

Until in the New Testament

Matthew

Please note that *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 far 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.” Because the RSV from which these excerpts are taken translates the three words as “until,” all are included. *Mechri*, *achri* and *ei me hotan* will be 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. Thus these examples are not listed.

Reference to each book of the New Testament will be inserted along with each verse number for easier identification when scrolling through the document. This can be helpful with a considerable amount of verses from a given book.

As with the Old Testament document on “until,” on occasion the verse either preceding or following the one under consideration will be inserted because they form one whole sentence.

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

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Mt 1.25: but knew her not until she had borne a son; and he called his name Jesus.

This verse is preceded by the following, thereby making one sentence: “When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife.”

Reference is to Joseph who apparently “knew” his wife Mary after she had borne Jesus. The verb is *gignosko* which stands for the more intimate Hebrew *yadah* or intimate, sexual knowledge. So after this *yadah* of Joseph with regard to Mary he called his son Jesus and not before.

Mt 2.9: When they had heard the king they went their way; and lo, the star which they had seen in the East went before them till it came to rest over the place where the child was.

The wise men or *magoi* who traditionally are associated with interpretation of dreams and astrology who have just left King Herod. He had summoned them about the birth of “the Christ” [vs. 4] after which they “went their way” (*poreuomai*: to set out on a journey, conduct one’s life) well aware of being followed. As soon as the wise men leave (their number isn’t given), the star, which had been waiting outside, meets and then leads them while making them invisible from Herod’s spies. Actually this second appearance of the star is like the recognition of an old friend, the same star the wise men “had seen in the East.”

So while the star didn't let on to both their distance and destination, the *magoi* followed it, relieved to get away from Herod as soon as possible. Finally it "came to rest" or *histemi* (to stand) above where the child was. The next verse continues with the *magoi* rejoicing over the star and entering the house. Thus we have a very short time gap, if you will, between the *magoi* following the star and getting one last look at it...one of thanks...before visiting the Christ child. In sum the "until" at hand consists of the star going before the *magoi* and coming to rest.

Mt 2.13: Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother and flee to Egypt and remain there till I tell you; for Herod is about to search for the child, to destroy him."

The angel who spoke with Joseph did so in a dream, and his identity remains anonymous which is not uncommon for an *aggelos* or a messenger. Joseph, Mary and their child are to remain in Egypt until they receive another communication from this messenger, the time span not being revealed. In other words, the angel wished them to avoid Herod's slaughter of first born male infants. In the verse at hand, "search and destroy" (*zeteo* and *apollumi*) are pretty much synonymous. The latter verb intimates not just killing but wiping out in a total manner.

This time spent in Egypt perhaps wasn't terribly long or until the death of King Herod, word spreading rapidly throughout the area. Joseph instinctively knew that the angel would appear again in a dream and could take comfort in the fact that this divine protector was watching over them. Nothing is said as to what Joseph and Mary did in Egypt. However it must have not been difficult to obtain work there, he being a carpenter.

Mt 2.15: and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my son."

This verse is preceded by the following, the two thereby making one even though vs. 15 consists of two: "And he rose and took the child and his mother by night, and departed to Egypt."

While in Egypt, Joseph must have considered both his namesake's predecessor as well as Israel's departure some four hundred years later under Moses. In other words, he was aware of somehow participating in an important part of his nation's history and must have shared it with Mary. However, while in Egypt Joseph remained anonymous unlike his namesake's predecessor which could have tempted him to see himself as a failure. If he weren't like Joseph of old, certainly he was unlike the other famous hero, Moses. The noun for "death" here is *teleute* which also means end and end here can be tied in with the awareness just noted concerning Joseph.

The prophecy at hand is from Hos 11.1 which reads: "When Israel was a child, I loved him, and out of Egypt I called my son." In and by itself this verse can be consoling. However, the verses which follow tell a different story, one of Israel straying from the Lord. As for Hosea's prophecy, perhaps the angel which originally bade Joseph to go to Egypt knew Joseph was familiar with the fuller sense of this verse. While his child might be destined for great things, those to whom he would be sent would reject his divine message.

Mt 5.18: For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.

Two instances of *eos* relative to the verb *parerchomai*, to pass away or pass by: 1) concerning heaven and earth and 2) the iota along with the dot which will not pass away as belonging to the “law” (*nomos* or *Torah*). Jesus is deliberately vague about the second *parerchomai* (cf. 24.34), that is, it involves a time of waiting for “all” or *pas* to be “accomplished,” the verb being *ginomai* (to come to pass, to become).

Mt 5.26: truly, I say to you, you will never get out till you have paid the last penny.

This verse is preceded by the following, the two thereby forming one sentence: “Make friends quickly with your accuser while you are going with him to court lest your accuser hand you over to the judge and the judge to the guard, and you be put in prison.”

Reference is to being in prison where a person is to remain until he has paid the penalty. The context is being reconciled with an accuser, the nature of the fault or even crime not being stated. However, that is secondary to the importance of reconciliation and leaving a gift at the altar first (cf. vs. 23).

Mt 10.11: And whatever town or village you enter, find out who is worthy in it and stay with him until you depart.

Note the two uses of the verbal root *erchomai* (to go): one with the preposition *eis* prefaced to it (into) and the other with the preposition *ex* (out), i.e., “enter and depart.”

The criterion for the twelve disciples taking up temporary residence is one who is “worthy” or deserving, *axios*. Jesus doesn’t spell this out, but most likely it relates to a person who is faithful to the Torah and its precepts. Such a person would be easy to discover, for the inhabitants of such villages knew each other well and would point in his direction. Staying there would provide a wonderful advantage for evangelization; the disciples would have easy access to other persons. The length of time staying with this person or family would be determined on its own; it doesn’t intimate an extended stay but long enough to get out Jesus’ message.

Mt 11.12: From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force.

“Days and now” form a kind of *kairos* or special occasion which isn’t measured by the passage of time. On the other hand, this pair of words represents a relatively short period of time, not far into Jesus’ ministry when John was imprisoned and not yet beheaded. *Biazo* is the verb for “suffered violence” which here can be either active or passive, the latter implying violent attacks. The “men of violence” derives from this verb, ones who engaged in *harpazo*, literally as to snatch or rob.

The words of vs. 12 come shortly after report of Jesus had reached John in prison though they don’t appear directly related to the him. Nevertheless, John’s disciples followed Jesus closely and kept their master well informed. So when John heard about the *biazo* of the kingdom of heaven (which also involves *harpazo*), he wasn’t at all surprised. It was just what he had expected.

Mt 11.13: For all the prophets and the law prophesied until John.

This verse is followed by another thereby forming one sentence: “and if you are willing to accept it, he is Elijah who is to come.”

After immediately speaking of the kingdom of God suffering violence with regard to John the Baptist, Jesus uses John as the measure and goal to which all prophecy reaches. Jesus intimates that these holy men had some type of knowledge about John even though they couldn't express it fully. “Not having received what was promised but having seen it and greeted it from afar” [Heb 11.13]. As for John, he had the same sentiment but differed from the prophets knowing about the person of Jesus Christ even before the two met. “When the voice of your greeting came to my ears the babe in my womb leaped for joy” [Lk 1.44].

Mt 11.23: And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until (*mechri*) this day.

Capernaum is a place favored by Jesus, yet its inhabitants failed to appreciate him, the indirect verses of Is 14-13 and 15 being applicable to him. The self-exultation of the people will be “brought down” (*katabaino*) to Hades which compared them unfavorably to Sodom. *Dunamis* is the noun for “mighty works” and also means power and the capacity for exercising it. Jesus compares Capernaum with Sodom with respect to such *dunamis*, the latter coming off better than the former which is saying quite a lot, given the reputation of Sodom (and Gomorrah) throughout history. Thus if the *dunamis* associated with Jesus had been done in Capernaum, the situation would have been much better.

Mt 12.20: he will not break a bruised reed or quench a smoldering wick till he brings justice to victory.

One verse precedes and another follows the one hand: “He will not wrangle or cry aloud, nor will any one hear his voice in the streets” and “and in his name will the Gentiles hope.”

The verse at hand is part of a larger section Jesus lifts from Isaiah (42.1-4) concerning the servant who remains unidentified. As commonly known, tradition associates Jesus with that person who, because he isn't known, is all the more appealing.

The image of a reed and wick, symbols of vulnerability, will be broken and quenched. However, that won't take place until “justice” or *krisis* (also as judgment) is literally cast out or *ekballo eis* (into: intimates more a presence-in of this justice) *nike*, “victory.” The nature of this victory isn't specified nor is it known, pretty much keeping in line with the equally unidentified servant of Isaiah.

Mt 13.30: Let both grow together until the harvest; and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

Reference is to a man's enemy who had sown weeds among the wheat (cf. vs. 25). This didn't become evident until much later when both the weeds and wheat matured. Chances are the weeds...being weeds...became more evident than the latter. In other words, the man owning the field decided to wait

the entire growing season to separate the two which must have been among the longest waits of his life. In the meantime—spring, summer and early autumn—he was wondering who had done this. The gathering of weeds (certainly not deserving of being called a harvest) must have been a tedious process during which the man’s enemies were looking on. They gained nothing, thinking that he would abandon the harvest altogether.

Mt 13.33: He told them another parable. "The kingdom of heaven is like leaven which a woman took and hid in three measures of flour till it was all leavened."

Here the heaven is likened to three measures of flour which seems to be the amount for an average sized family. Most likely the woman...housewife...set the leavened dough in a warm area so as to rise after which she punched it down at least once. In other words, Jesus leaves out this punching but implies it which is essential to getting a good loaf of bread.

Mt 17.9: And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision until the Son of man is raised from the dead."

Immediately after his transfiguration, Jesus bids his disciples to keep quiet about this “vision” or *horama* (also as sight, spectacle) until he is raised from the dead. It was difficult holding down a conversation as everyone struggled down the mountain which was no easy task. Everyone’s attention was focused upon the ground so as not to slip.

Jesus speaks of himself as another person, “Son of man” which must have confused his disciples further. As for rising from the dead...though the disciples may have heard Jesus speak of it on occasion, it seems they barely had a clue as to what it meant. Though Matthew’s account of the transfiguration doesn’t mention Jesus’ death and resurrection, Lk 9.31 does in terms of a “departure” or *exodos*.

Mt 18.30: He refused and went and put him in prison till he should pay the debt.

Reference is to the servant who had been forgiven ten thousand talents. This man, in turn, refused to forgive a fellow servant one hundred denarii, very small in comparison. The length of time in prison isn’t given...short for the smallness of the crime...but a prelude of what’s to come. That is to say, the unforgiving servant will pay in proportion to the huge amount of money originally forgiven. Thus the first “till” (short time) has no comparison with the “till” to come (incredibly long; cf. vs. 34).

Mt 22.44: The Lord said to my Lord, “Sit at my right hand till I put your enemies under your feet?”

This verse is preceded by the following, thereby making one sentence: “He said to them, ‘How is it then that David, inspired by the Spirit, calls him Lord, saying.’”

A quote from Ps 110.1 which reads a bit differently: “The Lord said to my lord: ‘Sit at my right hand till I make your enemies your footstool.’” The verse at hand has the preposition *ek* or “from” with regard to “right hand” thus reading literally, “from my right hand.” To sit at the right hand of a lord or king is to be equal or almost equal to him. While the second lord is there, the first lord, if you will, is engaged in submitting the enemies of the second lord under his feet. The time span isn’t given which

is secondary to this act of subduing enemies. Also nothing is given as to the second lord's reaction to the first one.

Mt 23.39: For I tell you, you will not see me again until you say, "Blessed is he who comes in the name of the Lord."

Jesus is speaking here shortly before his arrest and before his triumphal entry into Jerusalem now known as Palm Sunday. The words quoted are from Ps 118.26: "Blessed be he who enters in the name of the Lord! We bless you from the house of the Lord." The psalmist wishes blessings upon the person who enters (temple implied) in the Lord's "name" or *shem*, reminiscent of Jn 12.13: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" We (note plural) bless this person from the Lord's "house" (*byth*) as though the persons involved were on the temple's ramparts.

Mt 24.21: For then there will be great tribulation such as has not been from the beginning of the world until now, no, and never will be.

This prophecy by Jesus is in the larger context of Daniel mentioned in vs. 15. *Thlipsis* is the noun for "tribulation" meaning more a pressing together. Implied is that the world has seen such pressings in the past, but not in comparison to what is transpiring right now. However, most people, including the disciples, couldn't perceive it. While this "until now" can refer to the relatively near future such as the Roman destruction of Jerusalem, it can have bearing upon the imminent passion and death of Jesus. If it's taken as referring to Jesus, we can be assured that the world will no longer (i.e., 'never be') experience such a *thlipsis* or pressing.

Mt 24.34: Truly, I say to you, this generation will not pass away till all these things take place.

The verb *parerchomai* (cf. 5.18) is used for "will (not) pass away" as noted in 5.18 above and applicable here to "this" generation which can be taken as a less than flattering way of Jesus speaking of his contemporaries, some of whom shortly condemn him to death. "All these things" aren't specified but intimated as being effected by "this" generation.

Mt 24.38: For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until (*achri*) the day when Noah entered the ark.

This verse is followed by the next thereby forming one extended sentence: "and they did not know until the flood came and swept them all away, so will be the coming of the Son of man."

"In those days," of course, refers to the time of Noah and the flood. By using this phrase, Jesus is drawing attention to an event in history as it touches upon a narrative essential to forming the identity of a given people. Jesus' words here about Noah's contemporaries eating, drinking, marrying and giving in marriage don't imply anything out of the ordinary. However, they should be viewed in light of Gn 6.5-6 with the Lord himself saying "that the wickedness of man was great in the earth...and was sorry that he had made man."

As for the flood, the people perhaps knew something out of the ordinary was happening not so much heavier than usual rain coming from the sky but "the fountains of the great deep" [Gn 7.11] bursting

forth beneath them. In other words, suddenly they were caught in between: water from above and water from below.

Mt 26.29: I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

Here at the Last Supper Jesus is speaking of "that day" which as noted in 11.12 is a *kairos* or special event. He speaks thus immediately after calling the cup "my blood of the covenant" thereby equating the fruit of the vine with his blood. Jesus calls the kingdom not that of heaven but of his Father, and temporarily speaking, that can apply to the first time the disciples perform the Eucharistic meal after Pentecost. In other words, this first celebration to be held in the near future he calls "new" or *kainos* which also can mean afresh. However, the disciples were unaware of this but would be with the Holy Spirit's descent.

Mt 27.45: Now from the sixth hour there was darkness over all the land until the ninth hour.

The small word or conjunctive *de* or "now" plays a role similar to the Hebrew *v-* which commonly translates as "and" as beginning many sentences and shows the continuity of action. That is to say, it covers the time Jesus had been on the cross which was characterized by an overall "darkness," *skotos* also referring to gloom.

Mt 27.64: Therefore order the sepulcher to be made secure until the third day, lest his disciples go and steal him away and tell the people, "He has risen from the dead," and the last fraud will be worse than the first.

A request by the Pharisees to Pilate to secure the tomb in which Jesus had just been placed. Three days would be the time this seal remained on the tomb which is keeping with Jesus' frequently reference to his resurrection. In other words, the Pharisees had been paying very close attention to all what Jesus had said and singled out his talk about these three days. After three days the Roman authorities would remove this seal in the assurance that Jesus' followers would disband and his memory would fade into oblivion.

Mark

Mk 6.10: And he said to them, "Where you enter a house, stay there until you leave the place." (cf. Mt 10.11)

Here the disciples are to enter a "house," *oikia* meaning more than a physical building, more a household which means a family and any servants or slaves belonging to them who would work the land. Residence, of course, is temporary as a guest. That means the disciples have to make sure the head of the household is receptive to the Good News. In the next verse Jesus tells them to "shake off the dust on your feet" if the situation is otherwise. Most likely two or more were involved; one alone may have felt awkward (cf. 6.7). The time spent there is indefinite but long enough to make the message of Jesus Christ sufficiently clear after which the residents can evangelize on their own.

Mk 9.9: And as they were coming down the mountain, he charged them to tell no one what they had seen until (*ei me hotan*) the Son of man should have risen from the dead. (cf. Mt 17.9)

Here *ei me hotan* translates literally “if not whenever.” The disciples who witnessed Jesus’ transfiguration are Peter, James and John who were “charged” (*diastello*: literally, to put asunder, distinguish) not to broadcast the vision, a prohibition which can apply also to the other disciples. While Jesus was giving this stern warning, chances are he had in view the others at the mountain’s base who kept a sharp eye out for the four who had been on top. That means Peter, James and John had to keep the transfiguration from their closest associates. Only after Jesus had risen from the dead was the vision to be made known or perhaps better, after Pentecost when the Holy Spirit revealed it to them more clearly. More precisely, Jesus’ resurrection and the Spirit’s descent worked together, if you will, to reveal what had transpired on the mountain.

Mk 12.36: David himself, inspired by the Holy Spirit, declared, “The Lord said to my Lord, ‘Sit at my right hand till I put thy enemies under thy feet.’”

As noted in Mt 22.44, this is a quote from Ps 110.1 which reads a bit differently from the verse at hand: “The Lord said to my lord: ‘Sit at my right hand till I make your enemies your footstool.’” King David is mentioned as “inspired” by the Spirit (*Pneuma*), the simple verb “he said” being used instead.

Mk 13.19: For in those days there will be such tribulation as has not been from the beginning of the creation which God created until now and never will be.

This verse is a partial quote from Dan 12.1: “At that time shall arise Michael, the great prince, who has charge of your people. And there shall be a time of trouble such as never has been since there was a nation till that time; but at that time your people shall be delivered, everyone whose name shall be found written in the book.” Some of Jesus’ listeners may have made the association of the passage just quoted from Daniel, that is, Michael who is also described as “one of the chief princes” in 10.13. Thus it seems he would play an important role in the tribulation to follow.

Note the similarity to Mt 24.21 where *thlipsis* is used for “tribulation,” literally, a pressing, which will be the greatest one for all time. Also here the phrase “in those days” is used instead of *tote* or “then.” The verse at hand mentioned “from the beginning” or *arche*, this noun signifying the first principle of anything which here applies to creation. In other words, *arche* = *bereshyth* or “in the beginning” of Genesis’ opening words. In that opening verse of the Bible the untranslatable particle *eth* which seems unnecessary is inserted, consisting of the first and last letters of the Hebrew alphabet. In other words, both the beginning and end of creation comes right after the verb *bara’* or “created” which can be taken as all creation being brought into existence at a single moment.

Mk 14.25: Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

This verse parallels Mt 26.29 which has “with you.” Here “truly” or *amen* is found which implies a certain determination that Jesus will drink the vine’s fruit or wine, this verse coming directly after what is known as the institution of the Eucharist. Also as noted in the Matthew verse, “until” can apply to the celebration of the first Eucharist after Pentecost. Chances are it wasn’t celebrated before

then since the disciples wouldn't have the full inspiration necessary to institute it.

Mk 15.33: And when the sixth hour had come, there was darkness over the whole land until the ninth hour.

This verse parallels Mt 27.45 and contains more drama, if you will, by speaking of the sixth hour as having come. That is to say, the "darkness" or *skotos* (also as gloom) it contained had been waiting to come into being from the time Jesus was nailed to the cross, lasting some three hours until his death.

Luke

Lk 1.20: And behold, you will be silent and unable to speak until (*achri*) the day that these things come to pass because you did not believe my words which will be fulfilled in their time.

Reference is to the angel Gabriel addressing Zechariah in response to his question in vs. 18, "How shall I know this?", that is, concerning the future birth of his son John (the Baptist). Gabriel begins with *idou* or "behold" which is a way of getting Zechariah's attention for something important he is about to tell him. Note the two references to time: "the day" and "their time." The first pertains to the actual birth of John some nine months hence. The second, to belief in the "words" or *logos* of Gabriel, that is, words as expression which are to be "fulfilled" or *pleroo*, come to completion. This *pleroo* will have its own "time" or *kairos* which connotes a special occasion. And so "the day" of John's birth is destined to be a *kairos* which is a type of fulfillment heralding Jesus Christ.

Lk 1.80: And the child grew and became strong in spirit, and he was in the wilderness till the day of his manifestation to Israel.

This verse comes immediately after the "Benedictus" of Zechariah beginning in vs. 67. John both grew and became strong in "spirit" or *pneuma*—very important, of course—but secondary to his being in the wilderness. The time between his coming and entering the desert isn't given but presumably it was early on. Memory of that leaping in his mother's womb (cf. vs. 41) was the trigger, if you will, that told him when to head out. Thus John was alone in the desert for the bulk of his life or until his "manifestation" or *anadeixis* which means a showing forth or public proclamation. The text is careful to include this showing forth with respect to Israel which relates to his mission of baptizing. That, in turn, leads to the *anadeixis*, if you will, of Jesus Christ when he comes to be baptized by John.

Lk 2.37: and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day.

This verse is preceded by the following which comprise one sentence although vs. 37 is made of two sentences: "And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity."

After the death of her husband, Anna remained in the temple not necessarily her entire life even though it was quite large and had all sorts of accommodations. Chances are "never left" refers to Anna spending most of her time there, even at night when most people were absent except for a few

caretakers or priests. *Latreuo* is the verb for “prayer” which fundamentally means to serve and that can include various auxiliary functions. After all, Anna was a prophetess, the nature of which isn’t spelled out but implies that she was held in special esteem.

Lk 4.13: And when the devil had ended every temptation, he departed from him until (*achri*) an opportune time.

The conjunction “and” (*kai*) which begins this verse (as is frequent in this chapter) comes after the rapid succession of three earlier ones. “Every” (*pas* also means ‘all’) suggests that either these three temptations covered the gamut of what the devil threw out at Jesus or could include others not mentioned, *peirasmos* also referring to a trial. The verb *sunteleo* means “finished” with the preposition *sun-* (with) prefaced to the root *teleioo*, to make perfect or complete suggests a fuller completion, literally, a completing-with. Upon this *sunteleo*, the “devil” (*diabolos* meaning a false accuser; from the verbal root *diaballo*, to cast through, *dia-*), left Jesus alone. Not only that, while looking back at Jesus, he knew he would have an “opportune time” or *kairos* for further temptations. The devil may have not known their exact nature but was certain that his chance or *kairos* would come, this even before Jesus began his public ministry.

Lk 12.50: I have a baptism to be baptized with; and how I am constrained until it is accomplished!

Jesus, of course, had been baptized by John at the beginning of his ministry but reference here is to a future *baptizo* (literally, a dipping or soaking) which he doesn’t spell out. However, his disciples to whom these words are directed by this time must have had an inkling that *baptizo* refers to some type of suffering and even death. Use of the noun and verb (baptism and to be baptized) serve to emphasize the importance of this event instead of something like “I must be baptized.”

The tension Jesus is living with is represented by the two verbs *sunechomai* and *teleo*, “constrained and accomplished.” The first consists of the verbal root *echo* (to have) and the preposition *sun-* or “with” prefaced to it, literally as “to have-with, to hold together. The second implies bringing to completion, meaning that this holding-together must continue for an indefinite period of time not so much for Jesus but for his disciples. In sum, he is inviting them to participate in thus *sun-echo* even though at present they can’t grasp it fully.

Lk 12.59: I tell you, you will never get out till you have paid the very last copper.

The context is avoiding going before a magistrate and then a judge, this with one’s accuser. The nature of the crime or offense isn’t specified; it isn’t necessary because it can have wide application. In sum, Jesus asks his listeners to avoid doing prison time which can last a very long time as intimated by the fact that every last copper or penny must be paid. The nature of this prison or *phulake* (a guarding, watch) is also not specified and can apply to one’s conscience as well as to the underworld or Sheol.

Lk 13.8: And he answered him, “Let it alone, sir, this year also till I dig about it and put on manure.”

The parable of a fig tree which had produced no fruit...not for one year but for three. The vine dresser wanted it cut down but the owner proposes what seems an outlandish gesture, to wait two

more years which implies that the second year will be as useless as the first even with manure as fertilizer.

Lk 13.21: It is like leaven which a woman took and hid in three measures of flour till it was all leavened."

A very brief statement in response to Jesus asking aloud, if you will, as to what he'll compare the kingdom of God in the previous verse. He uses the verb *enkrupto* or "hid" with regard to the leaven in the flour as opposed to something like mixing it in. It seems that this hiding of leaven, the agent which causes the dough to rise, is crucial with regard to the time it takes for such a process. And as noted in Mt 13.30, this bread needs to be punched down one or two times before it's ready for baking.

Lk 13.35: Behold, your house is forsaken. And I tell you, you will not see me until you say, "Blessed is he who comes in the name of the Lord!"

A partial quote from Ps 118.26 as used in Mt 23.39: "Blessed be he who enters in the name of the Lord! We bless you from the house of the Lord." The difference here is addition of the first sentence which begins with "behold" or *idou* which serves to get the attention of Jesus' listeners. *Oikos* or "house" refers, of course, to more than a physical dwelling but to the nation of Israel.

Lk 15.4: What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?

This parable comes on the heels of the Pharisees murmuring about Jesus receiving sinners and eating with them. *Apollumi* is the verb for "lost" and also means to perish utterly implying that the sheep Jesus has in mind has not just become lost but has perished in his sin and alienation from God. The shepherd in search of this sheep can either find it right away or be faced with the prospect of being out in the wilderness...the same environment as the sheep...for a considerably long period of time.

Lk 15.8: Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?

E is a disjunctive (expressing an alternative or opposition between the meanings of the words connected meaning) translated as "or" which shows the close connection between the parable of the lost sheep just above and the one at hand. In both parables the forceful verb "lost" is used, *apollumi*, here with respect to a coin. The adverb *epmelos* ('diligently') counters *apollumi*, if you will, the verbal root *mello* meaning to be an object of care, here intensified by addition of the preposition *epi* or "upon:" in other words, to be concerned-upon.

Lk 16.16: The law and the prophets were until (*mechri*) John; since then the good news of the kingdom of God is preached, and every one enters it violently.

Here *mechri* is used, suggestive of up to a given point and in reference to both law (Torah) and prophets. In other words, the entire Jewish religion simply "were," no verb being used which can be taken that both had existed to the beginning of John's ministry of baptism and repentance. This

mechri could be extended further back, to John leaping in his mother's womb upon Elisabeth and Mary meeting, the verb being *skirtao* which applies to the bounding of new-born lambs. Chances are both mothers had an inkling of both Torah and the prophets being fulfilled or at least a foreshadowing of it, when they met.

"Since then" (*apo tote*) is the time from the just mentioned *skirtao* through John's ministry and then on to that of Jesus. Note the passive of "is preached" (*euaggelizomai*) which seems to include a larger picture or overall movement including Jesus, of course. In actuality the preaching involved very few people compared with the overarching importance of both the law and prophets being practiced throughout Israel. Nevertheless, the preaching resembled a seed planted in the ground whose growth was now underway. In this light, *biazo* or "enters violently" (alternately as to be hard pressed, to overpower by force) makes more sense. In other words, *biazo* stands over against the law and prophets but not to destroy them.

Lk 17.8: Will he not rather say to him, "Prepare supper for me, and gird yourself and serve me till I eat and drink; and afterward you shall eat and drink?"

Reference is to a servant having to wait for his master to finish his meal even though he had spent all day plowing or keeping sheep. What makes this wait difficult is that it happens virtually every day.

Lk 17.27: They ate, they drank, they married, they were given in marriage, until (*achri*) the day when Noah entered the ark, and the flood came and destroyed them all.

Achri here translates as "until" and commonly means to the utmost or utterly and parallels Mt 24.38 which also uses *achri*.

Lk 19.13: Calling ten of his servants, he gave them ten pounds and said to them, "Trade with these till (*en ho*) I come."

Here *en ho* as "until" translates something as "in which." This represents an indefinite period of time when the master of ten servants traveled to a "far country" [vs. 12], implying that he will be gone a rather long period of time. This man may have had more than ten in his service but picked these out by reason of their trustworthiness. While he may have told them the approximate date of his return, given the precarious conditions of the day, he could be delayed considerably. In the meantime, each of the ten servants set about trading, apparently having the freedom to do what they deemed best. Chances are they didn't cooperate among themselves but set about their trading ventures more or less in a competitive frame of mind seeing who will out do the other and thus gain their master's favor. And so the race was on.

Lk 20.43: till I make your enemies a stool for your feet.

This verse is preceded by the following, the two making one sentence: "For David himself says in the Book of Psalms, 'The Lord said to my Lord, Sit at my right hand.'"

The verse at hand is found in both Mt 22.44 and Mk 12.36 though differs from both by using the noun "stool" or *hupopodion* for enemies.

Lk 21.24: they will fall by the edge of the sword and be led captive among all nations; and Jerusalem will be trodden down by the Gentiles, until (*achri*) the times of the Gentiles are fulfilled.

The verse at hand is prefaced by vs. 23 making one sentence although the following is comprised of two sentences: "Alas for those who are with child and for those who give suck in those days! For great distress shall be upon the earth and wrath upon this people."

Cf. 17.,27 above for a note as to *achri*. These two verse deal with what's commonly referred to the "end of the age" and historically speaking, can apply to the future siege of Jerusalem by the Romans or "Gentiles" or *ethnos*. This noun also translates as "nations" which is plural, suggesting that more than the Romans will be allied against Israel. The treading down by these nations seems to come after defeat, the infliction of a sustained punishment designated by the plural *kairos* or "times." In other words, the plural noun concurs with the treading just mentioned, that it will continue severely and indefinitely.

Lk 21.32: Truly, I say to you, this generation will not pass away till all has taken place.

This verse is in the same context as the previous one dealing with the "end of the age." Jesus uses *amen* or "truly" to show the seriousness of the situation, that it's almost too late to change the course of history. Those listening to him—the "current generation"—will live to see what Jesus is foretelling them right now.

Lk 22.16: for I tell you I shall not eat it until it is fulfilled in the kingdom of God."

This verse is preceded by the following, thereby making one sentence: "And he said to them, 'I have earnestly desired to eat this Passover with you before I suffer.'"

Both Mt 26.29 and Mk 14.25 are similar to the verse at hand only here the idea of fulfilment is stressed, *pleoroo*, with respect to drinking whereas here it pertains to eating not just any meal but the Passover. In other words, the Passover has been in existence for many centuries, the current one being the last, if you will. The next Passover will be radically different which on the eve of Jesus' betrayal and death has not yet come to pass.

Vs. 18 speaks of drinking "until the kingdom of God comes" which differs from the two references just given, Mt 26.29 and Mk 14.25. Here Jesus speaks of the kingdom of God coming, as though it were doing so on its own power and volition.

Lk 22.34: He said, "I tell you, Peter, the cock will not crow this day until you three times deny that you know me."

These words of Jesus to Peter come hours before they happened, perhaps in reference to the third watch of the night in accord with Roman custom.

Lk 23.44: It was now about the sixth hour, and there was darkness over the whole land until the ninth hour.

Vs. 45 follows, thereby making the two one sentence: “while the sun's light failed; and the curtain of the temple was torn in two.”

This verse parallels Mk 15.33 and Mt 27.45, all three using the noun *skotos* for “darkness” which intimates gloom, and gloom intimates a certain heaviness that can't be dispelled easily.

Lk 24.49: And behold, I send the promise of my Father upon you; but stay in the city until you are clothed with power from on high.

This verse is towards the conclusion of Luke's Gospel and begins with *idou* or “behold,” a way of getting the attention of one's listeners for something important to be communicated. Jesus uses the present, “I send” (*apostello*; the word ‘apostle’ derives from it) which can be taken as sending in the very present or right after he finishes speaking with his disciples. This sending pertains to the Father's “promise” or *epaggelia* which the disciples grasped in part only. They had to remain put or in Jerusalem until being clothed from on high, again, words which they perhaps associated with the coming feast of Pentecost, seven weeks after Pentecost. Even if they were able to make the association, that was a long time to wait. In the meantime, they had some fifty days to discuss the matter, most likely pouring over the scriptures to help them in their discernment.

John

Jn 2.10: and said to him, “Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now.”

This verse is preceded by the following, the two forming one sentence: “When the steward of the feast tasted the water now become wine and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom.”

Throughout the wedding at Cana Jesus knew the situation, waiting for the opportune time. *Kalos* is the adjective for “good” wine, a word commonly referring to that which is beautiful. As for the steward, he doesn't show surprise at the change of water into wine which he calls *kalos*. Perhaps he thought that Jesus had it stashed away somewhere. And so he and all those present at the wedding aren't on record as having been astonished even though most weren't yet drunk.

Jn 9.18: The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight.

This verse is followed by the next, the two forming one sentence: “and asked them, ‘Is this your son, who you say was born blind? How then does he now see?’”

Before this, the Jews had questioned the blind man as to how he regained his sight but were unsatisfied with his answer. This prompted them to summon his parents and question them, all the while more concerned with Jesus violating the Sabbath by performing this miracle. Such was their mind set which did not change throughout this rather extensive dialogue.

Jn 13.38: Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow till you have denied me three times.

"Truly" or *amen* used twice echos Jesus' question to Peter meant to put him on the spot. As soon as Peter heard this, he knew that he would deny Jesus even though he must have protested. However, that is not recorded, this verse coming at the end of the chapter, the new one beginning with words Peter desperately needed to hear: "Let not your hearts be troubled."

Jn 21.22: Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!"

Jesus is speaking of John whom Peter calls with some contempt "this man" [vs. 21] or John. Throughout his ministry Jesus intimated his return which the disciples hadn't grasped and still haven't even now after his resurrection. Such ignorance or perhaps better, partial knowledge or insight, will not be resolved until the descent of the Holy Spirit some fifty days hence from this incident.

Jn 21.23: The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"

The verb for "spread abroad" is *exerchomai*, to go forth or to go out with respect to the "saying" or *logos*, word as expression. It goes literally *eis* or "into" the disciples, suggesting that despite the present of Jesus as risen from the dead, they were as prone to gossip as before. As noted in the previous excerpt, this short but rather intense dialogue intimates the need for the Holy Spirit's presence which will not just be present among the disciples as Jesus is now, even resurrected, but will fill them (cf. Acts 2.4).

Acts of the Apostles

Acts 1.2: until (*achri*) the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

This verse is preceded by the following, the two thereby making one sentence: "In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach."

Achri is a bit more forceful, if you will, than *eos* and means utterly, to the utmost or even so. This is fitting by reason of starting a new book, showing the relationship between it and the gospel account that preceded it, namely, Luke's. Thus *achri* covers the entire life of Jesus to the day of his ascension into heaven and prior to the Holy Spirit's descent at Pentecost.

Acts 1.22: beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.

This verse is preceded by the following, the two thereby making one sentence: "So one of the men who

have accompanied us during all the time that the Lord Jesus went in and out among us.”

The context is proposing a choice of two men to take the place of Judas, Joseph called Barsabbas and Matthias. Both had been present with Jesus throughout his ministry though nothing is known of them in the Gospels. The most important qualification of becoming one of the twelve is to be a “witness” or *martus* with respect to Jesus’ resurrection. Chances are that the two candidates were present at one of Jesus’ appearances after he had risen from the dead. Just as important, however, are the words with respect to Jesus who “went in and out among us” (*eiserchomai* and *exerchomai*) in vs. 21, the preposition *epi* (also as ‘upon’). The importance lies in the fact that it extends over a long period of time, not just the resurrection. And so Joseph and Matthias were present...were witnesses...to this *eis* (literally, ‘into’) and *ex*, in and out. Such *eis* and *ex* can be taken as representing how the twelve disciples comported themselves in the presence of Jesus as well as when he was not around them which can apply to their going out on missionary activity.

Acts 2.35: till I make your enemies a stool for your feet.

The verse at hand is followed by the one at hand thereby forming one sentence: “For David did not ascend into the heavens; but he himself says, “The Lord said to my Lord, Sit at my right hand.”

The quote is from Ps 110.1 which has been cited several times throughout the Gospel references above and carries over into Acts by reason of its importance to show Jesus’ relationship with his Father. As with Lk 20.43, it contains the noun *hupopodion* or “stool” with respect to the Lord’s enemies.

Acts 3.21: whom heaven must receive until (*achri*) the time for establishing all that God spoke by the mouth of his holy prophets from of old.

The following two verses precede the one at hand thereby forming one extended sentence: “Repent therefore, and turn again that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus.”

These are words of Peter where he speaks in terms not unlike what he had just experienced regarding the Holy Spirit’s descent at Pentecost, that is, concerning “times of refreshing” or *kairos* (opportunity or special occasion) coupled with *anapsuxis*, literally a cooling-again. In other words, such occasions of cooling-again will descend upon the person so disposed not unlike as the Spirit had done. The multiple *kairoi* will thus be with respect to knowing Jesus Christ with the same fulness those at Pentecost had received.

Peter is speaking of the recent past, that is some fifty days earlier when Jesus ascended into heaven as witnessed by the twelve disciples and perhaps a few others. At this point *achri* comes into play in the more forceful sense noted in 1.2 relative to “establishing” or *apokatastasis* of all things which also means a restoration. It consists of the root *histemi* (to stand, place) prefaced with two prepositions, *apo* and *kata*, from and in accord with. Here *apokatastasis* is presented in terms of what God had spoken by the singular mouth of the plural prophets. That is to say, while they had lived at different times and under different circumstances, their message was one and the same.

Acts 7.18: till there arose over Egypt another king who had not known Joseph.

This verse is preceded by the following, the two making one: “But as the time of the promise drew near which God had granted to Abraham, the people grew and multiplied in Egypt.”

The context is Stephen’s lengthy address before being stoned in the presence of Saul, the future St. Paul. Actually, it’s surprising that his accusers let him go on at such length. Stephen speaks of the “promise” or *epaggelia* (cf. Lk 24.49) going all the way back to Abraham through Israel’s four hundred year sojourn in Egypt. He mentions the pharaoh who didn’t know Joseph (cf. Ex 1.8) and thus initiated the events which set in motion Israel’s departure from Egypt. And so *achri* is in the context of the two most important historical events for Israel: God’s election of Abraham and the Exodus.

Acts 4.3: And they arrested them and put them in custody until the morrow, for it was already evening.

The Sadducees arrest Peter and John for preaching shortly after Pentecost and the healing of the lame man which occurred at the ninth hour (cf. 3.1) which would be around mid afternoon. In the meanwhile, vs. 4 says that even at this early stage in their preaching some five thousand came to believe the apostles’ message about Jesus Christ. That means the evening between the arrest of Peter and John and the next day the rulers spent an anxious night. Some present must have recalled the recent arrest of Jesus and the presence of Peter and John as well as other disciples, wondering if the two events might be connected.

Acts 7.45: Our fathers in turn brought it in with Joshua when they dispossessed the nations which God thrust out before our fathers. So it was until the days of David.

This and the next verse form one unit: “ who found favor in the sight of God and asked leave to find a habitation for the God of Jacob.”

The context is the extended speech of Stephen recounting Israel’s history which takes up most of Chapter Seven. All, of course, are familiar to his listeners who were about to stone him...not because of what he was saying but tying in someone who had been put to death for supposedly fulfilling the Law and the prophets. Stephen here is speaking of King David who built the first permanent house of the Lord, for up to this point the ark of the Lord had been kept in a tent.

Acts 8.40: But Philip was found at Azotus and passing on he preached the gospel to all the towns till he came to Caesarea.

Shortly before Philip had met the Ethiopian eunuch after which “the Spirit of the Lord caught (him) up” [vs. 39]. Note that right after this he “was found” (passive) at Azotus with no explicit mention of any time gap but presumably this transfer happened immediately. There’s nothing about the Ethiopian eunuch being surprised at Philip’s sudden depart (‘went on his way rejoicing’) nor any astonishment by those at his instantaneous arrival at Azotus. As soon as Philip got there he hit the ground running, if you will, by preaching the Gospel. And so the urgency of this preaching is primary while the comings and goings of people like the eunuch and Philip are secondary. In sum they are the fruit of the gospel message.

Acts 13.20: And after that he gave them judges until Samuel the prophet.

Words of Paul to members of a synagogue at Antioch which, as with Stephen, recounts Israel's history though here in a much abbreviated form. He mentions the judges who governed Israel up to the time of Samuel the prophet which led to the first king, Saul. However, Paul doesn't dwell on the fact that the Lord was displeased (cf. 1Sam 8,7) with the people's request for a king but is more concerned with a transition to David, a kind of forerunner of Jesus Christ.

Acts 20.7: On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until (*mechri*) midnight.

Parateino is the verb for "prolonged" which literally means to stretch beside (*para-*), a somewhat humorous way of expressing the prolonged "speech" or *logos* of Paul. The last time *mechri* is used in this document is Lk 16.16. The same sentiment is found in vs. 11: "And when Paul had gone up and had broken bread and eaten, he conversed with them a long while until (*achri*; cf. 7.18) daybreak, and so departed.

Acts 21.5: And when our days there were ended, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were outside the city; and kneeling down on the beach we prayed and bade one another farewell.

"We" includes Luke who is familiar with Paul's activity, here referring to Paul and others at Tyre en route to Jerusalem though "through the Spirit they told Paul not to go on to Jerusalem" [vs. 4]. The poignant image of "all" accompanying Paul to the city gate has a sense of foreboding, some perhaps urging him to reconsider. Not only did the people accompany Paul and his fellow travelers to the ship but watched as they boarded and continued to do so until the ship was out of sight. One can imagine what was on their minds as this large group of people returned to the city, of how they were to implement the teachings of Jesus Christ and make them permanent in their lives and the lives of others.

Acts 23.12: When it was day, the Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul.

NB: vss. 14 and 21 contain references of "until" but are similar to the one at hand.

This verse should be read in light of the preceding: "The following night the Lord stood by him (Paul) and said, "Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome." These words of Jesus to Paul took place the day before while the Jews were plotting to kill Paul, he being fully aware of their plans. Both for him and the conspirators that night must have dragged on, all waiting for dawn to see what would happen.

Acts 25.21: But when Paul had appealed to be kept in custody for the decision of the emperor, I commanded him to be held until I could send him to Caesar.

Words of Festus, procurator of Judea, to King Agrippa and his wife at Caesarea. While the text moves along recounting events, the time period between each one was quite long during which Paul was held

in abeyance, not knowing what would happen next. In other words, the text invites consideration of what Paul was doing with all this interval time.

Acts 28.23: When they had appointed a day for him, they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets.

This verse is towards the conclusion of Acts, ending on a positive note with Paul preaching somewhat freely in Rome, the destination he had longed for. It has echos of 20.7, that is, intimating at the long-windedness of Paul despite the convincing message he was conveying. Note the contrast between “testifying and convince.” The former or *diamarturomai*, has the preposition *dia-* (through) prefaced to the verbal root suggesting a thorough type of giving witness. The second or *peitho* interestingly is included with regard about Jesus’ relationship to the Mosaic Torah and prophets. It thus implies a certain difficulty Paul must have experienced in getting his message across and even wondering if his voyage to Rome was worth all the suffering and effort.

Romans

Rom 8.22: We know that the whole creation has been groaning in travail together until (*achri*) now.

This verse is followed by the next, the two forming one sentence: “and not only the creation, but we ourselves who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.”

The first person plural (‘we know’) intimates a common knowledge or understanding among Paul and those he’s addressing with regard to “creation” or *ktisis*. That is to say, right from the beginning it had been characterized by “groaning in travail,” these words consisting of two verbs both prefaced with the preposition *sun-* or “with:” *sustenazo* and *sunodino*. The former is a lamenting-with whereas the latter is a sharing in the woes-with. Perhaps both trace their roots all the way back to just after the first man’s expulsion from the Garden of Eden and echo, among others words in the same context, “cursed is the ground because of you” [Gn 3.17]. *Nun* or “now” is connected with *achri* (cf. Acts 20.7) as to the utmost or utterly which means that both *sustenazo* and *sunodino* have reached their end or with the preaching of Jesus Christ. The hearing of this is sufficient to put an end to both and reverse the cursed-ness of the ground just noted.

Rom 11.25: Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel until (*achris*: a form of *achri*) the full number of the Gentiles come in.

This verse is followed by two more thereby forming one extended sentence: “and so all Israel will be saved; as it is written, ‘The Deliverer will come from Zion, he will banish ungodliness from Jacob;’ ‘and this will be my covenant with them when I take away their sins.’”

The previous entry speaks of creation as groaning and in travail which has a certain parallel with Paul’s desire for his listeners not to be ignorant or *agnoeo* as the text reads literally with regard to the

“mystery” or *musterion* at hand. This term originally applies to a secret rite or in Christian terms, something known by way of initiation, albeit partially. Here Paul has a particular aspect of this *musterion* in mind, namely, a certain “hardening” or *porosis*, a kind of obtuseness which has plagued Israel for generations and as recounted numerous times in the Bible. Note that Paul doesn’t say it applies to the nation as a whole but part of it though that part, usually the leadership as through kings and priests. He doesn’t spell out those who were not so afflicted, he and his audience having a tacit intimation of what this actually means.

So while this *porosis* casts a dark shadow over Israel, the Gentiles have been coming in (*eiserchomai*, cf. Acts 1.22). More specifically, this seems to apply to very recent times, since Jesus began his ministry which will continue indefinitely or until this *eiserchomai* has achieved fulfilment. “Full number” or *pleroma* doesn’t necessarily have numerical associations but again, can be intimated by familiarity with the nature of *musterion* as noted above and as applied to other aspects of the Christian message.

First Corinthians

1Cor 11.26: For as often as you eat this bread and drink the cup, you proclaim the Lord's death until (*achris*) he comes.

Both eating and drinking (Eucharist) are equivalent to proclaiming or *kataggello* which connotes the making of a solemn announcement and consists of the verbal root *aggello* (to announce, proclaim) prefaced with the preposition *kata-*, in accord with or down. The latter would be used if the verb is taken as the alternate or to betray or threaten. In the verse at hand, such proclaiming is associated with the natural human function of taking in nourishment and thus suggests it is easy to effect. *Kataggello* is related to the death of Jesus...not his life...which is a paradox in that a living person must come and will be associated with this eating and drinking.

1Cor 15.25: For he must reign until (*achri*) he has put all his enemies under his feet.

Note the necessity of reigning (*basileuo* connotes reigning as a king) as it pertains to Jesus Christ. Such rule is indefinite governed only by the fact that it continues until Jesus has subjected all his enemies, vs. 27 quoting directly from Ps 8.6: “You have given him dominion over the works of your hands; you have put all things under his feet.”

1Cor 16.8: But I will stay in Ephesus until Pentecost.

This and the following verse form one sentence: “for a wide door for effective work has opened to me, and there are many adversaries.”

Paul foresees both future opportunities and adversaries as vs. 9 states. In order to prepare he decides to remain in Ephesus until Pentecost which for him means both the Jewish celebration and the new Christian commemoration of the Holy Spirit’s descent upon the apostles of which he became one though not present at that event. The verb *epimeno* is used for “stay” which means literally to stay-upon, *epi-* and thus suggests continuance.

NB: *Second Corinthians* has no references to “until” or “til.”

Galatians

Gal 4.2: but he is under guardians and trustees until the date set by the father.

The next verse is noted here, it and the one at hand forming one sentence: “I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate.”

Prosthemia is the noun for “date set” and also means application or addition. The son’s subordination is entrusted to both “guardians and trustees” which suggests a fairly well-off house hold, the two terms being *epitropos* and *oikonomos*, the former from a verbal root meaning to turn towards or literally, turn-upon or *epi-*; the latter refers to one who is over a house. And so from the child’s birth onward to the paternal *prosthemia* he is reared by these two types of servants which often can be taken as slaves.

Gal 4.19: My little children, with whom I am again in travail until (*mechris*) Christ be formed in you!

Odino or “in travail” often refers to the pains of childbirth. Here Paul is akin to a mother who had been pregnant for some time and now is in labor pains. Unlike physical birth, these pains do not come to an end but continue with all the people whom Paul encounters.

Morphoo is the verb for “formed” or to give shape to. Usually a child is fully formed upon coming out of the womb but here the *odino* continues through to further shaping. At this juncture Paul puts the new-born under the care of people like the guardians and trustees of the previous entry and moves on to giving birth to more children.

Ephesians

4.13: until (*mechri*) we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ.

The previous two verses and the one that follows contribute to forming an extended sentence: “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ” and “so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles.”

The verb for “attain” is *katantao* or to come down (*kata-*). It has three objectives using the preposition *eis* or “into” as applied to *henotes* or “unity” of faith and “knowledge” or *epignosis* (literally, knowledge upon or *epi-*) concerning the Son of God. The second objective with *eis* governs “manhood” (*aner* or man in the sense of being mature) which is described as being “mature” or *teleios*

(complete, perfect). The third and final *eis* governs “measure,” *metros*, as applied to *helikia* or “stature,” often as prime of life. That, in turn, pertains to the “fulness” or *pleroma* of Christ.

Philippians

Phl 1.5: thankful for your partnership in the gospel from the first day until (*achri*) now.

The previous verse and the one at hand form one sentence: “I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy.”

The “partnership” at hand is *koinonia* which implies community and participation, here with respect to the gospel. Paul situates this *koinonia* within a specific time period, “first day” being when he first came to Philippi, the people he is addressing now, to the time he is writing this epistle. In sum, *koinonia* and the gospel go hand-in-hand not just for Philippi but for every place new churches are established.

NB: Both Colossians and First Thessalonians have no references to “until” or “til.”

Second Thessalonians

2Ths 2.7: For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way.

Musterion (cf. Rom 11.25) here doesn’t have the usual religious association but applies to “lawlessness” or *anomia*, alpha privative and *nomos* which also means custom or usage. In other words, such lack of *nomos* is beyond comprehension as it is “at work,” *energeo* connoting that *anomia* has something like an agenda all its own contrary to God with a life of its own. However, Paul mentions someone who has the ability to restrain this *anomia*, *katecho* consisting of the verbal root *echo* (to have) prefaced with the preposition *kata-*, here as down; i.e., to hold this lawlessness down and therefore in check. He (most likely Jesus Christ) will continue with this restraining action which isn’t spelled out until it is *ek mesou*, literally as from the midst and this midst can apply to the church.

First Timothy

1Tm 6.14: I charge you to keep the commandment unstained and free from reproach until (*mechri*) the appearing of our Lord Jesus Christ.

Two verses follow: “and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of Lords” and “who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen.”

“Commandment” isn’t specified but most likely Paul has in mind the words of Jesus in Jn 13.34 as well as elsewhere in his teaching: “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another.” *Tereo* as “keep” means to guard as well as to observe which is to be done both as “unstained and free from reproach.” Both are two adjective with alpha privative: *aspilos* or without spot and *anepileptos* (alternately, *anepileptos*) or not being apprehended or laid hold of. While this *tereo* is at work, there’s expectation of Jesus Christ appearing or the noun *epiphaneia*, literally as an appearance upon (*epi-*).

NB: Second Timothy, Titus and Philemon have no references to “until” or “til.”

Hebrews

Hb 6.11: And we desire each one of you to show the same earnestness in realizing the full assurance of hope until (*achri*) the end.

This verse is followed by the next one, the two making one sentence: “so that you may not be sluggish but imitators of those who through faith and patience inherit the promises.”

Throughout Hebrews the first person plural is used, this being just one example, and can stand for the Christian community as a whole. *Epithumeo* is the verb for “desire,” the root *thumos* meaning mind, heart and temper prefaced with the preposition *epi-* or upon, this preposition serving to intensify the *thumos* or desire. *Spoude* or “earnestness” is akin to this intense *thumos* which is to be shown, *endeiknumi*. Here’s another root whose meaning is shifted or in this instance, intensified, by the addition of a preposition, *en-* or “in:” to show-in, if you will.

The preposition *pros* (direction towards which) pertains to *plerophoria* or “full assurance” which alternately means fulness or abundance as it relates to not so much as to “hope” (*elpis*) but this *elpis* to the “end” or *telos* which connotes completion as well as perfection.

Heb 9.10: but deal only with food and drink and various ablutions, regulations for the body imposed until (*mechri*) the time of reformation.

The following two verses preceded the one at hand: “By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper.”

The context is the first covenant which takes up all Chapter Nine. The observances noted in vs. 10, among the rest, are “imposed” or *epithemi* (literally, a placing-upon, *epi-*) for a limited duration. Such duration is a *kairos* (event, special circumstance; cf. Acts 3.2) of “reformation” or *diorthosis* which literally means a making straight and most likely refers to the new covenant established by Jesus Christ.

Heb 10.13: then to wait until his enemies should be made a stool for his feet.

The verse at hand is preceded by the one at hand thereby forming one sentence: “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.”

Reference to *hupopodion* or “stool” is found last in Acts 2.35 in the context of citing Ps 110.1 which has several mentions above because it is taken as referring to Christ’s relationship with his Father and rule over mankind.

James

Jms 5.7: Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain.

Makrothumeo is the verb for “be patient” which consists of the adjective *makros* (long, great) prefaced to the verbal root *thumos* (cf. Heb 6.10). And used with regard to the “coming” of the Lord, *parousia* being the noun which meanings literally a being-about or nearby, *para-* prefaced to the root *thumos* (cf. Heb 6.10). Since the example is one from agriculture, the “until” at hand pertains to early and late rains, that is, spring and autumn. In other words, the seeds had been planted early spring and, receives the spring rains which will suffice to get it through the long, hot summer after which they will be revived by the rain in autumn. Thus the length of time is from approximately April through September, autumn being symbolic of the divine *parousia*.

NB: First Peter has no references to “until” or “til.”

Second Peter

2Pt 1.19: And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.

The “word” (*logos* as expression, cf. Acts 20.7) which is prophetic which is “made more sure” or *bebaios*, an adjective implying trustworthiness. Peter is referring to the *phone* or “voice” in vs. 18 which is that of the Father during the transfiguration. And so that *phone* becomes *logos*...voice become word. Use of first person plural suggests the apostles as a whole which they transfer to the church.

Kalos is the adverb for “well,” the adjectival form often referring to that which is beautiful. Peter, rather, “we” wish that we “pay attention” to it, *prosecho* (the verb *echo* or to have prefaced with the preposition *pros-*, direction towards-which). The analogy for what is heard, the *phone-to-logos* is likened to something seen, namely, a lamp which shines in a “dark” place, *auchmeros* also meaning that which is squalid or dirty. So this transition, if you will, from something heard to something seen continues to illumine until daybreak or first light or more specifically, until the day star rises within one’s heart. That is to say, the visible day star can be seen only when some darkness is present, the time when it rises.

NB: First, Second, Third John and Jude have no references to “until” or “til.”

Revelation

Rv 2.25: only hold fast what you have until (*achri*) I come.

The following precedes the verse at hand, the two forming one sentence: “But to the rest of you in Thyatira who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay upon you any other burden.”

Jesus is speaking here as he does throughout Chapter Two, bidding those in Thyatira to “hold fast” or *krateo* which means to be powerful or to be the master of something. Reference is to what vs. 24 calls the “deep things” (*bathos*) of Satan or heretical teachings. Those whom Jesus addresses through John are to maintain his teachings until he comes, the time and nature of which isn’t determined. However, the result will be “power over the nations” [vs. 26]. One way of looking at this is that the *krateo* the Thyatirians are asked to exercise will be transferred to a *krateo* that eventually will extend wide and far.

Rv 2.26: He who conquers and who keeps my works until (*achri*) the end, I will give him power over the nations.

This verse is preceded by two verses which all together form one sentence: “and he shall rule them with a rod of iron as when earthen pots are broken in pieces, even as I myself have received power from my Father; and I will give him the morning star.”

The verse at hand fleshes out more what Jesus means concerning his words “until I come.” Here *achri* pertains to the “end” *telos* (cf. Heb 6.11) suggestive of completion as well as perfection. It’s the first occurrence in Revelation and appears later two times (21.6 and 22.13) with respect to Jesus as Alpha and Omega. And just like vs. 25, Jesus has in mind the Thyatirians being over the nations, here specified as “power” or *exousia* which also can refer to power of choice as well as right. Such *exousia* is not to be arbitrary but in light with the Gospel.

Rv 6.11: Then they were each given a white robe and told to rest a little longer until the number of their fellow servants and their brethren should be complete, who were to be killed as they themselves had been.

Stole is the noun for “robe” or a loose outer garment which extended to the feet and here is white in color as in 3.4, 5 18 and 4.4 where *himation* is used, more a cloak or mantle. Such were given to souls of those slain for the word of God under the altar (cf. vs. 9). Most likely they are to continue there...“rest” (*anapauo*), this verb meaning to cease from movement, the verbal root prefaced with the preposition *ana-* (on, upon) which gives it more force. Such *anapauo* is to continue a little “longer,” *chronos* or chronological time during which souls similar to the ones at hand will complete their number, *pleroo* (cf. Lk 1.20) implying bringing a certain number of souls known to God to completion. The qualification for this *pleroo* is physical death.

Rv 15.8: and the temple was filled with smoke from the glory of God and from his power, and no one

could enter the temple until (*achri*) the seven plagues of the seven angels were ended.

The verse which follows makes one sentence when joined with vs. 8: “And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God who lives for ever and ever.”

For a parallel verse, see 1Kg 8.10 concerning the dedication of the temple by King Solomon: “And when the priests came out of the holy place, a cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord.” The verse at hand people were forbidden to enter the temple until the seven plagues “were ended,” *teleo* (cf. Lk 12.50), this verb suggestive of coming to completion. Chapter Sixteen details the seven plagues which are reminiscent of the ten plagues of Egypt in Exodus.

Rv 17.17: for God has put it into their hearts to carry out his purpose by being of one mind and giving over their royal power to the beast until (*achri*) the words of God shall be fulfilled.

This verse precedes the one at hand, the two thereby forming one sentence: “And the ten horns that you saw, they and the beast will hate the harlot; they will make her desolate and naked, and devour her flesh and burn her up with fire.”

Those submitting their “royal power” (*basileia*) to the “beast” (*therion*: also as a small wild animal) without knowing it are to effect God’s “purpose” or *gnome* which also means the faculty of knowledge, mind or reason. Apparently they do this willingly and for a time which is short, for the verse at hand is at the end of Chapter Seventeen, the next chapter dealing with the fallen city, most likely Rome. *Gnome* and the divine “words” (*logos*: cf. 2Pt 1.19) are one in the same, both of which are to be “fulfilled,” *teleo* as noted in 15.8.

Rv 20.5: The rest of the dead did not come to life *until* (*achri*) the thousand years were ended. This is the first resurrection.

This group (*loipos* or ‘rest’) of people, generally considered as the wicked, is distinct from those who had been beheaded and reigned with Christ a thousand years. During this interim period they remained dead and therefore off the scene while the martyred group were in the process of reigning. The verb to end (*teleo*) was noted in 15.8 and 17.17 and here in conjunction with a thousand years and referring to the dragon. No clear indication is given as to the act of coming to life but keep in mind Ezk 37.1-14, the dry bones returning to life.

One thousand years is a type of *kairos* (cf. Heb 9.10) equated with the first resurrection and implies a second to follow in the near future.

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