

22 October: States of Mind*μετάνοια metanoia*

Change of heart, repentance, spiritual conversion. *μετά* *after* + *νόος* *mind*; literally *afterthought*, in the sense of a thought that comes next (rather than, say, a moment of carelessness). Consider also *μεταξύ*, *in between*, and ‘metamorphosis’ (i.e., the shape [*morphē*] that comes next [*meta*]).

ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς **μετάνοιαν**, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερος μου.

*egō men humas baptizō en hudati eis **metanoian**, ho de opisō mou erkhomenos iskhuroteros mou.*

I baptize you in water for **repentance**, but after me comes one stronger than me. (Matthew 3:11)

Select concordance: Matthew 3:8; Mark 1:4; Luke 3:3, 3:8, 5:32, 15:7, 24:47; Acts 5:31, 11:18, 13:24, 19:4, 20:21, 26:20; Romans 2:4; 2 Corinthians 7:9-10; 2 Timothy 2:25; Hebrews 6:1, 6:6, 12:17; 2 Peter 3:9.

LSJ: I. Change of mind or heart, repentance, regret; II. afterthought, correction.

[Thucydides on war penalties proposed against the people of Mytilene by Athens:] On the next day, a **change of heart** came upon them directly, and the reflection to recognize the plan was terrible and mighty. (3.36)

[Polybius on the Dardanians’ decision to dissolve their army upon the arrival of their enemy, King Philip of Macedon:] “When Philip heard of [their] **change in plans**, he sent all the Macedonians back for the harvest ingathering.” (4.66.6-7)

Case study:

Luke 15:7: I tell you that in the same way there will be more rejoicing in heaven over one sinner who **repents** (*metanoounti*) than over ninety-nine righteous persons who do not need to **repent** (*metanoias*).

Luke 13:2-3: Jesus answered, “Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? [3] I tell you, no! But unless you **repent** (*metanoēte*), you too will all perish.”

Luke 16:29-31: Abraham replied, “They have Moses and the Prophets; let them listen to them.” [30] “No, father Abraham,” he said, “but if someone from the dead goes to them, they will **repent** (*metanoēsousin*).” [31] He said to him, “If they do not listen to Moses and the Prophets, they will not **be convinced** (*peithēsontai*, cf. *pistis*) even if someone rises from the dead.”

πίστις *pistis*

Belief, faith. From πιστεύω, *believe, trust*; cf. πείθω, *persuade* (ultimately from PIE *b^héydh^{tis}, *to compel, force, trust*).

καὶ εἶπεν αὐτῷ Ἀναστάς πορεύου· ἡ πίστις σου σέσωκέν σε.

kai eipen autō, Anastas poreuou; hē pistis sou sesōken se.

And [Jesus] said to him, Stand up and go; your **faith** has saved you. (Luke 17:19).

Select concordance: Matthew 8:10, 9:2, 9:22, 9:29, 15:28, 17:20, 21:21, 23:23; Mark 2:5, 4:40, 5:34, 10:52, 11:22; Luke 5:20, 7:9, 7:50, 8:25, 8:48, 17:5-6, 17:19, 18:8, 18:42, 22:32; Acts 3:16, 6:5-7, 11:24, 13:8, 14:9.

LSJ: I.1 Trust in others, faith; I.2 trustworthiness, honesty; II.1 guarantee; II.2 proof; III. trust (financial).

Let the wage promised to a man who is your friend be fixed, and though you smile at your brother, get a witness; for **trust** and **mistrust** [*apistiai*] alike can ruin men. (Hesiod, *Works and Days* 370-72)

For the girl was quite wealthy, and Cicero, having been left **in trustworthiness** [*en pistei*] as heir-in-possession, was the guardian of her wealth. (Plutarch, *Life of Cicero* 41.4)

Case study:

Luke 17:5-6: The apostles said to the Lord, “Increase our **faith** (*pistin*)!” [6] He replied, “If you have **faith** (*pistin*) as small as a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.”

Acts 17:31: For [God] has set a day when he will judge the world with justice by the man he has appointed. He has given **proof** (*pistin*) of this to everyone by raising him from the dead.

Luke 8:24-5: The disciples went and woke [Jesus], saying, “Master, Master, we’re going to drown!” He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm. [25] “Where is your **faith** (*pistis*)?” he asked his disciples. In fear and amazement they asked one another, “Who is this? He commands even the winds and the water, and they obey him.”

εὐαγγέλιον *euangelion*

Good news, the Gospel. εὖ, *good* + ἄγγελος, *messenger* (whence *angel*), the sense of which is a semantic loan from Hebrew *mal'ak* (מַלְאָךְ), *messenger, angel*.

ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Υἱοῦ Θεοῦ.
arkhē tou euangeliou Iēsou Khristou Huiou Theou.

[This is] the beginning of the **good news** of Jesus Christ, Son of God. (Mark 1:1)

Select concordance: Matthew 4:23, 9:35, 24:14, 26:13; Mark 1:1, 1:14-15, 8:35, 10:29, 13:10, 14:9, 16:15; Acts 15:7, 20:24; Romans 1:1, 1:9, 1:16, 2:16, 10:16, 11:28, 15:16, 15:19, 16:25; 1 Corinthians 4:15, 9:12.

LSJ: I. Reward for good tidings, given to the messenger; II. good tidings, good news.

And let mine be the reward for **good tidings**, straightaway, once he comes and reaches home. (*Odyssey* 14.152-3)

But when King Philip [of Macedon] had died and Alexander had acceded the throne [...] he [Demosthenes] enjoined the senate to make sacrifices [of thanksgiving] for the **good news**. (Aeschines, *Against Ctesiphon* 160)

Case study:

Acts 20:24: However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the **good news** (*to euangelion*) of God's grace.

Mark 13:9-11: [Jesus to Peter, John, James, and Andrew:] “You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. [10] And **the gospel** (*to euangelion*) must first be preached to all nations. [11] Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.”

Mark 1:14-15: After John was put in prison, Jesus went into Galilee, proclaiming the **good news** (*to euangelion*) of God. [15] “The time has come,” he said. “The kingdom of God has come near. **Repent** (*metanoete*) and **believe** (*pisteuete*) the **good news** (*tō euangeliō*)!”