

TEXTS AND NOTES

from

E. *μετανοεω* and *μετανοια* in the New Testament
from the larger article

"*νοεω* ...," *TDNT* I (1967) 948-1008

Prepared by

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Have you read the whole article? No offense, but, I have a strong feeling that not all of you have read the whole article ... and why should you? Well, only if you want to be informed. Your teachers have to read such articles and books by the tons. By the way, have you noticed the anti-Jewish sentiment in this article?

The point of this handout is, simply, to have, at least, a translation of some of the relevant texts in front of us.

I. The Linguistic Understanding, 999-

Luke 17:1-5

Here *metanoia* means regret for a fault against another person.

- 01 Jesus said to his disciples, "Occasions for stumbling are bound to come, but woe to anyone by whom they come!"
- 02 'It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble.
- 03 Be on your guard! If another disciple sins, you must rebuke the offender, and if there is *repentance*, you must forgive.
- 04 And if the same person sins against you seven times a day, and turns back to you seven times and says, 'I *repent*,' you must forgive."
- 05 The apostles said to the Lord, "Increase our faith!"

2. Corinthians 7:8-10

Remorse is meant here by Paul

- 08 For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly).
 - 09 Now I rejoice, not because you were grieved, but because your grief led to *repentance*; for you felt a godly grief, so that you were not harmed in any way by us.
 - 10 For godly grief produces a *repentance* that leads to salvation and brings no regret, but worldly grief produces death.
- "Elsewhere the only possible meanings are 'to change one's mind,' change of mind,' or 'to convert,' 'conversion.' ... "What the religious language of the OT expressed by בּוֹשׁ, and the theological terminology of the Rabbis by עַתְּ הַשְׁבּוּשׁ, תְּהַבּוּשׁ ... the NT ... expresses by *metanoeo* and *metanoia*

II. The Concept of Conversion, 1000-

1. John the Baptist, 1000- (actually, John the Baptizer. John was not a Baptist)

"Conversion was the basic note in the message of the Baptist" (WLM=a Jewish person and contemporary of Jesus) ...

Mark 1:4-5

- 04 John the baptizer appeared in the wilderness, proclaiming a baptism of *repentance* for the forgiveness of sins.
- 05 And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins.

Matthew 3:1-2

- 01 In those days John the Baptist appeared in the wilderness of Judea, proclaiming,
- 02 "Repent, for the kingdom of heaven has come near."

“The coming of God’s lordship is immanent and His judgment is close at hand; in the last span of time there is thus only one task for man, *metanoia*. What John advances is the ancient prophetic summons for conversions, for a break with the ungodly and sinful past, for turning to God ...”

“Conversion is required of righteous Jews who do not think they need it”

Matthew 3:7-10

07 But when he (i.e., John the Baptizer) saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come?”

08 Bear fruit worthy of *repentance*.

09 Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham.

10 Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

“With the preaching of conversion John connects the baptism of conversion ... a sacramental act of purification which effects both remission of sins ... and conversion...”

“*metanoia* is both God’s gift and man’s task. God grants conversion through baptism, man is summoned by the call thereto to let it be given to him, ‘to maintain and authenticate it as the divine basis of his own existence so long as this aeon lasts.’”

And now comes, what I consider to be an outrageous anti-Jewish statement:

“At the portal of the NT we thus find a concept of conversion which *transcends* (emphasis mine) Judaism and renews the ultimate insights of the prophetic piety of the OT (cf. Jer 31:33; Ps 51:10), but with a new eschatological certainty.”

The new “eschatological certainty” was, very soon, proven to be nonsense and has not come about even after two thousand years, neither in the Jewish nor in the Christian communities.

2. Jesus, 1001-

Mark 1:14-15

14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God,

15 and saying, “The time is fulfilled, and the kingdom of God has come near; *repent*, and believe in the good news.”

Have you noticed that the “good news” which Jesus preaches, is the nearness of “the kingdom of God?” The “presence of God is available to all, at any time, and in any place ... just one condition ... repent, pray Psalm 51 (“a contrite heart, O God, you will not despise”) and mean it. That’s all. God has already accepted you ... now *activate* this acceptance by repentance.

Now, the rest of the article on Jesus is full of anti-Jewish interpretations which I do not share. One of the reasons for selecting this article was to show you how anti-Jewish “Christian” teaching continues to be ... and that during and after the Shoah. Note that the Preface to this Dictionary was written in August 1942 bei G. Kittel. Kittel, in spite of or because of being an outstanding Hebrew and Semitic scholar was also very much in favor of the Nazi party.

“But Jesus does not *merely* (my emphasis) repeat the call of the Baptist. He *modifies* and *transcends* it by making conversion a fundamental requirement ... in His own person. To call to conversion is the purpose of His sending.” Note that the author capitalizes *His*. Why? He wants to indicate the later Roman and Greek understanding of the divinity of Jesus, which, of course, is an impossible thought in Judaism. Many Christians think the even worse thought (for Jews) that Jesus was the flesh-become YHWH. What idolatry!

Luke 5:32

32 “... I have come to call not the righteous but sinners to repentance.”

This is biblical and good Jewish. Jesus (as a Jew) understands that Jews can be righteous, צדיק, *tsadiq*, while Paul, later, says that that is impossible because the evil impulse has totally overtaken all humans and can only be freed by the good divine power which he calls “Christ,” and once people are “in Christ” living our of the “Christ” Spirit - everything is fine.

I suggest that you read the next two pages on your own and look up the text in a New Testament.
