

# Resuming at Revelation Chapter 10:11

1. Ch. 8 – the seventh seal ➤ the Trumpets
2. Ch. 9 – trumpets #5 and #6
3. Ch. 10 – Little Scroll with *palin* = “again” (Rev. 10:11)
4. Ch. 11 – Takes the text back to the beginning of the 70<sup>th</sup> week
  - a. 11:2 = 42 months
    - i. seems to refer to:
      1. the first 42 months
      2. first 3 ½ years
      3. first 1,260 days
5. Ch. 12 – overview from promise to the woman to the 144,000 in the wilderness
  - a. Promise of the Seed of the Woman crushing (bruising) Satan’s head
  - b. Ultimately the 144,000 seeds of Abraham preserved in the wilderness
6. Ch. 13 – first and second halves of 70th week (first 1,260 days; second 1,260 days)
  - a. 13:1-11 = first half, first 42 months, first 1,260 days
  - b. 13:12-18 = second half, second 42 months, second 1,260 days
7. Ch. 14 – THE END BEGINS with the Lord having led the 144,000 from the wilderness to Mt. Zion.
  - a. Mount Zion is Mount Moriah, the Temple Mount in Jerusalem
  - b. Mount Zion is west of Mount of Olives
  - c. Mt. Moriah, the Temple Mount, is west of the Kidron Valley across from the Mount of Olives



Above: View of the **Temple Mount (Mt. Zion)** looking west over the Kidron Valley from the Mount of Olives.

Left: Walking east **on the Temple Mount** towards the Eastern Wall with the Mt. of Olives in the background on the other side of the Eastern Wall

# ◀ Revelation 10:11 ▶

## Revelation 10 - Click for Chapter

2532 [e]	3004 [e]	1473 [e]	1163 [e]	4771 [e]	3825 [e]	4395 [e]	1909 [e]
Kai	legousin	moi	Dei	se	palin	prophēteusai	epi
11 Καὶ	λέγουσίν	μοι ,	Δεῖ	σε	πάλιν	προφητεῦσαι	ἐπὶ
And	they say	to me	It is necessary	for you	again	to prophesy	concerning
Conj	V-PIA-3P	PPro-D1S	V-PIA-3S	PPro-A2S	Adv	V-ANA	Prep

2992 [e]	2532 [e]	1484 [e]	2532 [e]	1100 [e]	2532 [e]	935 [e]	4183 [e]
laois	kai	ethnesin	kai	glōssais	kai	basileusin	pollois
λαοῖς ,	καὶ	ἔθνεσιν ,	καὶ	γλώσσαις ,	καὶ	βασιλεῦσιν	πολλοῖς .
peoples	and	nations	and	tongues	and	kings	many
N-DMP	Conj	N-DNP	Conj	N-DFP	Conj	N-DMP	Adj-DMP

## ◀ 3825. palin ▶

### Strong's Concordance

**palin:** back (of place), again (of time), further

**Original Word:** πάλιν

**Part of Speech:** Adverb

**Transliteration:** palin

**Phonetic Spelling:** (pal'-in)

**Definition:** back (of place), again (of time), further

**Usage:** again, back, once more, further, on the other hand.

### NAS Exhaustive Concordance

#### Word Origin

a prim. word

#### Definition

back (of place), again (of time), further

#### NASB Translation

again (127), again\* (1), another (1), back (4), once more (4), other hand (3).

### Englishman's Concordance

**Matthew 4:7 Adv**

GRK: ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ  
NAS: said *to him, On the other hand*, it is written,

KJV: It is written *again*, Thou shalt

INT: Jesus *Again* it has been written not

**Matthew 4:8 Adv**

GRK: Πάλιν παραλαμβάνει αὐτὸν

NAS: *Again*, the devil took

KJV: *Again*, the devil taketh

INT: *Again* takes him

**Matthew 5:33 Adv**

GRK: Πάλιν ἠκούσατε ὅτι

NAS: *Again*, you have heard

KJV: *Again*, ye have heard that

INT: *Again* you have heard that

**Matthew 13:45 Adv**

GRK: Πάλιν ὁμοία ἐστὶν



*solete*:—decay, make (wax) old.

3823. **πάλη** *palē*, *pal'-ay*; from **πάλλω** *pallō* (to vibrate; another form for *qob*); *wrestling*:—  
+ *wrestle*.

3824. **παλιγενεσία** *paligēnēsia*. *pal-ina-*

spec. messianic restoration.—regeneration.

3825. **πάλιν** *palin*, *pal'-in*; prob. from the same as 3823 (through the idea of oscillatory repetition); (adv.) *anew*, i.e. (of place) *back*, (of time) *once more*, or (conj.) *furthermore or on the other hand*:—*again*.

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*ράσκω*, fin.].\*

**πάλη**, -ης, ἡ, (fr. *πάλλω* to vibrate, shake), fr. Hom. down, *wrestling* (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able *θλίβειν καὶ κατέχειν* his prostrate antagonist, i. e. hold him down with his hand upon his neck; cf. Plat. legg. 7 p. 796; Aristot. rhet. 1, 5, 14 p. 1361<sup>b</sup>, 24; Heliod. aethiop. 10, 31; [cf. Krause, Gymn. u. Agon. d. Griech. i. 1 p. 400 sqq.; Guhl and Koner p. 219 sq.; Dict. of Antiq. s. v. *lucta*]); the term is transferred to the struggle of Christians with the powers of evil: Eph. vi. 12.\*

**παλιγενεσία** (T WH *παλιγεν.* [cf. *Tdf. Proleg.* p. 77

3823

3824



§ xviii.; Cremer 3te Aufl. s. v.]\*

**πάλιν**, adv., fr. Hom. down;

**1. anew, again**, [but

the primary meaning seems to be *back*; cf. (among others) *Ellendt*, Lex. Soph. s. v. ii. p. 485];

**a. joined**

to verbs of all sorts, it denotes renewal or repetition of the action: Mt. iv. 8; xx. 5; xxi. 36; xxii. 1, 4; Mk. ii. 13; iii. 20; Lk. xxiii. 20; Jn. i. 35; iv. 13; viii. 2, 8, 12, 21; ix. 15, 17; x. 19; Acts xvii. 32; xxvii. 28; Ro. xi. 23; 1 Co. vii. 5; 2 Co. xi. 16; Gal. i. 9; ii. 18; iv. 19; 2 Pet. ii. 20; Phil. ii. 28; iv. 4; Heb. i. 6 (where *πάλιν* is tacitly

opposed to the time when God first brought his Son into the world, i. e. to the time of Jesus' former life on earth); Heb. v. 12; vi. 1, 6; Jas. v. 18; Rev. x. 8, 11; *πάλιν μικρόν*

*sc. ἔσται*, Jn. xvi. 16 sq. 19; *εἰς τὸ πάλιν*, again (cf. Germ. *zum wiederholten Male*; [see *εἰς*, A. II. 2 fin.]), 2 Co. xiii.

2; with verbs of going, coming, departing, returning, where *again* combines with the notion of *back*; thus with *ἄγωμεν*, Jn. xi. 7; *ἀναχωρεῖν*, Jn. vi. 15 [where Tdf. *φεύγει* and Grsb. om. *πάλιν*], (cf. ib. 3); *ἀπέρχεσθαι*, Jn. iv. 3; x. 40; xx. 10; *εἰσέρχεσθαι*, Mk. ii. 1; iii. 1; Jn. xviii. 33; xix. 9; *ἐξέρχεσθαι*, Mk. vii. 31; *ἔρχεσθαι*, Jn. iv. 46; xiv. 3; 2 Co. i. 16; xii. 21 [cf. W. 554 (515) n.; B. § 145, 2 a.];

*ὑπάγειν*, Jn. xi. 8; *ἀνακάμπτειν*, Acts xviii. 21; *διαπερᾶν*, Mk. v. 21; *ὑποστρέφειν*, Gal. i. 17; *ἡ ἐμὴ παρουσία πάλιν πρὸς ὑμᾶς*, my presence with you again, i. e. my return to you, Phil. i. 26 [cf. B. § 125, 2]; also with verbs of taking, Jn. x. 17 sq.; Acts x. 16 Rec.; xi. 10.

**b. with** other parts of the sentence: *πάλιν εἰς φόβον*, Ro. viii. 15; *πάλιν ἐν λύπῃ*, 2 Co. ii. 1.

**c. πάλιν** is explained by the addition of more precise specifications of time [cf. W. 604 (562)]: *πάλιν ἐκ τρίτου*, Mt. xxvi. 44 [L Tr mrg. br. *ἐκ τρ.*]; *ἐκ δευτέρου*, Mt. xxvi. 42; Acts x. 15; *πάλιν δεύτερον*, Jn. iv. 54; xxi. 16; *πάλιν ἄνωθεν*, *again, anew*, [R. V. *back again* (yet cf. Mey. ad loc.)], Gal. iv. 9 (Sap. xix. 6; *πάλιν ἐξ ἀρχῆς*, Arstph. Plut. 866; Plat. Eut. p. 11 b. and 15 c.; Isoc. areiop. 6 p. 338 [p. 220 ed. Lange]; cf. W. u. s.).

**2. again**, i. e. *further, moreover*, (where the subject remains the same and a repetition of the action or condition is indicated): Mt. v. 33 (*πάλιν ἠκούσατε*); xiii. 44 (where T Tr WH om. L br. *πάλιν*), 45, 47; xix.

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24; Lk. xiii. 20; Jn. x. 7 [not Tdf.]; esp. where to O. T. passages already quoted others are added: Mt. iv. 7; Jn. xii. 39; xix. 37; Ro. xv. 10-12; 1 Co. iii. 20; Heb. i. 5; ii. 13; iv. 5; x. 30; Clem. Rom. 1 Cor. 15, 3 sq. and often in Philo; cf. *Bleek*, Br. a. d. Hebr. ii. 1 p. 108. 3. *in turn, on the other hand*: Lk. vi. 43 T WH L br. Tr br.; 1 Co. xii. 21; 2 Co. x. 7; 1 Jn. ii. 8, (Sap. xiii. 8; xvi. 23; 2 Macc. xv. 39; see exx. fr. prof. auth. in Pape s. v. 2; Passow s. v. 3; [Ellendt u. s. (ad init.); L. and S. s. v. III.; but many (e. g. Fritzsche and Meyer on Mt. iii. 7) refuse to recognize this sense in the N. T.]). John uses *πάλιν* in his Gospel far more freq. than the other N. T. writ., in his Epp. but once; Luke two or three times; the author of the Rev. twice.

3823

πάλλω (to vibrate)

πάλη, *palee*.

Eph. 6:12. we wrestle not against flesh and blood,  
(lit. the *wrestling* is not to us &c.)

3824

3825, 1078

παλίγγενεσία, *palingenesia*.

Mat. 19:28. in the *regeneration* when the Son of man  
Tit. 3: 5. by the washing of *regeneration*,

3825

✓ 3823

πάλιν, *palin*.

Mat. 4: 7. It is written *again*, Thou shalt not  
8. *Again*, the devil taketh him up  
5:33. *Again*, ye have heard that it hath  
13:44. *Again*, the kingdom of heaven is like  
45. *Again*, the kingdom of heaven is  
47. *Again*, the kingdom of heaven is

- Mat.18:19.** *Again* I say unto you, That if two  
 19:24. And *again* I say unto you, It is easier  
 20: 5. *Again* he went out about the sixth  
 21:36. *Again*, he sent other servants more  
 22: 1. and spake unto them *again* by parables,  
     4. *Again*, he sent forth other servants,  
 26:42. He went away *again* the second time,  
     43. came and found them asleep *again* :  
     44. and went away *again*, and prayed  
     72. And *again* he denied with an oath,  
 27:50. Jesus, when he had cried *again*  
**Mar 2:** 1. And *again* he entered into Capernaum  
     13. And he went forth *again* by the sea  
 3: 1. And he entered *again* into the synagogue;  
     20. the multitude cometh together *again*,  
 4: 1. And he began *again* to teach by the  
 5:21. when Jesus was passed over *again* by ship  
 7:31. and *again*, departing from the coasts  
 8:13. and entering into the ship *again*  
     25. he put (his) hands *again* upon his eyes,  
 10: 1. resort unto him *again*; and, as he was  
     wont, he taught them *again*.  
     10. his disciples asked him *again* of the  
     24. But Jesus answereth *again*, and saith  
     32. And he took *again* the twelve, and  
 11:27. And they come *again* to Jerusalem:  
 12: 4. And *again* he sent unto them another  
     5. And *again* he sent another; and him  
 14:39. And *again* he went away, and prayed,  
     40. he found them asleep *again*,  
     61. *Again* the high priest asked him,  
     69. And a maid saw him *again*,  
     70. he denied it *again*. And a little after,  
     they that stood by said *again* to Peter,  
 15: 4. And Pilate asked him *again*, saying,  
     12. Pilate answered and said *again* unto  
     13. And they cried out *again*, Crucify him.  
**Lu. 13:20.** And *again* he said, Whereunto shall  
 23:20. willing to release Jesus, spake *again*  
**Joh. 1:35.** *Again* the next day after John stood, and  
 4: 3. and departed *again* into Galilee.  
     13. of this water shall thirst *again* .  
     46. So Jesus came *again* into Cana of Galilee,  
     54. This (is) *again* the second miracle  
 6:15. he departed *again* into a mountain



32. And he took *again* the twelve, and  
 11:27. And they come *again* to Jerusalem:  
 12: 4. And *again* he sent unto them another  
 5. And *again* he sent another ; and him  
 14:39. And *again* he went away, and prayed,  
 40. he found them asleep *again*,  
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 69. And a maid saw him *again*,  
 70. he denied it *again*. And a little after,  
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 Lu. 13:20. And *again* he said, Whereunto shall  
 23:20. willing to release Jesus, spake *again*  
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 4: 3. and departed *again* into Galilee.  
 13. of this water shall thirst *again* .  
 46. So Jesus came *again* into Cana of Galilee,  
 54. This (is) *again* the second miracle  
 6:15. he departed *again* into a mountain  
 8: 2. he came *again* into the temple,  
 8. And *again* he stooped down, and  
 12. Then spake Jesus *again* unto them,  
 21. Then said Jesus *again* unto them,  
 9:15. Then *again* the Pharisees also asked  
 17. They say unto the blind man *again*,  
 26. Then said they to him *again*,  
 27. wherefore would ye hear (it) *again* ?  
 10: 7. Then said Jesus unto them *again*,  
 17. my life, that I might take it *again*.  
 18. and I have power to take it *again*.  
 19. There was a division therefore *again*  
 31. the Jews took up stones *again* to  
 39. Therefore they sought *again* to take  
 40. And went away *again* beyond Jordan  
 11: 7. Let us go into Judæa *again*.  
 8. and goest thou thither *again* ?  
 38. *again* groaning in himself  
 12:22. and *again* Andrew and Philip  
 28. and will glorify (it) *again*.  
 39. because that Esaias said *again*,  
 13:12. and was set down *again*, he said  
 14: 3. I will come *again*, and receive you  
 16:16. and *again*, a little while, and ye  
 17. and *again*, a little while, and  
 19. and *again*, a little while, and  
 22. but I will see you *again*,



- Joh. 16:28. *again*, I leave the world, and go to  
 18: 7. Then asked he them *again*, Whom seek  
 27. Peter then denied *again* :  
 33. into the judgment hall *again*,  
 38. he went out *again* unto the Jews,  
 40. Then cried they all *again*, saying,  
 19: 4. Pilate therefore went forth *again*,  
 9. And went *again* into the judgment hall,  
 37. And *again* another scripture saith,  
 20:10. the disciples went away *again*  
 21. said Jesus to them *again*,  
 26. And after eight days *again* his disciples  
 21: 1. Jesus shewed himself *again* to the  
 16. He saith to him *again* the second time,  
 Acts 10:15. the voice (spake) unto him *again*  
 16. the vessel was received up *again*  
 11:10. all were drawn up *again* into heaven.  
 17:32. We will hear thee *again* of this  
 18:21. I will return *again* unto you,  
 27:28. they sounded *again*, and found  
 Ro. 8:15. the spirit of bondage *again* to fear;  
 11:23. is able to graff them in *again*.  
 15:10. And *again* he saith, Rejoice, ye Gentiles,  
 11. And *again*, Praise the Lord, all ye  
 12. And *again*, Esaias saith,  
 1Co. 3:20. And *again*, The Lord knoweth the  
 7: 5. and come together *again*, that Satan  
 12:21. nor *again* the head to the feet, I have  
 2Co. 1:16. and to come *again* out of Macedonia  
 2: 1. not come *again* to you in heaviness.  
 3: 1. begin *again* to commend ourselves?  
 5:12. we commend not ourselves *again* unto  
 10: 7. let him of himself think this *again*,  
 11:16. I say *again*, Let no man think me  
 12:19. *Again*, think ye that we excuse  
 21. (And) lest, when I come *again*,  
 13: 2. that, if I come *again*, I will not spare:  
 Gal. 1: 9. so say I now *again*,  
 17. returned *again* unto Damascus.  
 2: 1. I went up *again* to Jerusalem  
 18. For if I



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 12:19. *Again*, think ye that we excuse  
 21. (And) lest, when I come *again*,  
 13: 2. that, if I come *again*, I will not spare:  
 Gal. 1: 9. so say I now *again*,  
 17. returned *again* unto Damascus.  
 2: 1. I went up *again* to Jerusalem  
 18. For if I build *again* the things  
 4: 9. how turn ye *again* to the weak  
 — ye desire *again* (πάλιν ἄνωθεν lit. *again*,  
 anew) to be in bondage?  
 19. of whom I travail in birth *again*  
 5: 1. be not entangled *again* with the yoke  
 3. For I testify *again* to every man  
 Phi. 1:26. by my coming to you *again*.  
 2:28. that, when ye see him *again*, ye may  
 4: 4. (and) *again* I say, Rejoice.  
 Heb 1: 5. And *again*, I will be to him a Father,  
 6. And *again*, when (lit. and when *again*)  
 he bringeth in the firstbegotten  
 2:13. And *again*, I will put my trust in him.  
 And *again*, Behold I and the  
 4: 5. And in this (place) *again*, If they shall  
 7. *Again*, he limiteth a certain day,  
 5:12. ye have need that one teach you *again*  
 (lit. ye have need *again*, &c.)  
 6: 1. not laying *again* the foundation of  
 6. to renew them *again* unto repentance;  
 10:30. And *again*, The Lord shall judge his  
 Jas. 5:18. And he prayed *again*, and the heaven  
 2Pet. 2:20. they are *again* entangled therein,  
 1Joh. 2: 8. *Again*, a new commandment I write  
 Rev. 10: 8. from heaven spake unto me *again*,  
 11. Thou must prophesy *again* before

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παμπληθεί, *pampleethi*.

Lu. 23:18. they cried out *all at once*. saying,



πάλαι, παλαιός, παλαιότης, παλαιόω

† πάλαι.

πάλαι,<sup>1</sup> "earlier," "before," "once upon a time," also "long since," "for a long time," an adv. of time; the essential pt. in the meaning is antithesis to the present; it makes no difference whether the event in question took place hours or centuries before.

In the NT πάλαι is soundly attested 7 times. Just a short time before is meant in Mk. 15:44 (BD al read ἤδη) and 2 C. 12:19,<sup>2</sup> while a more distant event is at issue in 2 Pt. 1:9, and one which is very much earlier in Mt. 11:21 (= Lk. 10:13), Hb. 1:1 and Jd. 4.

† παλαιός.

1. παλαιός, "old," with no distinction between what once was and has now ceased to exist. and what has been there for a long time. It can also have the subsidiary sense of "antiquated," "dated," e.g., Soph. Oed. Tyr., 290: καὶ μὴν τὰ γ' ἄλλα κωφὰ καὶ παλαί ἔπη, though also "venerable," e.g., Antiphon. Or., VI, 4: ἅπερ μέγιστα καὶ παλαιότατα τοῖς ἀνθρώποις, of contests etc. Between ἀρχαῖος and παλαιός there is the general distinction that the former has the predominant sense of original or venerable, whereas this is rare in the case of παλαιός, → I, 486, 21-30. (The main antonyms of παλαιός are καινός [→ III, 447-450] and νέος [→ IV, 896-899].) But in NT Gk. the distinction is no longer so sharp. Thus Paul can write in, e.g., 2 C. 5:17: τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ, and yet in Eph. 4:22-24 he can contrast the καινὸς ἄνθρωπος with the παλαιὸς ἄνθρωπος. In the NT, esp. in Paul, παλαιός has greater theological force than ἀρχαῖος, esp. in the phrase παλαιὸς ἄνθρωπος.

<sup>485</sup> Buber, 74; V. Taylor, *The Life and Ministry of Jesus* (1954), 145 [1965].

<sup>486</sup> Buber, 73 f.: "If we view the connexion rightly, Jesus understood himself, under the influence of the conception of Dt. Is., to be a bearer of the Messianic hiddenness"; *ibid.*, 77: "The idea of the 'servant,' modified by the Apocalypses [through the combination with the Son of Man]," has entered "into the actual life-story" of Jesus.

<sup>487</sup> J. Schniewind, *Mk.* (NT Deutsch) on 10:45.

πάλαι. V. the dict.

<sup>1</sup> Etym. πάλαι (Aeolic πῆλυι) is related to τῆλε, "distant," "far away," cf. Walde-Pok., I, 517. Hence it orig. means "long ago," cf. Hom. Il., 9, 527; Soph. El., 1049; Plat. Theaet., 142a [Debrunner].

<sup>2</sup> <sup>3</sup> <sup>45</sup> D al add a πάλαι after ὁψίας γενομένης ἦν at Mk. 6:47 to show that the ship had already been in the middle of the lake for a long time.



2. The LXX uses παλαιός for various words, mostly  $\text{לָבַשׁ}$  (Lv. 25:22; 26:10), which is occasionally rendered ἀρχαῖος (Is. 22:11). In the main the term is without theological significance. But this does not apply to the verb παλαιόω, used for  $\text{בָּלַה}$ .  $\text{בָּלַה}$  is a value concept to denote the lesser value or valuelessness of esp. clothes after prolonged use, cf. Dt. 8:4; 29:4; Neh. 9:21; Jos. 9:4, 5, 13, but also Jer. 38(45):11, 12. More important, however, is the fig. use, e.g., for the body, flesh and bones of man in their transitoriness and passibility, Ps. 32:3; 49:14; Gn. 18:12; Is. 50:9; Ez. 23:43; Job 13:28; Lam. 3:4; Sir. 14:17. The same is true of man's life and of the works of his hand, Job 21:13; Is. 65:22; also of the bodies of earth and heaven, which are like a garment to God, Is. 51:6; Ps. 102:26, and acc. to ΣΘ Ps. 72:7; Job 14:12. If in Gk. παλαιόω is mostly used for this, its temporal content is hereby eschatologically determined, → III, 449, 5 ff. The aging of man and the world is a final reality ordained by God. Translation by παλαιούν brings in this new content even where other Heb. roots lie behind it instead of  $\text{בָּלַה}$ .  $\text{רָחַק}$  is rendered in this way with ref. to hills and rocks (Job 9:5; 14:18), or to men and their words (ψ 6:7; Job 32:15). The eschatological nuance is plain in the important v. at Da. 7:9 in an anon. rendering.<sup>1</sup> Here it is said of God that He causes the days, the time of the world, to grow old. This is a transl. of  $\text{יְהִי יוֹמֵי עֲהָרָה}$ , which at 7:9, 13, 22 the LXX and Θ render by παλαιός ἡμερῶν.<sup>2,3</sup>

3. παλαιός occurs in the Synoptic tradition only at Mk. 2:21 f. par. Mt. 9:16 f.; Lk. 5:36-38 and Lk. 5:39 in the sharp antithesis of old and new, and Mt. 13:52 with its similar antithesis. After the discussion of fasting the Synoptists add the proverbial sayings of Jesus concerning the incompatibility of old and new, Mk. 2:21 f. and par. The precise meaning depends on whether we take the verse more strictly in the context of the preceding discussion, so that there is esp. a polemic against John's disciples,<sup>4</sup> or whether we see an absolute expression of the certainty of Jesus, discernible in the antitheses of the Sermon on the Mount and many other passages, that the new thing which He brings can no more be united with what has been present thus far, the old, than a patch of unfulled material can be put on a new coat or new wine put in old skins. The whole character of the proclamation of Jesus inclines decisively towards the second and more general interpretation. His message is something completely new. In so far as the new replaces the old, there is further elucidation in Mt. 5:17: οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. The new is the fulfilment of the old.<sup>5</sup> The saying in Lk. 5:39 is peculiar to Lk. and is related to the verse on the incompatibility of the old and the new. It is thus difficult to expound. Taken alone, it contradicts the preceding verses, since it advocates retention of the old. But it can be taken only in context, and hence it has to be regarded as a warning against overvaluing the old.<sup>6</sup> Only Mt. 13:52 has at the end of the great discourse in parables the saying about the scribe who would be a disciple of the kingdom of heaven<sup>7</sup> and who thus like a householder brings forth out of his treasure things both new and old. The simplest explanation, namely, that he must set the new along with what he already had,<sup>8</sup> is hardly satisfying in the light of Mk. 2:21 f. and par. Furthermore, all the parables in Mt. 13

παλαιός. <sup>1</sup> Cf. Field, *ad loc.*

<sup>2</sup> It is surprising that this expression does not occur at all in the NT, not even in Rev., which is dependent on the descriptions in Da. at many other pts. It crops up again only in Just. Dial., 31, 2-3, 5; 32, 1; 79, 2.

<sup>3</sup> This paragraph, apart from the first two sentences, is by Bertram.

<sup>4</sup> Schl. Mt., 314 f., cf. also Loh. Mk., *ad loc.*

<sup>5</sup> → π(μ)πλημ. Cf. Hck. Mk., *ad loc.*; J. Schniewind Mk. (NT Deutsch), on 2:21 f.

<sup>6</sup> → 163, 12-20 and n. 6, 7; Hck. Lk., *ad loc.*

<sup>7</sup> On the Christian scribe → I, 742, 9-11 and the bibl. given there under n. 16.

<sup>8</sup> Kl. Mt., *ad loc.*



deal precisely with the one new thing presented by Jesus and His Word.<sup>9</sup> One must deal cautiously with proverbs of this kind, which are plainly supplementary in character (cf. Lk. 5:39). It is hard to say what would be the old things which the scribe of the kingdom of heaven is also to teach. One is tempted to refer to the fulfilment of the old along the lines of Mt. 5:17. That the new things are those brought by Jesus is plain to see.<sup>10</sup>

4. In Paul the antithesis of old and new is just as much emphasised as in the proclamation of Jesus. Indeed, Paul makes it even sharper by seeing in it the antithesis between evil and good. This is plain in the figurative 1 C. 5:6-8. The old leaven of malice and wickedness, which is the old nature, must give way to the unleavened bread of sincerity and truth, → II, 903, 9-905, 13. Paul is seeking to express the incompatibility between the previous life in sin and the newly begun Christian life. He does this by referring to the OT command that the old leaven must be put away prior to the Passover, Ex. 13:7. The thought is even more sharply put in the contrast between the old man and the new, R. 6:6; Col. 3:9; Eph. 4:22 (→ I, 365 f. and III, 449 f.). In R. 6 Paul says that he who is baptised is baptised into Christ's death (v. 3, 5); the old man he previously was has been crucified and put to death. The service of sin is no longer possible. He now has the gift and task of ἐν καὶνότητι ζωῆς περιπατεῖν (v. 4), of life ἐν καὶνότητι πνεύματος (7:6). The old and the new are mutually exclusive. The same is said in the hortatory Col. 3:9 and the related Eph. 4:22. Christians are summoned to take seriously what is given them in baptism. They are to put off the old man and give place entirely to the new man, to put on this new man. Col. 3:5-8 describes the nature of the old man. He is characterised by a list of vices. But the mark of the new man is that he is created after God's image, Col. 3:10; Eph. 4:24. Paul is obviously thinking here of man's being made anew in baptism, which brings the old to a complete end. The similarity of the thought of Col. 3:11 to Gl. 3:27 f., where baptism is expressly mentioned, shows that this is the only possible interpretation. A further argument in favour of this understanding is to be found in 2 C. 5:14-17, where the thought of death (in baptism) leads to the victorious cry: "If any man be in Christ, he is a new creature: old things (τὰ ἀρχαῖα) are passed away; behold, all things are become new."<sup>11</sup>

The Law contributes nothing to this renewal of man. It is rather on the side of the old. Hence the covenant of the Law is called by Paul for the first time the παλαιὰ διαθήκη (2 C. 3:14, → II, 130, 18-29). It is characterised by the absence of the Spirit and the domination of the letter which kills, 3:6. In keeping with Paul's total view of the significance of the Law, he has in mind primarily the Pentateuch when he refers to the παλαιὰ διαθήκη. The reference to the reading of the Law in 2 C. 3:14 f. obviously forces us to assume that what is in view is public reading from the OT Scriptures in the synagogue.<sup>12</sup> But the old has passed away now that Christ has brought in the completely new. The old covenant brings judgment. The new, in contrast, brings righteousness. The new sets the old wholly

<sup>9</sup> J. Schniewind Mt. (NT Deutsch) on 13:52.

<sup>10</sup> The διὰ τοῦτο at the beginning of v. 52 may well relate to the whole of the preceding chapter.

<sup>11</sup> On the question of the origin of the metaphor of the old and new man → I, 366, n. 12, with bibl. So far no pre-Christian example of the Pauline usage has been found. There is no support for the thesis of Dib. Gefbr. on Col. 3:10 that παλαιός and νέος ἄνθρωπος are mystical terms ethically applied.

<sup>12</sup> Wnd. 2 K., ad loc.



to one side. They are incompatible. Nevertheless, the truth remains that the old covenant is significant, and is a covenant of God.<sup>13</sup>

5. In a way which is very different from that of Paul Jn. contrasts the *ἐντολή καινή* and the *ἐντολή παλαιά*, 1 Jn. 2:7. The whole context and the total presentation in Jn. shows that the *ἐντολή παλαιά* ἦν εἶχετε ἀπ' ἀρχῆς does not refer to the OT commandment of love, which the world knew from its very origin (ἀπ' ἀρχῆς). The allusion of ἀπ' ἀρχῆς here is to the time of the conversion of the readers of the epistle, so that the meaning of the statement is: "I write to you the old commandment which you know so long as you are already Christians." Hence there is no theological antithesis between new and old at this point. Presumably when mentioning the old commandment Jn. had in view the commandment of love in Jn. 13:34 f., even if he only wrote the Gospel later.<sup>14</sup>

### † παλαιότης.

παλαιότης, "age," "what is outdated." The word occurs in Eur., Plat., Aeschin., but is rare.<sup>1</sup> In the NT it is used only at R. 7:6: ὥστε δουλεύειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος. In accordance with our earlier exposition (→ 719, 7-32) Paul is again emphasising the incompatibility of the old and the new. The service of God which consists only in observance of what is written is outmoded, and must be replaced by service in the power of the Spirit, → I, 766, 16-34.

### † παλαιόω.

παλαιόω,<sup>1</sup> "to make old," "to declare to be obsolete." The term is found from Hippocr. and Plat., occurs in the pap., and is common in the LXX (= πῶς). Outside the Bible it is used only in the pass. In the NT it occurs in Hb. 1:11 in a quotation from ψ 101:26: καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. Cf. Sir. 14:17: πᾶσα σὰρξ ὡς ἱμάτιον παλαιούται, and Jos. 9:13. In the NT also Lk. 12:33: ποιήσατε ἑαυτοὺς βαλλάντια μὴ παλαιούμενα, "purses which do not grow old." On the use in the LXX → 718, 1 ff.

The word has theological significance only in Hb. 8:13, where it occurs twice. Without reference to historical events, and solely on the basis of his exposition of Jer. 31:31-34, the author argues in Hb. 8:13 that by setting up the new covenant God has declared the old to be outdated. God Himself cancels its validity.<sup>2</sup> The final conclusion is drawn in v. 13b, where it is said that what has become old and outmoded is (obviously) about to disappear (ἐγγὺς ἀφανισμοῦ). Thus we find here the same antithesis of new and old as in Jesus and Paul, though in the distinctive way determined by the exposition of Scripture in Hb.

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<sup>13</sup> → IV, 1076, 9-43. It could well be that Paul coined the expression "old covenant" as a counterpart to the "new covenant" of Scripture (Jer. 31:31) and the eucharistic tradition (1 C. 11:25). In Pl., Jer. 31:31-34 is echoed only in R. 11:27 and is never quoted directly. On the other hand, it is expressly cited in Hb. 8:8-12. In explanation, however, Hb. normally calls the old covenant the "first" covenant, 8:7, 13; 9:1, 15, 18. The tabernacle is also called the "first" tent, 9:8. The greater and more perfect tabernacle is contrasted with it, 9:11.

<sup>14</sup> Cf. Wnd. Kath. Br., *ad loc.* and Bü. J., *ad loc.*

παλαιότης. <sup>1</sup> Cf. Pr.-Bauer, s.v.

παλαιόω. <sup>1</sup> Cf. Pr.-Bauer, s.v.

<sup>2</sup> In v. 13a we find the rare act. παλαιόω, which occurs only in the LXX: Job 9:5 (of God): ὁ παλαιῶν ὄρη καὶ οὐκ οἶδασιν, cf. Is. 65:22; Lam. 3:4.



