anointing, also of prophets and priests, has certainly been right in affirming that the title of Christ brings together and contains the fullness of the ancient ministries which Jesus enhances and fulfils, and thus also the ministry of the prophet (cf. Lk. 4:18ff. = Isa. 61:1ff.) and of the priest (in the N.T. anointing is not brought into

direct relationship with the sacerdotal ministry of Jesus, unless it is in Acts 4:27 where it is linked to His ministry as the *servant who dies vicariously for the people, and, very frequently, when he is spoken of as *Christ* who dies on the *cross). It should also be mentioned that already in the O.T. the *king* could perform a *ministry that was prophetic (cf. 1 Sam. 10:6,10; 2 Sam. 23:1–2) or sacerdotal (cf. 1 Sam. 14:35; 2 Sam. 6:14; 1 Kings 8:55).

(b) The anointing of the Spirit, however, was not conferred only on Jesus: after His ascension the Spirit was poured out also upon the *Church which, until the second advent of Christ, represents Him on earth and serves Him by continuing His eschatological work of salvation (Acts 2:1ff.). This anointing of the Spirit is closely linked with *baptism, which it precedes or follows immediately (cf. Jn. 3:5; Acts 2:38; 9:17f.; 10:44–48; 19:5f.; 1 Cor. 12:13, etc.). Thus all who have been baptized are “christs” (2 Cor. 1:21; *Seal). It is probably of this same anointing of the Spirit at the time of baptism that St. John speaks in his first Epistle (2:20,27), rather than of *laying on of hands performed after baptism (cf. Acts 8:14ff., the intention of this text probably being to emphasize the integration of the Samaritan Church into the Apostolic Church).

(c) Anointing with oil is not, however, unknown in the N.T., where its value for the healing of illnesses is stressed (Mk. 6:13; Jas. 5:14). As for the action of the woman who poured over the head or the feet of Jesus a vase of perfumed ointment, and which is reported in different forms (cf. Matt. 26:6–13; Mk. 14:3–9; Lk. 7:36–50; Jn. 12:3–8), in this a confession of the Messiahship of Jesus should be seen.

D. LYS

ANTICHRIST, *see* DEVIL

APOSTLE

1. In the N.T. this term admits of two very different uses, issuing however from one fundamental meaning which originates in