

Until in The Apocrypha

This is the third and final installment of scriptural verses containing the word “until.” The same format is used as in the other two documents, that is, the Old Testament and the New Testament. The Apocrypha is written in Greek, hence what is said in the Introduction of the New Testament document applies here as well.

Heos or “until” or “till” is a relative particle like the Hebrew *had*. It expresses the point of time up to which an action goes with reference to the end of an action. There are two other words plus one phrase for “until” though less common than *heos*. The first is *mechri* which implies “to a given point” or “up to,” a slight variation being *mechris*. The second is *achri* which means to the utmost, utterly or even to which also has a slight variation, *achris*. The third is *ei me hotan* or literally “if not whenever.” *Mechri*, *achri* and *ei me hotan* are inserted within the text to distinguish them from *heos*. Occasionally the preposition *eis* (commonly as ‘into’) is used, but these verses are not included. There are some instances where the English uses “until,” but it is not present in the Greek. They are not listed.

Reference to each book of the Apocrypha will be inserted along with the verse number for quick identification when scrolling through the document. This is helpful when a book has a substantial amount of verses.

As with the Old Testament and New Testament documents, on occasion the verse(s) either preceding or following the one under consideration will be inserted. Reason: they either form one whole sentence or are necessary to comprehend the verse at hand.

Citations are from **The New Oxford Annotated Bible with the Apocrypha (RSV)**, 1973.

Postings will be made until the entire text is complete.

1 Esdras

1Esd 1.14: because the priests were offering the fat until night; so the Levites prepared it for themselves and for their brethren the priests, the sons of Aaron.

The following two verses precede the one at hand thereby forming one extended sentence: “They roasted the Passover lamb with fire as required; and they boiled the sacrifices in brass pots and caldrons with a pleasing odor and carried them to all the people. Afterward they prepared the Passover for themselves and for their brethren the priests, the sons of Aaron.”

Aoros is the word for “night” which means literally that which is untimely; alpha privative and *hora* or hour. The context is the Passover lamb initiated by Josiah. Because a considerable amount of animals to be offered were involved (cf. vs. 7-9), it must have taken longer to offer them all.

Reference to *aoros* suggests evening as the beginning of a new day and hence the end of the Passover. Note, too, that the offering was for the people followed by the priests.

1Esd 1.52: until in his anger against his people because of their ungodly acts he gave command to bring against them the kings of the Chaldeans.

The verse at hand is preceded by the following, thereby making one sentence: “But they mocked his messengers, and whenever the Lord spoke, they scoffed at his prophets.”

Reference is to the leads of Israel who committed acts of sacrilege, etc., in the reign of King Zedekiah. Even King Nebuchadnezzar attempted to restrain him from going along with such abominations (cf. vs. 48), but the situation became worse. Finally the kings...note the plural which could refer to subordinates to Nebuchadnezzar or allies...invaded and carried off survivors to Babylon. Interestingly, such pagans were instruments in the Lord’s hands against Israel. Then again, they may have been motivated to intervene to restore order.

1Esd 1.57: and they were servants to him and to his sons until the Persians began to reign in fulfilment of the word of the Lord by the mouth of Jeremiah.

Two verses precede the one at hand as well as one which follows: “And they burned the house of the Lord and broke down the walls of Jerusalem and burned their towers with fire and utterly destroyed all its glorious things. The survivors he led away to Babylon with the sword” and “Until the land has enjoyed its Sabbaths, it shall keep Sabbath all the time of its desolation until the completion of seventy years.”

The context is the Babylonian invasion also recounted in the previous entry. Reference to the “until” at hand can be found in Jr 25.12: “Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity.” The verse at hand speaks of Jeremiah’s mouth which intimates the close connection between him as prophet and the “word (*rhema*) of the Lord.” *Rhema* pertains to an utterance or thing said whereas *logos* pertains to word as expression.

1Esd 1.58: Until the land has enjoyed its Sabbaths, it shall keep Sabbath all the time of its desolation until the completion of seventy years.

This verse follows upon the heels of the previous one which contains two instances of “until,” the second one not being underlined because it’s rendered as *eis* or “into.” Vs. 57 has *anaplerosis* for “fulfilment” whereas vs. 58 has *sumplerosis*. The former pertains to the divine *rhema* and the latter to seventy years as noted in the quote from Jeremiah in the entry just above. I.e., we have the two prepositions *ana-* and *sum-* or on, upon upward and with.

1Esd 2.30: Then when the letter from King Artaxerxes was read, Rehum and Shimshai the scribe and their associates went in haste to Jerusalem with horsemen and a multitude in battle array and began

to hinder the builders. And the building of the temple in Jerusalem ceased until (*mechri*) the second year of the reign of Darius king of the Persians.

This is the first use of *mechri* thus far, to a given point or up to. This cessation of the temple's rebuilding must have caused considerable consternation among the Israelites, not having a proper place to worship. Nothing is said how the people, especially those involved directly in the construction, comported themselves. Yet being resourceful, they continued with their religious observances synagogue-fashion if you will, as they had done for four hundred years when in Egypt before the Exodus.

When Darius of Persia came to power, there was perhaps no great expectation as to how he would treat Israel. After all, the people had suffered enough already and naturally are skeptical of a new master. The building perhaps began in the second year of Darius' reign because he as a new king had more pressing matters on his mind. Once they had been settled, he could turn his attention to Israel, knowing full well that the rebuilding project was no threat to his empire.

1Esd 4.51: that twenty talents a year should be given for the building of the temple until it was completed.

Two verse precede and two follow the one at hand: "And he wrote for all the Jews who were going up from his kingdom to Judea, in the interest of their freedom, that no officer or satrap or governor or treasurer should forcibly enter their doors; that all the country which they would occupy should be theirs without tribute; that the Idumeans should give up the villages of the Jews which they held" and "and an additional ten talents a year for burnt offerings to be offered on the altar every day in accordance with the commandment to make seventeen offerings; and that all who came from Babylonia to build the city should have their freedom, they and their children and all the priests who came."

The context is King Darius' support for rebuilding the temple at Jerusalem. The amount of twenty talents is coupled with ten for burnt offerings thereby totaling thirty talents which seemed to calculate for the builders' estimation of the work at hand. The appeal to this ongoing contribution rests in the fact that no tribute would be extracted as noted in vs. 50.

1Esd 4.55: He wrote that the support for the Levites should be provided until the day when the temple should be finished and Jerusalem built.

King Darius had considerable faith in what the Israelites were doing by rebuilding their temple, hence the "support" or *choregia* given which means an abundance of means from which to take as this project demanded. This royal support naturally spurred on the builders who may have entertained the idea that upon completion, King Darius would pay a visit and even better, convert. 1Esd 5.40: And Nehemiah and Attarhias told them not to share in the holy things until a high priest should appear wearing Urim and Thummim.

Reference is to those whose genealogy wasn't found registered and hence excluded as serving as priests. Nevertheless, they might "share" or *metacho* (literally, to have with, *meta-*) things which are "holy," *hagios*. The condition: that a high priest come with the Urim and Thummim or are sacred lots used to receive divine communications not unlike an oracle (cf. Ex 28.30, Lv 8.8). In other words, a request has to be sent out to this minister...not just an ordinary priest but a high priest. Chances are he would respond quickly by reason of the seriousness of the matter at hand.

1Esd 5.73: and by plots and demagoguery and uprisings they prevented the completion of the building as long as King Cyrus lived. And they were kept from building for two years until the reign of Darius.

The following precedes the verse at hand: "But the peoples of the land pressed hard upon those in Judea, cut off their supplies and hindered their building."

Refer to 2.30 with regard to rebuilding the Jerusalem temple for two years. Here non-Israelites resorted to various means to prevent this task under King Cyrus even though "he commanded us" [vs. 71] to go ahead.

1Esd 6.6: and they were not prevented from building until (*mechri*) word could be sent to Darius concerning them and a report made.

Vs. 5 and the one at hand form one sentence: "Yet the elders of the Jews were dealt with kindly, for the providence of the Lord was over the captives."

The temple's construction went ahead despite opposition due to divine favor or "providence" of vs. 5, *episkope* which means literally a watching over or upon, *epi-*. The text reads more literally, "the elders of the Jews obtained favor" or *charis*. A verb is used for "report made," *aposemaino* which reads literally as "to indicate by signs."

1Esd 6.20: Then this Sheshbazzar, after coming here, laid the foundations of the house of the Lord which is in Jerusalem, and although it has been in process of construction from that time until (*mechri*) now, it has not yet reached completion.

Sheshbazzar is the local governor who did the honors even though he was not a believer. Perhaps with time he converted though no information is given. *Sunteleo* is the verb for "reached completion," the root *teleioo* which connotes fulfillment as well as perfection coupled with *sun-* or with, that preposition intensifying the verb's meaning.

1Esd 6.28: And I command that it be built completely and that full effort be made to help the men who have returned from the captivity of Judea until (*mechri*) the house of the Lord is finished.

The following three verses are included, for along with the verse at hand, they form one extended sentence: "and that out of the tribute of Coelesyria and Phoenicia a portion be scrupulously given to

these men, that is, to Zerubbabel the governor for sacrifices to the Lord, for bulls and rams and lambs and likewise wheat and salt and wine and oil, regularly every year, without quibbling, for daily use as the priests in Jerusalem may indicate, in order that libations may be made to the Most High God for the king and his children, and prayers be offered for their life."

These are words of King Darius concerning the temple's reconstruction, *holoscheros* being the adverb for "completely" which parallels two more words: 1) the verb *sumpoieo*, 'full effort to be made,' the preposition *sum-* or "with" adding to the force of *poieo* (to make) and 2) the verb "finished" or *epiteleo*, literally as to finish-upon, *epi-* (compare with *sunteleo* of 6.20).

1Esd 8.59: Be watchful and on guard until you deliver them to the leaders of the priests and the Levites, and to the heads of the fathers' houses of Israel, in Jerusalem, in the chambers of the house of our Lord.

Words of Ezra in reference is to the holy vessels for the temple as he bids those bringing them to be "watchful and on guard" or *agrupneo* and *phulasso* (to be sleepless and to be watchful). Once the sacred vessels are handed over, those bringing them can't help but retain this double watchfulness, if you will, as they see the vessels being put to service. *Pastophorion* as "chambers" refers to those belonging to priests; *pastos* is a woman's chamber or bridal bed.

1Esd 7.72: And all who were ever moved at the word of the Lord of Israel gathered round me as I mourned over this iniquity, and I sat grief-stricken until the evening sacrifice.

Reference is to Ezra speaking about the Israelites not having "put away from themselves the alien peoples of the land and their pollutions" [vs. 69]. In contrast, there were faithful Israelites who had been "moved" by the divine "word" or *rhema* (cf. 1.58), the verb being *epikineo* or literally, moved upon, *epi-*. This *rhema* spontaneously made them gather around Ezra, another verb with *epi-* prefaced to it along with *sun-* (with), *episunago*. Most likely Ezra summoned these faithful ones early in the morning who then formed a circle around him until the evening when it was time to offer sacrifice. Upon completion, Ezra made an extended prayer which continues through vs. 90 with everyone present listening in attentively.

1Esd 7.77: And because of our sins and the sins of our fathers we with our brethren and our kings and our priests were given over to the kings of the earth, to the sword and captivity and plundering, in shame until (*mechri*) this day.

This verse forms part of the above-mentioned prayer of Ezra with the faithful Israelites around him. Reference to being subjected to the nation's current distress seems to be from the Babylonian captivity to the present. The verb *paradidomai* with the preposition *para-* (beside, nearby) prefaced to the common verb "to give" is passive, signifying that while the people were responsible, in fact the Lord was doing this.

1Esd 9.13: with the elders and judges of each place until we are freed from the wrath of the Lord over this matter.

This verse is preceded by two others: “But the multitude is great and it is winter, and we are not able to stand in the open air. This is not a work we can do in one day or two, for we have sinned too much in these things. So let the leaders of the multitude stay, and let all those in our settlements who have foreign wives come at the time appointed.”

The context is an assembly of the people before the temple when Ezra rebuked them for their iniquity as well as asking them to repent. He focuses upon the leaders (elders and judges) along with the leaders and those with foreign wives, that is, they are to come at an appointed “time” (*chronos*). Not only that, he infers strongly that they are to remain there until freed from the Lord’s wrath, the verb being *luo* or to loosen. That implies they have been bound or tied up and will remain so indefinitely.

1Esd 9.41: And he read aloud in the open square before the gate of the temple from early morning until midday, in the presence of both men and women; and all the multitude gave attention to the law.

Part of the loosening noted in the last entry consists in reading aloud the law or Torah. Not just that, it was done before the temple, not in it, they still have not yet been loosened, if you will, for entry. The verb for “gave attention” is *epididomai*, literally, to give-upon or *epi-* which intimates giving close attention for this extended period of time. This is signified further by the preposition *eis* or literally “into the law.”

NB: Second Esdras was written too late to be included in the Septuagint although it is included in the RSV.

Tobit

Tb 2.4: So before I tasted anything I sprang up and removed the body to a place of shelter until sunset.

Reference is to Tobit burying “one of our people” [vs. 3] who had been strangled or murdered without anyone knowing the culprit nor the dead man’s identity. The verb *anapedao* for “sprang up” reveals Tobit’s innate solicitude for his fellow Israelites, that he is ready to be of immediate service. He shelters the body until sunset or the end of day and beginning of a new day after which (cf. vs. 7) he buries the body.

Tb 6.5: So the young man did as the angel told him; and they roasted and ate the fish. And they both continued on their way until they came near to Ecbatana.

The young man is Tobias and the angel is called Azarias as well as Raphael who accompanies him to Ecbatana. Recently a large fish jumped from the river and would have swallowed Tobias, but at the angel's encouragement, Tobias seized the fish and ate it. Obviously the two talked about this remarkable incident all the way to Ecbatana.

Tb 7.11: I have given my daughter to seven husbands, and when each came to her he died in the night. But for the present be merry. And Tobias said, "I will eat nothing here until you make a binding agreement with me."

The young Tobias shows the same mettle as his father Tobit by insisting upon a "binding agreement" which consists of two instances of the verb *histemi*, literally to stand. The second is used with the preposition *pros*, indicative of direction towards-which, or "towards me."

Tb 10.7: And she answered him, "Be still and stop deceiving me; my child has perished." And she went out every day to the road by which they had left; she ate nothing in the daytime, and throughout the nights she never stopped mourning for her son Tobias, until the fourteen days of the wedding feast had expired which Raguel had sworn that he should spend there.

The context is Tobit's wife anxious over the return of her son who lacked the same fortitude of her husband. She was not unlike Raguel, father of Sarah, who in a matter-of-fact way prepared a grave for Tobias as he had for the previous seven husbands who had died on their wedding night (cf. 8.9). And so the fourteen days have been the longest in her life during which she and Tobit must have had plenty of heated arguments.

Tb 11.1: After this Tobias went on his way, praising God because he had made his journey a success. And he blessed Raguel and his wife Edna. So he continued on his way until (*mechris*) they came near to Nineveh.

Poreuo is used twice as "went on his way" and "continued his way. Although nothing is said of the second *poreuo*, chances are that Tobias continued to praise God all the way to Nineveh. After all, he was in the company of an angel who had a special relationship with God.

Tb 14.5: But God will again have mercy on them and bring them back into their land; and they will rebuild the house of God though it will not be like the former one until the times of the age are completed. After this they will return from the places of their captivity and will rebuild Jerusalem in splendor. And the house of God will be rebuilt there with a glorious building for all generations for ever just as the prophets said of it.

These are words of Tobit to his son Tobias and his sons shortly before his death with regard to Jonah's prophecy mentioned in vs. 4 in reference to Jon 3.4 which, however, was not fulfilled because Nineveh had repented. Tobit knew this, of course, but perhaps had in mind the possibility of a future fulfillment during his son's lifetime. In addition to this, the Israelites will return from

exile and rebuild the Jerusalem temple which will not resemble the earlier destroyed one. That temple will be a temporary one, knowingly so, and last until the “times” or *kairos* (special event, circumstance) are “completed, *pleroo* suggestive of coming to completion. Tobit says nothing about this, most likely having a premonition which remained unclear. He gets his insight from the prophets who spoke thus. And so Tobit is sufficiently familiar with prophetic utterances to interpret them correctly, including the prophecy of Jonah just referred to. In other words, the destruction of Nineveh didn’t take place then but will once Nebuchadnezzar captures it which is the last verse of the Book of Tobit.

Judith

Jdt 6.5: But you, Achior, you Ammonite hireling, who have said these words on the day of your iniquity, you shall not see my face again from this day until I take revenge on this race that came out of Egypt.

Holofernes, commander of the Assyrian army, is rebuking Achior for his prophecy that the Israelites will prevail in battle. He pretty much curses Achior not so much by attributing “iniquity” or *adikion* to him but the *day* of his iniquity, that such *adikion* will be a permanent part of his life or what’s left of it. At the same time Holofernes intimates, whether he realizes it or not, that the Assyrian army is destined for defeat by mentioning that the Israelites had come out of Egypt. In other words, Holofernes knew that Israel had crossed the Red Sea in which the Egyptian army had perished.

Jdt 6.8: and you will not die until you perish along with them.

The preceding verse and the one at hand form an extended sentence: “Now my slaves are going to take you back into the hill country and put you in one of the cities beside the passes.”

A continuation of Holofernes speaking with Achior. He wishes Achior to witness Assyria’s defeat of Israel before putting him to death, the verb being *exolothreuo* with the preposition *ex-* or “from” prefaced to the verbal root signifying complete or utter destruction.

Jdt 8.34: Only do not try to find out what I plan; for I will not tell you until I have finished what I am about to do.

Words of Judith to Uzziah and those with him with regard to the deliverance from the besieging Assyrians she has in mind. *Exereunao* is the verb for “try to find” made more acute by the preposition *ex-* or “from” prefaced to the verbal root. It is with regard to her secret or “plan” which is a noun, *praxis*, often as transaction or business. Thus Uzziah and others were kept in suspense though with a blessing as noted in vs. 35.

Jdt 10.10: When they had done this, Judith went out, she and her maid with her; and the men of the city watched her until she had gone down the mountain and passed through the valley and they could no longer see her.

This verse gives a strong hint as to Judith's plan or *praxis* mentioned in the previous entry. *Aposkopeo* is the verb for "watched," the preposition *apo-* or "from" prefaced to the root indicating a constant, steady looking which borders upon staring almost to the point of being mesmerized. Finally she and her maid disappeared in the valley, this having a certain forbidding air about it.

Jdt 12.5: Then the servants of Holofernes brought her into the tent, and she slept until (*mechri*) midnight. Along toward the morning watch she arose.

The verse at hand which comprises two sentences is followed by the next one forming one unit, if you will: "and sent to Holofernes and said, "Let my Lord now command that your servant be permitted to go out and pray."

For Judith to sleep in the very heart of Israel's enemy encampment is an understatement, given the circumstances. Obviously it was the longest night in her life.

Jdt 12.9: So she returned clean and stayed in the tent until (*mechri*) she ate her food toward evening.

Judith had just come up from a spring after praying to the Lord to "direct her way," and mention of her being "clean" (*katharos*) suggests that she was fortified to carry out that *praxis* mentioned in 8. 34 which she was about to carry out.

Jdt 12.14: And Judith said, "Who am I, to refuse my Lord? Surely whatever pleases him I will do at once, and it will be a joy to me until the day of my death!"

Judith is speaking with the eunuch of Holofernes with regard to a request for attending a banquet which, of course, means that he wishes to sleep with her that night. If her *praxis* didn't go off as planned, surely that night would be the day of her death.

Jdt 14.8: "Now tell me what you have done during these days." Then Judith described to him in the presence of the people all that she had done from the day she left until the moment of her speaking to them.

Words of Uzziah after Judith brings back the head of Holofernes for all to see. Note that Judith gives not just an account to the king but "in the presence of the people" which reads literally "in the midst (*mesos*) of the people," suggesting that all were gathered round Judith at the center.

Wisdom

Wis 10.14: and when he was in prison she did not leave him until she brought him the scepter of a kingdom and authority over his masters.

This verse follows, the two thereby forming one unit: “When a righteous man was sold, wisdom did not desert him but delivered him from sin. She descended with him into the dungeon.”

Reference is to Joseph who had been cast into prison (cf. Gn 39.40) but later became the second most powerful man in Egypt. So from the beginning of Joseph’s imprisonment (*Iakkos* also means a pit as well as a reservoir), wisdom or *sophia* remained with him. The words “But the Lord was with Joseph and showed him steadfast love” of Gn 39.21 bear this out, the untranslatable *chesed* for such love being present with him *right* from the beginning. However, if the words “she did not leave him until” are taken literally, both *sophia* and *chesed* left Joseph upon release from prison. I.e., no longer did he have need of coaching from them, if you will, but could not function as virtual ruler over Egypt.

Sirach

Sir 1.23: A patient man will endure until the right moment, and then joy will burst forth for him.

NB: both vss. 23 and 24 are presented as vss. 22 and 23 in the RSV translation.

The verb for “endure” is *antecho* comprised of the verbal root *echo* (to have) prefaced with the preposition *anti-*, against, i.e., to have-against. It is with respect to the “right moment” or *kairos* (cf. Tb 14.5). It applies to one who is “patient,” *makrothumos*, literally as having his *thumos* (principle of life) extended or long (*makros*). Such a person will know automatically when the “joy” or *euphrosune* will “burst forth” or *anadidomi*, literally as to give up (*ana-*).

Sir 1.24: He will hide his words until the right moment, and the lips of many will tell of his good sense.

This verse comes right after the one above, applicable to one who is *makrothumos* or “long in spirit.” After joy has come forth, he will not speak of it right away lest babble on his words be misunderstood. Instead, he will “hide” his “words” or *logos*, the verb being *krupto* for that *kairos* also mentioned in vs. 23. Once his *logoi* come forth much like that *anadidomai* or giving up, others will recount his “good sense” or *sunesis*, literally a being together (*sun-* as with). The verb here is *ekdiegeomai*, to tell in detail, this intimated by the preposition *ek-* or “from” prefaced to the verbal root.

Sir 4.17: For at first she will walk with him on tortuous paths, she will bring fear and cowardice upon him and will torment him by her discipline until she trusts him, and she will test him with her ordinances.

Here wisdom (*sophia*) will afflict the person seeking her, “cowardice” being one especially difficult to live with, *deilia*. Yet *sophia* views all this as a form of “discipline” or *paidia*, a noun referring to childhood and the *paideia* belonging to one of that age. In other words, the discipline at hand consists of imparting culture as well as learning from youth which continues into manhood. Graduation, if you will, consists in testing the person with “ordinances” or *dikaiosis*, judgment in what is right.

Sir 6.18: My son, from your youth up choose instruction, and until you are old you will keep finding wisdom.

Paideia is the noun for “instruction” and noted in the last entry, something *sophia* bids her “son” (*teknon*: that which is borne, a child) to “choose” or *epilegeo* or literally to select-upon, *epi-*. If wisdom’s child perseveres in this, in old age he will continue to find *sophia*. And that *sophia* is *sophia* speaking with him in this verse.

Sir 13.7: He will shame you with his foods until he has drained you two or three times; and finally he will deride you.

The person involved is a “man mightier and richer than you” [vs. 2] who seems to offer “foods” (*broma*, also as meat) in order to drain you, *apokenoo* which consists of the verbal root meaning to empty prefaced with the preposition *apo-* or from thus indicating a thorough depletion...not just once but two or even three times. After this has happened, he will “deride” you, *katamokaomai*, the preposition *kata-* here signifying down in a humiliating fashion.

Sir 18.22: Let nothing hinder you from paying a vow promptly, and do not wait until death to be released from it.

Two words with the adverbial preface *eu-* meaning “well:” *euche* as “vow” as well as prayer and *eukairos* or “promptly,” literally as a *kairos* which comes at an appropriate time. That which is implied by *eu-* is to prompt a person putting off this vow until death.

Sir 20.7: A wise man will be silent until the right moment, but a braggart and fool goes beyond the right moment.

The key word here is *kairos* for “right moment” with regard to two types of people: *sophos* and *lapistes* or *aphron*. That is to say, a “wise man” and a swaggerer and one who lacks *phren* which literally means the midriff and implies heart as well as mind.

Sir 23.16: Two sorts of men multiply sins, and a third incurs wrath.

The soul heated like a burning fire

will not be quenched until it is consumed; a man who commits fornication with his near of kin will never cease until the fire burns him up.

Two uses of *heos* with regard to fire associated with the multiplication of sins. One will be “consumed” and the other burnt up, *katapino* meaning to gulp down and *ekkaio* or to inflame or provoke.

Sir 23.17: To a fornicator all bread tastes sweet; he will never cease until he dies.

The sense of taste is associated with a “fornicator” or someone who is *pornos*. Such tasting will continue until his death, *teleutao* meaning coming to a full end or completion.

Sir 29.5: A man will kiss another's hands until he gets a loan and will lower his voice in speaking of his neighbor's money; but at the time for repayment he will delay and will pay in words of unconcern and will find fault with the time.

Two uses of *kairos* or “time:” one for repayment of a loan and finding fault with this *kairos*. *Chronos* or conventional time is used with regard to delay though the English text doesn't mention it.

Baruch

Br 1.19: From the day when the Lord brought our fathers out of the land of Egypt until today we have been disobedient to the Lord our God, and we have been negligent, in not heeding his voice.

Note two uses of the preposition *ek* or *ex-*, “from:” *exago* or “brought out of” and with regard to Egypt (i.e., ‘from Egypt’). Divine deliverance signified by this small preposition contrasts with Israel's continuous disobedience and negligence, *apatheio* and *schediazoo*, the latter meaning to do a thing offhand or improvise.

NB: Letter of Jeremiah, Song of the Three Young Men, Susanna, Bel and the Dragon and Prayer of Manasseh have no references of “until.”

First Maccabees

1Mc 3.33: Lysias was also to take care of Antiochus his son until he returned.

Lysias is “a distinguished man of royal lineage” [vs. 32] to whom King Antiochus had entrusted his son also by this name, *trepho* being the verb which means to nourish, to increase. In other words, Lysias was responsible for both the youth's nourishment as well as training.

1Mc 4.41: Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary.

Reference is to the temple in Jerusalem, fighting and cleansing being more or less synonymous.

1Mc 4.46: and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them.

The following verse of two sentences precede the one at hand which form one unit: “And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. So they tore down the altar.”

Epitedeios is the adjective for “convenient” which applies to something that is set aside or necessary. The stones are to remain in such a “place” or *topos* indefinitely, that is, until a prophet comes, *paragignomai* being the verb which means literally to be beside or near, *para-*. The RSV has a footnote saying that “Malachi was regarded as the last prophet.” Regardless, because the stones themselves are reserved for a sacred purpose, they themselves will reveal the prophet’s identity as they sit there on the temple’s hill. “The very stones would cry out” [Lk 19.40].

1Mc 5.19: and he gave them this command, “Take charge of this people, but do not engage in battle with the Gentiles until we return.”

This verse precedes the one at hand, the two forming one extended sentence: “But he left Joseph, the son of Zechariah and Azariah, a leader of the people, with the rest of the forces in Judea to guard it.”

Proistemi is the verb for “take charge” meaning literally to put before (*pro-*) here in the sense of guarding the people above all else. Joseph is not to “engage” the Gentiles or *sunapto*, literally as to bind with, *sun-*. In other words, Joseph is to wait...and both he as well as Simon...didn’t know how long they would have to wait.

1Mc 8.4: and how they had gained control of the whole region by their planning and patience even though the place was far distant from them. They also subdued the kings who came against them from the ends of the earth until they crushed them and inflicted great disaster upon them; the rest paid them tribute every year.

In this instance the verses preceding the one at hand aren’t listed because they are three rather lengthy ones.

Suntribo is the verb for “crushed” which means literally to rub together, *sun-*. It is similar to the great “disaster” or *plege* which means a blow or strike intensified by the verb *epitasso* for “inflicted.” That is, the preposition *epi-* or upon intensifies the sense of this verb.

1Mc 10.50: He pressed the battle strongly until the sun set, and Demetrius fell on that day.

The one who “pressed” the battle is Alexander, *stereoō* meaning literally to make firm or solid, this lasting until the setting of the sun.

1Mc 14.41: And the Jews and their priests decided that Simon should be their leader and high priest forever until a trustworthy prophet should arise.

This verse has two lengthy ones after it, the first one being given here, not the second: “and that he should be governor over them and that he should take charge of the sanctuary and appoint men over its tasks and over the country and the weapons and the strongholds, and that he should take charge of the sanctuary.”

Note an apparent contradiction: Simon as leader and high priest “forever” (*eis ton aiona* literally as ‘into the ages’) and waiting for a prophet to arise, that is, to take over both roles.

1Mc 16.2: And Simon called in his two older sons Judas and John, and said to them: “I and my brothers and the house of my father have fought the wars of Israel from our youth until this day, and things have prospered in our hands so that we have delivered Israel many times.”

“Until” here conveys a certain weariness as well as good fortune which most likely will not continue into the future.

Second Maccabees

2Mc 2.7: When Jeremiah learned of it, he rebuked them and declared: “The place shall be unknown until God gathers his people together again and shows his mercy.”

Reference is to the “tent and the ark and the altar of incense” [vs. 5]. The location is a cave which will remain unknown until two events which are as one: God gathering his people and showing mercy, the first word being *episunago* which consists of two prepositions, *epi-* and *sun-* or “upon and with.” Thus both give an intimation not so much as when God will effect this but the means by which he will do it: first a gathering-upon followed by a gathering-with, the two being closely related as one action.

2Mc 5.25: When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy Sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.

Reference is to Apollonius who was ordered “to slay all the grown men and to sell the women and boys as slaves” [vs. 24]. *Hupokrino* is the verb for “pretended” which means literally to judge-from under or *hupo-* and also as to separate gradually. Apollonius used the Sabbath rest as an occasion to act with force, the several days beforehand spent in plotting how to go about his plan.

2Mc 6.14: For in the case of the other nations the Lord waits patiently to punish them until (*mechri*) they have reached the full measure of their sins; but he does not deal in this way with us.

This verse is followed by another, the two forming one sentence: “in order that he may not take vengeance on us afterward when our sins have reached their height.”

In contrast to dealing with other nations, the Lord acts immediately concerning his own people. For the former, he show patience, *anameno* being the verb with the preposition *ana-* suggestive of being on or upon. Such waiting-upon doesn't apply to Israel; instead, she is prevented from reaching the “full measure” of sins, the noun *ekplerosis* with the preposition *ek-* (from) intimating a full or absolute completion. It is used with the preposition *pros*, direction towards-which and the verb *katantao*, literally as to come down (*kata-*) to, arrive, and in a sense, a falling which is *pros*.

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