

# Historical and Theological Lexicon of the Septuagint

Volume 1  
Alpha – Gamma



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## Volume 1 Alpha – Gamma

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ISBN 978-3-16-150747-2 eISBN 978-3-16-161289-3

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

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The book was typeset by pagina GmbH in Tübingen, printed on non-aging paper by Gulde-Druck in Tübingen and bound by Spinner in Ottersweier.  
Printed in Germany.

## ἄδικος, ἀδικέω, ἀδικία, ἀδίκημα

## ἄδικος

**1. Greek literature.** The adjective ἄδικος is a privative compound from δίκη, which has the semantic range “custom, right, judgment, justice, lawsuit, trial, punishment” (cf. ΒΕΕΚΕΣ, s.v. δίκη); thus the basic meaning of ἄδικος is “unjust”. The adjective ἄδικος does not appear in Homer, but the broad use of δίκη in both moral and legal sense, mainly to define the appropriateness of human behavior, anticipates the later use in sense of “justice” and the use of the privatives of the group ἄδικ-. The adjective ἄδικος refers to a person who is unrighteous or has done something wrong. Hesiod, *Op.* 201–284, deals at length with justice; in this passage, among the references to δίκη and δίκαιος, the privative ἄδικος “unjust” appears twice (*Op.* 260, 272), denoting men. However, actions (ἔργα) can be unjust as well (*Op.* 334). The same meaning is visible in Herodotus, *Hist.* 2.119: ἀνήρ ἄδικος ἐς Αἰγυπτίους “unjust toward the Egyptians”. In tragedy, ἄδικος and δίκαιος describe the behavior of an individual, in terms of adherence to what is perceived as permitted human conduct, the violation of which leads to divine punishment and public shame (cf. GARNER, *Law and Society*, 8). It is often connected to dishonesty in financial matter (cf. DOVER, *Greek Popular Morality*, 170–171): ἄδικος pertains to acquiring something that belongs to someone else: πλουτεῖν ἀδικῶς χρήματα πασάμενος “to enrich having acquired wealth unfairly” (Theognis, *Eleg.* 146) or μᾶλλον ἀποδέχου δίκαιαν πενίαν ἢ πλοῦτον ἄδικον “Prefer honest poverty to unjust wealth” (Isocrates, *Demon.* 38); εἷς γε μὴν χρήματα τῆδε ἀδικώτεροι “in money matters, too, they are more dishonest” (Xenophon, *Cyr.* 8.8.6). The person who does not repay his debt is ἄδικος (Aristophanes, *Nub.* 1140–1141). The adjective ἄδικος refers to horses that are “obstinate” or “unmanageable” (Xenophon, *Cyr.* 2.2.26) or have a “hard mouth” (ἄδικος γνάθος, Xenophon, *Eq.* 3.5). The adjective can

mean “uncivilized” as well: ἄδικοί τινες ἄνθρωποι καὶ θηριώδεις (Epictetus, *Diss.* 1.6.32).

The adjective refers to enemies who do harm (Xenophon, *Cyr.* 1.5.13), or to an assault (Antiphon, 3 *Tetr.* 2.1; Lysias, *Vuln.* 11), thus denoting physical violence.

The Homeric δίκη is not only “justice” but also “judgment” and “punishment”. In organized political society, the root ἄδικ- begins to serve as a juridical norm (cf. GERNET, *Recherches*, 62). Hence the development of the specific meaning of the group ἄδικ- as injustice in a forensic context (see GERNET, *Recherches*, 40–44).

The most ancient occurrence of the expression ἄδικος φόνος “unjust killing”, which precedes the concept of the “justified killing” (δίκαιος φόμος), appears in Aeschines, *Fals. legat.* 88 (see GAGARIN, “Just and Unjust Homicide”).

In philosophical works, a development of the concepts of justice and injustice as of what is morally right and wrong, leads to the understanding of ἄδικος in more abstract, ethical terms, in contrast to the more archaic sense of what is due to someone. The theme of the pursuit of justice (δικαιοσύνη) viewed as a virtue is central for Plato, especially in the *Republic*, as a foundation of the ideal state (see KRAUT, “The Defense of Justice”). The discussion of Socrates focuses on the characteristic of the “unjust man”, who has, in contrast to the “just man”, no regard for law and justice (ὁ μὲν δίκαιος ἄρα εὐδαίμων, ὁ δ' ἄδικος ἄθλιος, *Resp.* 354a). The “unjust man” pursues his own advantage with no regard for others (*Resp.* 367c).

The specific semantic development of the concept of ἀδικία in legal terms, as opposed to δικαιοσύνη (δίκη in poetry), led to the establishment of a conceptual opposition between δίκαιος and ἄδικος (Demosthenes, *Aristocr.* 75). Frequently ἄδικος goes with πονηρός, while δίκαιος is associated with

χρηστός or κάλος. In this context, ἄδικος means something that is wrong in the sense of “illegal”. The difference is well visible in Xenophon, *Mem.* 4.4.13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; ... ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος “would not he who does what is just be just, and he who does what is unjust be unjust? ... Consequently he who acts lawfully is just, and he who acts unlawfully is unjust”. The antithesis δίκαιος – ἄδικος often refers to a just or unjust verdict in court. Aristotle dedicated to justice his *Περὶ δικαιοσύνης* and the third book of the *Politics*. The fifth book of the *Nicomachean Ethics* (*Eth. Nic.* 1129a3–1138b14) is concerned with justice (δικαιοσύνη) and injustice (ἀδικία). Here, ἄδικος is used in connection with persons (*Eth. Nic.* 1129a31–1129b11) as well as things or acts (*Eth. Nic.* 1130a14–1130b22). The term ὁ ἄδικος is said to apply both to “the man who breaks the law” (ὁ παράνομος) and “the man who takes more than his due, the unfair” (ὁ πλεονέκτης καὶ ἄνιστος). Likewise, τὸ ἄδικον is defined as “the unlawful and the unequal or unfair” (τὸ τε παράνομον καὶ τὸ ἄνιστον), whereas τὸ δίκαιον is “the lawful and the equal or fair” (τὸ τε νόμιμον καὶ τὸ ἴσον).

Xenophon, *Apol.* 22, distinguishes between an “act of impiety toward the gods” (περὶ θεοῦς ἄσεβῆσαι) and an “appearance of wrong-doing toward men” (περὶ ἀνθρώπων ἄδικος φανῆναι), thus applying ἄδικος only for the latter. Though ἄδικος is sometimes applied in contexts related to the divine (e.g. Plato, *Leg.* 910c), this use is rare and will only become characteristic of Jewish and Christian authors. ♦ DH

**2. Papyri and inscriptions.** The concept of injustice, whether inflicted to or suffered by the individual, appears frequently in the papyri, especially in those of a legal nature. The meaning of ἄδικος falls mainly in three categories.

(1) The most common meaning is “unjust”, and as the whole concept of ἀδικία, refers both to juridical and moral injustice (cf. MÉLÈZE-MODRZEJEWSKI, “La notion d’injustice”, 69). In a forensic context, ἄδικος (or

the adverb ἀδικῶς) appears in various petitions and complaints, e.g. *P.Col.* 10.266.10 (179–181 C.E., Arsinoites), a petition of a woman named Heraclia who seeks justice “after being subject to many great injustices” (ἐν πλείστοις ἀδικίαις ὄψα). The violation of one’s personal freedom through imprisonment is often considered an injustice (cf. MÉLÈZE-MODRZEJEWSKI, “La notion d’injustice”, 72). In *P.Tebt.* 3.1.77r.3–4 (236 B.C.E., Tebtunis), a tax farmer complains about his unjust arrest as a result of a locust plague, which destroyed the crop so that the owners of the vineyard did not pay the sixth he was contracted to collect (ἀγῆμαι οὖν πρὸς τοῦτο ἀδικῶς “I have been wrongfully arrested for this”). The adjective ἄδικος also refers to the moral aspects *BGU* 2.531r.2.21–22 (75–85 C.E., Arsinoites) ὡς οὔτε εἰμι ἄδικος οὔτε ἀ[λ]λοτρίων ἐπιθυμητής “as neither am I unjust, nor do I desire the other’s propriety”; *P.Hib.* 2.203 (246–221 B.C.E., Ancyropolis) διὰ τὸ ἀπαγαγεῖν μοῦ παῖδα ἀδικῶς εἰς τὸ δεσμοτήριον “having unjustly sent a slave of mine to prison”. On the other hand, ἄδικος is used to describe actions contrary to the law: *P.Tebt.* 2.286.6–7 (2<sup>nd</sup> cent. C.E., Tebtunis) Φιλωτέραν δὲ οἶμαι κρατίστην οὔσαν καὶ ἐπὶ τῷ ἀ[ρίστῳ] ἐμοὶ γνωρίμην οὐδὲν σε ἀδικήσειν καὶ μάλιστα εἰδ[υ]ῖαν ὅτι νομῆ ἄδικος [οὐ]δὲν εἰσχύει “I think that Philotera, being an excellent person whose good character is well known to me, will do you no wrong, especially as (she) knows that unjust [i.e. unlawfully acquired] possession is invalid”.

(2) The second meaning of ἄδικος can be “unjustified”, with reference to violence (ἄδικον βίαν) *P.Hib.* 1.34.4a (243 B.C.E., Oxyrhynchites).

(3) As in some papyri ἀληθινός and δίκαιος can have the meaning “genuine”, also the contrary ἄδικος can describe something as “false”: *P.Oxy.* 4.717.10 (late 1<sup>st</sup> cent. C.E., Oxyrhynchus) τὸ χαλκοῦν ἀδικόν ἐστι καὶ οὐκ ἔστιν δίκαιον “the bronze coin is false and is not genuine”.

The adjective ἄδικος appears also frequently in inscriptions, often in a legal context, e.g., as an adverb (archaic ἀδικῶς here to

be read as ἀδικῶς), in IG I<sup>3</sup> 104.37 (409/408 B.C.E., Attica, a republishing of Draco's law on homicide, so it can be plausibly reconstructed; cf. Demosthenes, *Aristocr.* 60): κα[ὶ ἐὰν φέροντα ἔ᾿ ἄγοντα βίαι ἀδικὸς εὐθύς] ἀμυνόμενος κτέ[ν]ει, γ[ε]ποινὲ τεθνήσκει “and if any man while violently and illegally seizing another shall be slain straightway in self-defence, there shall be no penalty for his death”. It was applied also in epitaphs in reflections about the human destiny: *IMT* 2777.1–2 (unknown date, Olympena) ὦ Μοιρῶν ἀνόμω[ν] ἄδικος κρίσις “O unjust sentence of the lawless Fates”. ♦ DH

**3. Septuagint.** *a) Statistical observations.* The adjective ἄδικος occurs 125 times in the LXX, with higher density in Proverbs (18 times), Job (16 times), the Psalms (13 times), the Pentateuch (11 times), Sirach (11 times), Jeremiah (9 times), Isaiah (8 times), and Wisdom (8 times). In addition, the adverb ἀδικῶς occurs 26 times, especially in Proverbs (7 times), the Psalms (5 times), Job (4 times), and Wisdom (4 times).

*b) Hebrew equivalents.* The adjective ἄδικος is used to render 19 Hebrew words, which can be categorized in four groups: (1) words meaning “falsehood in speech”: Most frequently (over 30 times) ἄδικος translates *šəqər* “falsehood, deception”, but occasionally (once or twice each) also other words that belong to the semantic domain of “falsehood” as *lāzūt* “deviation/perversity”, *mirmāh* “deceit”, *nəbālāh* “senselessness, folly”, *tahpūkāh* “perversity (in speech), deceit, treachery”, *rəmiyyāh* “deceit, treachery”, *tōhū* “nothingness”, *ōšəq* “fraud”; (2) words meaning “violence”, as *hāmās* (10 times), *šōd* “violence, destruction” (once); (3) words belonging to the semantic domain of “injustice” and deriving from the root *ʿwl* III. (esp. in Job), as *ʿawlāh* “injustice, unrighteousness, wrong” (8 times), *ʿawəl* “injustice, unrighteousness” (4 times), *ʿawwāl* “unjust, unrighteous one” (3 times), *ʿawīl* “unjust” (once); (4) words with the meaning “iniquity, sin” or “bad, evil, wicked” (9 times altogether): *ʾāwən*, *rāʿ*, *rāšāʿ*, and the verb *rāšāʿ* hi. “to be wicked”.

*c) LXX use.* It is easy to observe that ἄδικος has undergone a semantic evolution: Despite being, in Classical Greek, mostly connected to unrighteousness, in the LXX ἄδικος most frequently (more than 30 times) stands for *šəqər*, which means “lie”, “deception”: καὶ οὐκ ὀμείσθε τῷ ὀνόματί μου ἐπ’ ἀδικῶ “and you shall not swear falsely in my name” (Lev 19:12). The specific use in the LXX of the group ἄδικ- as a translation of *šəqər* leads to the employment of ἄδικος with the specific meaning “false in speech” and as an antonym of ἀλήθεια, ἀληθινός. It is important to note that the falsehood does not have to be connected with injustice (cf. CAMPS/UBACH, “Un sentido bíblico”, 75): γλῶσσα ἄδικος “a lying tongue” (Prov 6:17), λόγοις ἀδικοῖς “lying words” (Isa 32:7). Often the notion of a false speech appears in a forensic context; the false charge is ῥῆμα ἄδικος (Exod 23:7). The expression μάρτυς ἄδικος “a false witness” as a translation of *ʿēd šəqər* “a false witness” appears in Prov 6:19; 14:5.

However, other Hebrew words that belong to the semantic domain of falsehood also correspond to ἄδικος: Prov 10:31 *tahpūkāh* “perversity in speech”; Prov 4:24 *lāzūt* “deviation/perversity” (a *hapax legomenon*, the syntagm *lʿzūt šəpātayim* “the deviation/perversity of the lips” is rendered ἄδικα χεῖλη). Also, the noun *mirmāh* means “deceit”: Ps 42[43]:1 *mēʾiš mirmāh* “from the deceitful man” is translated ἀπὸ ἀνθρώπου ἀδίκου. From the root *ʿāšaq*, which means “to oppress”, but also “to extort”, “to slander”, the noun *ʿōšəq*, which in Isa 59:13 appears in the expression *dabbēr ʿōšəq* “speaking extortion”, corresponds to ἐλάλησαμεν ἄδικα, followed by another reference to lying: *dibrē šəqər*, corresponding to λόγους ἀδίκους. The noun *rəmiyyāh* “treachery” appears in Job 27:4 in a context of the reprobation of malicious speech: “and my tongue will not utter deceit” (οὐδὲ ἡ ψυχὴ μου μελετήσῃ ἄδικα, LXX has “soul” instead of “tongue”). However, cod. A has ἄνομα instead of ἄδικα, indicating a semantic overlap between the two adjectives. The noun *tōhū* “emptiness, nothingness” is surprisingly rendered ἄδικος in Isa 29:21. This

Hebrew noun occurs 11 times in Isaiah and conveys clear nuances of “falsehood” or of negative nothingness; however, the LXX version has several Greek equivalents, depending on the context. Likewise, the only occurrence of ἄδικος as a translation of *n<sup>e</sup>bālāh* “senselessness, folly, disgrace” in Isa 9:16 shows the negative connotations of senseless and irreligious speech.

There is a partial semantic overlap between the words with the meaning “falsehood”, “injustice”, and “violence”, a fact confirmed by the use of ἄδικος and cognates in translation. In Job 6:29–30, ἄδικον translates *ʿawlāh* “injustice” but is definitely connected to speech (cf. Job 27:4, where *ʿawlāh* corresponds to *ἄνομα* but *ʿmiyyāh* to ἄδικος, so that a confusion between the two Hebrew forms in the *Vorlage* is possible). On the other hand, μάρτυς ἄδικος “false witness” renders *ʿēd hāmās* “malicious witness” (Exod 23:1; Deut 19:16; Ps 34[35]:11); though *hāmās* has the meaning “violence”, mainly physical, it can also be used in the context of falsehood (cf. Mic 6:12), and *ʿēd hāmās* appears to be a fixed expression in judicial contexts. It is opportune to remember that ἄδικος in secular Greek has also the semantic trait of violence, which explains that the LXX uses the adjective as a translation of *hāmās* (cf. VOITILA, “Eviddoers”, 51). Further examples are 2 Kgdms [2 Sam] 22:3 (ἐξ ἄδικου σώσεις με “you will save me from the unjust man”); Ps 17[18]:49 (ἀπὸ ἀνδρὸς ἀδίκου ῥύση με “you will deliver me from the unjust man”); Job 16:17 (ἄδικον δὲ οὐδὲν ἦν ἐν χερσίν μου “there was no injustice in my hands”). Without Hebrew equivalent, Cain is defined as ἄδικος in Wis 10:3 because of his act of violence: He departed from wisdom in anger and killed his brother in rage.

The second meaning of ἄδικος corresponds to the classical Greek use of “unjust”, and the adjective appears as translation of Hebrew words belonging to the semantic domain of “injustice” and deriving from the root *ʿwl* III. (esp. in Job): *ʿawlāh* “injustice, unrighteousness, wrong”, *ʿāwāl* “injustice, unrighteousness”, *ʿawwāl* “unjust, unrighteous

one”, *ʿawīl* “unjust”. In Prov 29:27, ἴσ' *ʿāwāl* “an unjust man” is rendered with ἀνὴρ ἄδικος, which is also the antonym of δίκαιος: βδέλυγμα δίκαιοις ἀνὴρ ἄδικος “an unjust man is an abomination to the righteous”. The Hebrew word *ʿawwāl* “unjust, unrighteous one”, appears only in Job, where it is translated ἄδικος (Job 18:21; 29:17; 31:3).

The adjective ἄδικος is never used with reference to God; on the contrary, Zeph 3:5 makes explicit that “the Lord is righteous ... and he will never do an unjust thing” (ὁ δὲ κύριος δίκαιος ... καὶ οὐ μὴ ποιήσῃ ἄδικον); cf. also Ps 118[119]:137 (δίκαιος εἶ, κύριε). The unjust are men, in particular rulers. The theme of the unrighteousness of governors returns frequently in the Psalms of Solomon. Ps Sol 4:10 speaks of someone who deceits “in order to accomplish his wicked desire” (εἰς πρᾶξιν ἐπιθυμίας ἀδίκου). In Ps Sol 12:5, ἄδικοι are the unjust who are contrasted with a quiet person (ψυχὴν ἡσύχιον). The specific use of ἄδικος in reference to unjust rulers appears in Ps Sol 17:22, where the Messiah, son of David, is said to destroy the unjust rulers (ἄρχοντας ἀδίκους).

The adjective ἄδικος only rarely translates *rāšāʿ* “wicked” (Prov 17:15) as an antonym of *šaddīq*; *rāšāʿ* is more frequently rendered as ἄνομος, and the uncertainty of which one to choose is visible in the variants: Mal 3:18 reads καὶ ἐπιστραφήσεσθε καὶ ὄψεσθε ἀνὰ μέσον δίκαιου καὶ ἀνὰ μέσον ἀνόμου in cod. B and S, whereas cod. A gives ἄδικος instead of ἄνομος. In fact, ἄδικος and ἄνομος are sometimes paired as synonyms when applied in a religious sense (Job 5:22; Ezek 21:8–9; cf. Prov 29:27).

The syntagm χρήματα ἄδικα “unjust wealth” in Sir 5:8 (cf. Sir 40:13) corresponds to the classical use (→ 1.).

Since in the LXX the verb ἀδικέω takes the specific meaning of sinning against God (→ ἀδικέω 3.c), the adjective ἄδικος is used in the context of religious transgression (cf. SCHRENK, *TWNT* 1, 151–152). So the transgressor is at the same time violator of the divine law, and ἄδικος becomes the equivalent of ἀσεβής. The two adjectives are used in parallel in Job 16:11.

In Wisdom, we have the expression τῶν ἀδίκων παράβασιν (Wis 14:31) “transgression of the unrighteous”, in the context of the punishment of sinners (ἁμαρτανόντων δίκη). Here, ἄδικος can even refer to an entire generation (γενεά, Wis 3:19) or the earth (γῆ, Wis 16:19). ♦ DH

**4. Jewish literature in Greek.** Philo is interested in justice and injustice from the ethical point of view. Thus the emphasis on two concepts: δίκη “justice”, which is also sometimes personified and acts against the enemies of God (*Flacc.* 104, 107), and πρόνοια, the divine providence guaranteed by the Lord to the faithful. The opposite of those qualities is injustice, hence the opposition δίκαιος – ἄδικος. Although Philo takes on the Stoic concept of natural law, he nonetheless closely associates the law to God. As a consequence, ἄδικος (over 100 occurrences) is used in the sense of a violator of the law (e.g. *Vit. Mos.* 1.45). In a discussion of Gen 6:9, where Noah is called ἄνθρωπος δίκαιος “a just man”, Philo adds, “as if no unjust person were a man at all, but rather a beast in the likeness of a man” (*Abr.* 33). Philo lists ἄδικος together with other vices, e.g. ἀκόλαστος “licentious”, ἀσεβής “impious”, ἄφρων “foolish” (*Sobr.* 42), ἀκρατής “dissolute” (*Abr.* 103), ἀτεχνος “devoid of art”, ἀνεπιστήμων “ignorant” (*Gig.* 2), and ἀγνώμων “ill-judging” (*Vit. Mos.* 2.107).

The concept of justice is very important for Josephus, who uses frequently words connected with δικαιοσύνη and their antonyms. However, the use Josephus makes of words of both justice and injustice is not in theological terms (see ZIESLER, *The Meaning of Righteousness in Paul*, 105–111). He uses ἄδικος in the normal Greek sense of a profit obtained unjustly (κέρδος ἄδικος, *Ant.* 2.128). Josephus often speaks of τὰ δίκαια simply as justice in human life, without reference to divine matters; in consequence, the antonym τὰ ἄδικα denotes what is unjust in a general sense: “to attempt nothing unjust” καὶ μηδὲν μοχλεύσασθαι κατ’ αὐτῶν ἄδικον (*Ant.* 5.55). An unjust cause in war is τὸ ἄδικον (*Bell.* 1.215). In *Ant.* 11.56, it is the truth (ἡ ἀλήθεια) that provides “righteous rules and laws” (τὰ δίκαια καὶ τὰ

νόμιμα), and keeps away what is unjust (τὰ ἄδικα). The oath of the Essenes contained the reference to justice and injustice: μισήσειν δ’ αἰεὶ τοὺς ἄδικους καὶ συναγωνιῆσθαι τοῖς δίκαιοις “that he will always hate the unjust, but help the righteous” (*Bell.* 2.139). Nevertheless, ἄδικος also appears with reference to being unjust in the eyes of God. In *Ant.* 8.251, referring to unrighteous and irreligious practices of Rehoboam, ἄδικος is a synonym of ἀσεβής. Speaking of Jehoiakim, Josephus underlines his wicked nature: τὴν φύσιν ἄδικος καὶ κακοῦργος καὶ μήτε πρὸς θεὸν ὄσιος μήτε πρὸς ἀνθρώπους ἐπιεικής “of unjust nature and mischievous, neither was he reverent toward God, nor good-natured toward men” (*Ant.* 10.83). In *Ant.* 15.134, Josephus speaks of Arabians, “who think gain to be the best of all things ... and that injustice is no harm, if they may but get money by it (τὸ δ’ ἄδικον οὐκ ἐπιζήμιον εἰ μόνον κερδαίνειν δυνήθειεν)”.

In the OT Pseudepigrapha, the use of ἄδικος is close to that in the LXX. According to *T. Jud.* 21.6, the just and unjust (δίκαιοι καὶ ἄδικοι) are tossed about on the sea (cf. *Matt* 5:45, → 5.). In *T. Jos.* 14.1, the sentence (κρίσις) of Pentephris that Joseph be whipped is called unjust (ἄδικος) by his wife (who wants to have him as a servant in the house). In *Sib.* 5.167, within an oracle against Rome, the city is addressed as “effeminate and unjust, evil city and ill-fated above all” (θηλυγενῆς ἄδικός τε, κακὴ πόλις, δύσμορὸς πασῶν). *Apoc. En.* 100.7 is a woe against the unrighteous (ὕμῖν οἱ ἄδικοι), who afflict the righteous (δίκαιοι). Earlier in the same context, *Apoc. En.* 98.6, Enoch had affirmed that no unrighteous deed (ἔργον ἄδικον) will be hidden.

In the Greek version of the *Aramaic Levi Document* (the very fragmentary Aramaic text is found in 4Q213, fr. 1, col. I, 12–13), Levi asks God to “make far” from him “the unrighteous spirit” (τὸ πνεῦμα τὸ ἄδικον, *Aram. Levi Ath.* 7). Here ἄδικος probably corresponds to Aramaic *rwh* “wyh (*Aram. Levi* 3.5, reconstruction based on the Greek text). ♦ DH

**5. New Testament.** In the New Testament, the adjective ἄδικος is found 12 times, the adverb only once. The δίκ- vocabulary is



very frequent in the NT (over 230 times) and the privatives ἄδικ- appear some 70 times in total. As in secular Greek, δίκαιος and ἄδικος are antonyms. However, surprisingly injustice is not a major theme in Jesus' discourses. In Matt 5:45, he mentions the just and the unjust to whom the Father equally sends rain (cf. *T. Jud.* 21.6, → 4.). In 1 Pet 3:18, the just Christ is contrasted to the unjust humanity: δίκαιος ὑπὲρ ἀδίκων. The adjective ἄδικος is sometimes used in the specific LXX way of indicating false speech, a lie (see CAMPS/UBACH, "Un sentido bíblico"). In these cases, it stands in opposition to ἀληθινός. In 2 Pet 2:9, the ἄδικοι are opposed to the εὐσεβεῖς "godly".

The group ἄδικ- belongs to the characteristic vocabulary of Luke (cf. DENAUX/CORSTJENS, *The Vocabulary of Luke*, 14), and appears frequently in his special material "L". The adjective ἄδικος can have the meaning "unjust" as an antonym of δίκαιος: According to Acts 24:15, spoken by Paul, there will be a resurrection of both the just and the unjust (ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων), i.e. of all men. The specific LXX use of the group ἄδικ- with connection to the falsehood is adopted in Luke 16:10, where ἄδικος has the meaning "dishonest" (ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν "he who is unrighteous in a very little thing is unrighteous also in much") and is opposed to πιστός, which in Lukan language means "trustworthy". In Luke 16:11 (εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; "if you have not been trustworthy with the unrighteous mammon, who will entrust you with the true riches?") is well visible the understanding of the whole group ἄδικ- as belonging to the semantic domain not only of unrighteousness, but also of falsehood and antonyms of ἀλήθεια (cf. CAMPS/UBACH, "Un sentido bíblico", 79; as for the "unrighteous mammon", cf. Luke 16:9 ὁ μαμωνᾶς τῆς ἀδικίας "the mammon of unrighteousness", → ἀδικία 5.). Likewise, in the Parable of the Pharisee and the Tax Collector, the Pharisee thanks God that he is "not like other people: swindlers, unjust, adulterers

(ἄρπαγες, ἄδικοι, μοιχοί), or even like this tax collector" (Luke 18:11). The offenders named by the Pharisee are probably violators of the Decalogue (Exod 20:14–15; Deut 5:17–18; cf. also Lev 19:12), so the ἄδικοι here could be deceivers (cf. FITZMYER, *The Gospel According to Luke*, 1187).

Paul, who uses both the δίκ- word group and the privatives frequently, employs ἄδικος in both a legal and a moral sense. In 1 Cor 6:1, the adjective denotes pagan judges, who are opposed to members of the Christian congregation, called "the saints". According to 1 Cor 6:9, the ἄδικοι will not inherit the kingdom of God; the context shows that Paul has mainly sexual transgressions in mind. Rom 3:5–6 poses (and negates) the question whether God is unjust to inflict wrath on humanity.

The idea of God's righteousness (cf. Ps 118[119]:137; Zeph 3:5) is also expressed in Heb 6:10, with the double negation οὐ γὰρ ἄδικος ὁ θεός "God is not unjust". ♦ DH

**6. Early Christian literature.** In the Apostolic Fathers, ἄδικος occurs 13 times, 5 of which in *1 Clement*. As in the LXX (→ 3.c), it is used as an opposite of δίκαιος (*1 Clem.* 45.3–4; *Diogn.* 9.2 [→ ἀδικία 6.]; *Herm. Mand.* 6.1.1–2; *Mart. Pol.* 19.2) or δικαιοσύνη (*1 Clem.* 3.4) and paired with ἄνομος (*1 Clem.* 56.11 [= Job 5:22]; *Mart. Pol.* 3.1) or ἄσεβής "impious" (*1 Clem.* 3.4).

The collocation ζήλος ἄδικος "unrighteous envy" appears twice in *1 Clement* (*1 Clem.* 3.4; 5.4), once in tandem with ἄσεβής ("unrighteous and impious envy", *1 Clem.* 3.4).

The LXX use of ἄδικος in connection with deceitful words can be found in *1 Clem.* 45.3 οὐδὲν ἄδικον οὐδὲ παραπεποιημένον γέγραπται ἐν αὐταῖς "nothing unrighteous or counterfeit is written in them [sc. the Holy Scriptures]". In *Barn.* 3.3, within a lengthy quotation from Isa 58:4–10 (here Isa 58:6), the "unjust contract" (ἄδικος συγγραφή) occurs beside the "bond of injustice" (σύνδεσμος ἀδικίας). The legal meaning is visible in the expression κρίσις ἄδικος "unjust judgment" (*Pol. Phil.* 6.1, in a moral exhortation addressed to the presbyters). The adherence to

law and the lawlessness are highlighted in the *Martyrdom of Polycarp* (cf. CASTELLI, *Martyrdom and Memory*, 43). The young Germanicus is desirous to escape “from the unrighteous and lawless life” (τοῦ ἀδίκου καὶ ἀνόμου βίου, *Mart. Pol.* 3.1); the proconsul of Asia is characterized as an unrighteous ruler (τὸν ἄδικον ἄρχοντα, *Mart. Pol.* 19.2). ♦ DH

## ἀδικέω

**1. Greek literature.** The verb ἀδικέω is derived from ἄδικος (→ ἄδικος 1.), so the basic meaning is “to be ἄδικος, to do something wrong”; according to contexts and authors, it can assume different connotations.

In a religious context, ἀδικέω means “to violate a divine law”, e.g. failing to fulfill the due sacrifice (*Hymn. Hom.* 2.367) or not honoring the dead and their gods (Euripides, *Alc.* 30).

With regard to human relationships, the verb can take the more specific meaning “to violate a moral law”; the philosophical research, indeed, focuses attention on which actions are voluntary and which are not, and whether they deserve a punishment; so Gorgias, *Hel.* 15, says that Helen did no wrong (ἀδικέω), but rather was unfortunate (ἀτυχέω).

In the legal sense, ἀδικέω can be used in pair with παρανομέω “to transgress the law” (Plato, *Resp.* 338e) or with κλέπτω “to steal” (Democritus, fr. 253 DK). The substantive infinitive τὰδικεῖν means “wrongdoing” (Sophocles, *Ant.* 1059), whereas τὸ μὴ ἀδικεῖν means “righteous dealing” (Aeschylus, *Eum.* 85, 749). Rather frequent is the *figura etymologica* with the cognate nouns ἀδικία (e.g. Plato, *Resp.* 344c) and ἀδικήμα (e.g. Plato, *Resp.* 409a; Aristotle, *Rhet.* 1389b7).

The more general meaning “to be in the wrong” is manifest in the phrase εἰ μὴ ἀδικῶ γε “if I am not mistaken” (Plato, *Charm.* 156a).

In the context of games or contests, ἀδικέω means “to play foul” (Aristophanes, *Nub.* 25). In Alexandrian poetry (e.g. *Anth. Gr.* 11.390.1;

12.103.1), ἀδικέω is used to indicate an action against the “pact (δίκη) of reciprocal love” (cf. FALIVENE, “Il codice di δίκη”, 87–89).

The semantic difference between a mere error/mistake, described with words of the group ἁμαρτ-, and wrongdoing in the sense of a crime, for which the ἄδικ- group applies, is explained in Thucydides, *Hist.* 1.69.6: αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἁμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικησάντων “one brings criticism for friends who err, but an accusation against enemies when they have committed a wrong” (cf. DOVER, *Greek Popular Morality*, 146); see also Antiphon, *Chor.* 6; Isocrates, *Callim.* 17.

In a legal phrase, ἀδικέω means “to do wrong in the eye of the law”, with the particular case being added as a participle, e.g. Σωκράτης ἀδικεῖ ... ποιῶν ... καὶ διδάσκων (Plato, *Apol.* 19b–c; cf. Xenophon, *Mem.* 1.1.1).

With the accusative of person, ἀδικέω means “to wrong, to injure” someone, e.g. to disobey the masters (Herodotus, *Hist.* 1.112), to ruin a girl (Menander, *Georg.* 30); in a physical sense, “to harm, to injure”, e.g. a horse (Xenophon, *Eq.* 6.3), or, figuratively, the land (Thucydides, *Hist.* 2.71.4); the latter is often found in a medical context (e.g. Hippocrates, *Nat. hom.* 9 [a man]); Diphilus Siphnius, fr. 93 CAF [the kidneys]).

As for the passive voice (“to be wronged, injured; to suffer injustice”), particularly notable is the Platonic maxim that it is better to suffer wrong than to do it (Plato, *Gorg.* 469c, 508b, 509c). ♦ PV

**2. Papyri and inscriptions.** In *P.Hal.* 1.9.193–195 (3<sup>rd</sup> cent. B.C.E., Apollonopolites), the collection of the city laws of Alexandria in the Ptolemaic period, the verb ἀδικέω occurs (in a *figura etymologica* with ἀδικήμα) in a section concerning injuries done in drunkenness: ὅταν τις τῶν εἰς τὸ σῶ[μ]α ἀδικημάτ[ων] μεθύων ἢ νύκτωρ ἢ ἐν ἱερῶι ἢ ἐν ἀγοραῖ ἀδικήσῃ, διπλασί[αν] τὴν ζημίαν ἀποτείσάτω τῆς γεγραμμένης “Whoever commits an injury to the person in drunkenness, either by night or in a temple or in the market-place, shall forfeit twice the amount of the pre-

scribed penalty" (cf. BAGNALL/DEROW, *The Hellenistic Period*, 209 [no. 124]).

In the papyri, the verb frequently refers to economic matters; e.g., according to *P.Cair.Zen.* 4.59630.1 (3<sup>rd</sup> cent. B.C.E., Philadelphia), a dyer who charged too much for his work "committed an injustice" (ἡδίκηει).

Most often, the verb appears in the passive voice. In a more neutral sense, it occurs e.g. in *IG II<sup>2</sup>* 218.20, an Attic honorary inscription from 346/345 B.C.E., in which the Athenians oblige themselves to take care of their benefactor Dioscorides and his brothers "so that they come to no harm" (ὅπως ἂν μὴ ἀδικῶνται).

However, in various legal documents of complaint, the passive of the verb is used with the technical meaning "to be wronged, to be treated unjustly". The injustice is frequently linked to economic matters. The Greek papyri from Egypt reveal oppression and unfairness, which often appeared in the course of the enforcement of the complex tax system. In *P.Cair.Zen.* 2.59236r.1 (253/252 B.C.E., Philadelphia), the question is about an unjust assessment of taxes on a vineyard, which are estimated on an average yield of a certain number of years (see KLOPPENBORG, *The Tenants in the Vineyard*, 388–392). The son of the owner of the vineyard writes a petition, which begins by the statement that his father was treated unjustly by both the *oikonomos* and the royal scribe, as his vineyard was estimated a higher tax than it should pay for its production. In *P.Oxy.* 34.2713r.3–4 (ca. 297 C.E., Oxyrhynchus), a woman named Aurelia Didyme complains that her inheritance was taken unlawfully by her uncles, and she adds that it is hard to be treated unjustly (ἀδικισθαι) by strangers, but much harder by the members of one's own family (for a translation with introduction see EVANS GRUBBS, *Women and the Law*, 53–54).

The verb is used repeatedly in the petitions on papyrus called *enteuxeis*, which display a typical threefold structure (see DI BITONTO, "Le petizioni al re", "Le petizioni ai funzionari", and "Frammenti di petizioni"). The first part of an *enteuxis* describes the reason

for the petition, the second part is the text of the petition itself, and the third part is the thanksgiving. The *enteuxis* formula is constituted of the verb form ἀδικούμαι with ὑπό + name "I am being wronged by NN"; e.g. *UPZ* 2.151.4–5 (259 B.C.E., Thebaid[?]): ἀδικούμαι ὑπὸ Κεφάλωνος "I am being wronged by Cephalon"; *P.Hib.* 1.34.1 (243 B.C.E., Oxyrhynchites): ἀδικούμαι ὑπὸ Πάτρωνος τοῦ [φυλα]κίτε[ύ]οντος "I am being wronged by the *archiphylacites* Patron".

Frequently, the complaint refers to a contract (cf. MÉLÈZE-MODRZEJEWSKI, "La notion d'injustice", 73); e.g. in *P.Cair.Zen.* 3.59341r.a.ctr.33 (247 B.C.E., Alexandria), a petition written by Theopropus from Calynda in Caria (for a translation see BAGNALL/DEROW, *The Hellenistic Period*, 116–118 [no. 68]), who complains that, despite the terms of the contract, the city did not repay completely the sum he had to borrow to purchase the wine used for the festival that he was contracted to supply. He writes to Apollonius the *dioiketes*, asking him to urge the city to repay him, "in order that I may not suffer wrong" ([ἵνα] μὴ ἀδικηθῶ). In *P.Enteux.* 59[= *CPJ* 1.37].1 (222 B.C.E., Magdola), three Jewish farmers named Theodotus, Gaddaeus and Phantias complain to the king that they are being wronged by a certain Demetrius (ἀδικούμεθα ὑπὸ Δημητρίου τινός), from whom they leased a portion of land, which was in a bad condition. In *P.Enteux.* 23[= *CPJ* 1.128].5–7 (218 B.C.E., Magdola), a woman named Helladote complains about her husband Jonathas: "he does not give me my due, and shuts me out of my house ... and absolutely wrongs me in every respect (παντελῶς με ἐκ πάντων ἀδικεῖ)". Due to some gaps in the papyrus, it is not quite clear what really happened. The man is a Jew and married his wife according to the Jewish law concerning marriage (cf. lines 2–3), but whether she is a Jewess or this is a case of a mixed marriage remains uncertain. ♦ DH

**3. Septuagint.** a) *Statistical observations.* The verb ἀδικέω occurs 70 times in the LXX, of which 11 are in the Pentateuch, 19 in the Historical Books, 11 in the Psalms, 8 in the

Wisdom literature, and 21 in the Prophetical Books (9 in Isaiah, 5 in Jeremiah).

b) *Hebrew equivalents.* The verb is used to render a variety of Hebrew roots, the most frequent being *ʿāšaq* “to oppress” (14 times), followed by *ʿāwāh* “to bend, bow down, pervert; to do wrong” (7 times).

Other Hebrew equivalents are less frequent: *hātā* “to sin” and *šāqar* “to be false” are found 4 times each as equivalents, *māʿal* “to sin, transgress”, *hāmas* “to be violent, do wrong”, *hāmēs* “to oppress”, *ʿarīs* “to terrify” twice each, and *rāšā* hi. “to be wicked” as well as the adjective *rāšāʿ* “wicked” once each.

Finally, ἀδικέω appears in single occurrences only once each as equivalent of the verbal roots *bāša* “to be wicked” (Ps 9:24[10:3]), *yāgāh* hi. “to oppress” (Isa 51:23), *yārīb* “to contend” (Ps 34[35]:1), *nākāh* hi. “to attack, destroy, subdue” (Isa 10:20), *ʿālāh* “to bring up, exceed all limits” (Ps 61[62]:10); *ʿāšaq* hitp. “to contend” (Gen 26:20), *pāša* “to sin, transgress” (2 Esdr [Ezra] 10:13), *rāʿa* “to do evil” (Isa 65:25), *ʿawat* pi. “to pervert” (Job 8:3), and of the nouns *mʿšūbāh* “turning away, apostasy” (Prov 1:32) and *pōʿal* “deed, work” (Prov 24:29).

In the case of Josh 2:20, the translator seems to have introduced the verb ἀδικέω according to the context, explicitly expressing what is implied in the Hebrew text, without a direct correspondence (cf. LXX.D.EK 1, 618).

Hence, the Greek verb is used to render a wide series of meanings and semantic spheres, from religious (“to sin”), to moral (“to be wicked, false”), to acceptations more similar to the Greek verb (“to do wrong, to be unjust, to be violent”).

c) *LXX use.* Differently from Greek literature, the term is not frequently used in connection with the legal sphere. It is present in Exod 2:13, where Moses, having observed two Hebrew men fighting, speaks τῷ ἀδικοῦντι “to the one who was in the wrong” (NETS; cf. LXX.D and, with a discussion, BibAlex 2, 84; BRENTON: “to the injurer”; the MT has the adjective *rāšāʿ* “wicked”), and in Job’s lament in Job 10:3 (“Does it seem good to you, if I be in the wrong [ἐὰν ἀδικήσω]?”), which differs

notably from the MT (“Does it seem good to you that you should oppress [*ki-taʿšōq*]?”).

Otherwise, the term is more generally used in the sense of moral infringement, without specific legal connotations (Gen 21:23; 26:20; Exod 5:16; Lev 5:21; 5:23; 19:13; Josh 2:20; 1 Kgdms [1 Sam] 12:4; 2 Kgdms [2 Sam] 19:20; Esth 1:16; 4:1; 2 Macc 14:28; Ps 34[35]:1; 104[105]:14; 118[119]:121; Prov 1:32; 24:29; Sir 13:3; Isa 3:15; 10:20; 51:23; Jer 21:12; 22:3; 44:18; Ezek 39:26; Dan 9:5). Some occurrences exhibit a more physical meaning, i.e. “to injure”, “to harm” (Gen 42:22; Jdt 11:4; Tob 6:15; 1 Macc 7:14; Isa 23:12; Ep Jer 17).

Similarly, in the intransitive use, the basic meaning is “to do wrong”, “to act unjustly” (2 Kgdms [2 Sam] 24:17; 3 Kgdms [1 Kgs] 8:47; 2 Chr 6:37; 26:16; 2 Esdr [Ezra] 10:13; Ps 9:24[10:3]; 43[44]:18; 61[62]:10; 70[71]:4; 88[89]:34; 105[106]:6; Jer 9:4; 3:21; Isa 65:25; Sir 4:9; Bar 2:12).

The passive voice, meaning “to be wronged”, “to be ill-treated”, also occurs (Gen 16:5; Deut 28:29; 28:33; 2 Macc 3:12; 3 Macc 3:8; Ps 102[103]:6; 145[146]:7; Wis 14:29; Sir 4:9; 35:13; Hab 1:2; Isa 1:17; 25:3–4; Ep Jer 53).

Also notable are the constructions with two accusatives (Lev 5:21; Prov 24:29); the verb used together in *figura etymologica* with the cognate nouns ἀδικημα (Lev 5:23 τὸ ἀδικημα ὃ ἠδίκησεν “the injustice that he has committed”) and ἀδικία (Ezek 39:26 τὴν ἀδικίαν ἣν ἠδίκησαν “the injustice that they have committed”); and the joint use of verbs with a similar meaning, to express a semantic climax (ἡμάρτομεν ἠνομήσαμεν ἠδικήσαμεν “we have wronged, we have acted lawlessly, we have acted unjustly” 3 Kgdms [1 Kgs] 8:47; ἡμάρτομεν ἠδικήσαμεν ἠνομήσαμεν 2 Chr 6:37; ἡμάρτομεν ... ἠνομήσαμεν ἠδικήσαμεν Ps 105[106]:6; ἡμάρτομεν ἠσεβήσαμεν ἠδικήσαμεν Bar 2:12; ἡμάρτομεν ἠδικήσαμεν ἠσεβήσαμεν Dan<sup>LXX</sup> 9:5; ἡμάρτομεν ἠδικήσαμεν ἠνομήσαμεν Dan<sup>Th</sup> 9:5). These sequences reflect Ptolemaic juridical language found in the papyri (→ 2.). Finally, as a calque from Hebrew, the construction according to the object is expressed as dative with ἐν, always referring to God or his word (2 Chr 26:16;

2 Esdr [Ezra] 10:13; Ps 43[44]:18; 88[89]:34; Jer 3:21).

Only once is God the subject of the verb: In Job 8:3, Bildad reacts to Job's speech with the rhetorical question μή ὁ κύριος ἀδικήσει κρίνων ἢ ὁ τὰ πάντα ποιήσας ταραξεί τὸ δίκαιον; "Will the Lord act unjustly when he judges, or will the maker of all things pervert what is right?" As is clear from the context, the expected answer is "No". ♦ AC

**4. Jewish literature in Greek.** The verb is widely used by Philo, appearing 139 times. The most common meaning is "to commit iniquity" or "to do an injustice". In this regard, a clear distinction is made between voluntary and involuntary actions; the former sense is marked e.g. by the expression ἐκ προνοίας "by deliberate purpose" (*Opif.* 128; *Deus* 47; *Fug.* 78; *Somn.* 2.137; cf. also *Ebr.* 163; *Fug.* 79, with ἀδικήματα) or by the verb διανοέομαι "to have in mind" (*Post.* 82). This meaning also appears in the passive voice, as in *Jos.* 20, where Philo takes up a well-known Platonic maxim (→ 1.): τοῦ ἀδικεῖσθαι τὸ ἀδικεῖν χαλεπώτερον "to do wrong is a more terrible evil than to suffer wrong". In *Flacc.* 96, he describes the ill-treatment of the Jewish martyrs as "the clearest of all possible proofs that they had committed no offense whatever" (τοῦ μηδὲν ἀδικεῖν αὐτὰς σαφεστάτη πίστις).

The verb can also mean "to err" (e.g. *Agr.* 91) or "to sin" (e.g. *Mut.* 217; *Vit. Mos.* 1.308; *Decal.* 66).

A rare meaning is "to injure", "to cause harm", as in *Leg. all.* 1.51 "if you transgress any one of these laws, O soul! you will be injuring yourself, not God".

The participle is sometimes used as substantive, both in the active and passive voice, with a concrete sense denoting "the oppressor" and "the oppressed", as in *Vit. Mos.* 1.67: "for the burning bush was a symbol of the oppressed people and the burning fire was a symbol of the oppressors" (σύμβολον γὰρ ὁ μὲν καιόμενος βᾶτος τῶν ἀδικουμένων, τὸ δὲ φλέγον πῦρ τῶν ἀδικούντων).

Josephus uses the verb over 100 times, mostly in the active voice, to denote a moral offense with the basic meaning "to do injus-

tice", "to commit injury"; it can be used in different forms and with different regencies: intransitively (e.g. *Ant.* 15.90: εἰ μέλλοι μόνον εἰς εὐπορίαν τῆς ἀδικούσης πλεονεξία, referring to Cleopatra); with the accusative of person (e.g. *Ap.* 1.98: μόνον δὲ ἐνετείλατο μηδὲ τὴν βασιλίδα μητέρα τε τῶν τέκνων ἀδικεῖν, to indicate some orders of Sethosis to his second command); with the accusative of thing (e.g. *Ant.* 7.52: οὐ γὰρ ἐδύνασθε μᾶλλον ἀδικῆσαι τὴν ἐμὴν δόξαν, in relation to the offense suffered by David for the murder of Ishbosheth); with double accusative (e.g. *Ant.* 2.138: Ἰωσήπου δὲ τοὺς μὲν ἀπολούντος, οὐδὲν γὰρ αὐτὸν ἀδικεῖν, when Joseph asks his brothers to go away after the discovery of the cup in Benjamin's sack). Noteworthy is also the proclamation of innocence in *Ant.* 11.221: μηδὲν ἀδικῆσαν ἔθνος ἀναιρεῖται "a nation which has done no wrong was to be destroyed", words said by Mordecai referring to the decree against the Jews (taken from *Esth* 4:1 LXX [no equivalent in the MT]: αἴρεται ἔθνος μηδὲν ἠδικηκός). Within this general usage, the verb can assume more specific meanings depending on the case: It can have a more physical nuance, in the sense of "to harm", "to hurt", "to attack" (e.g. *Ant.* 2.245, describing the flying snakes' attacks during the shipment of Moses against the Ethiopians; *Ant.* 1.327, denoting a military strike, in reference to the feared attack of Esau against Jacob). Sometimes it seems to describe an injustice that has the connotation of "deception", "trap" (e.g. *Ant.* 16.238–239, about the intrigues in Herod's court). When the object is a woman, the verb may designate sexual harassment (e.g. *Ant.* 1.209, by Abimelech king of Gerar regarding Sarah), whereas if a woman is the subject, the verb denotes infidelity (e.g. *Ant.* 4.247, in a paraphrase of *Deut* 22:13–21, μή ἀδικεῖν for the case that the young woman is innocent of the accusation). Referring to abstract concepts, the verb assumes the general meaning "to belittle" (e.g. *Ant.* 19.335, about Agrippa's architectural works). The verb can also designate a legal infringement (e.g. *Ant.* 8.27, referring to one of the two prostitutes before King Solomon:

ἢ ἀδικεῖσθαι δοκοῦσα “she who seemed to be the injured one”). The crime is sometimes committed by royals or rulers and takes the form of an abuse of power (e.g. *Ant.* 16.155, in reference to the many abuses committed by Herod on his subjects). If the verb denotes a crime concerning a territory, it often refers to phenomena like raids, banditry or unlawful occupation (e.g. *Ant.* 18.326, the crime is committed by two Jewish brothers within the territory of King Artabanus). In addition to describing a breach of moral conventions or a crime, the verb is also used in the religious sphere, denoting a sin against God (e.g. *Ant.* 6.151, Saul admits his guilt after the disobedience of a divine order); a transgression of the law of Moses (e.g. *Ant.* 4.150, in reference to the occasion of Zimri who took a foreign woman as wife); a sin punishable by God (e.g. *Ant.* 4.155, in reference to the extermination of the family of Zimri); a sin both against God and the law (e.g. *Ant.* 20.44: τοὺς νόμους καὶ δι’ αὐτῶν τὸν θεὸν ἀδικῶν, in reference to King Izates, who reads the Jewish law but refuses to be circumcised).

In the passive voice, the verb means “to suffer an injustice”, “to be oppressed” (e.g. *Bell.* 1.124, in reference to the support given to Hyrcanus by Aretas, the king of Arabia).

There are around 20 occurrences of the verb in the OT Pseudepigrapha. It may indicate an injustice to God (e.g. *T. Gad* 5.5, where it is said that if someone offends a person, they commit a fault also against God); a crime perpetrated in the social sphere (e.g. *T. Jos.* 14.1: Joseph is beaten on the orders of Potiphar “as though he were a transgressor”); and physical violence (e.g. *Ep. Arist.* 146, when it is explained that the Jews do not eat certain birds because they feed on other animals and injure men). ♦ LB/GL

**5. New Testament.** The use of ἀδικέω in the New Testament (28 occurrences) does not follow the LXX, where the verb is connected with religious transgression and sin against God, but retains the classical Greek use. Thus, there are two basic meanings of ἀδικέω in the New Testament: “to do wrong” (in the passive “to suffer wrong”) and “to injure, to hurt, to harm”.

The verb ἀδικέω is used rarely in the Synoptic Gospels, where the cognate adjective ἄδικος is preferred. So ἀδικέω appears only twice: Matt 20:13 οὐκ ἀδικῶ σε “I am doing you no wrong” (business context; cf. *P. Tebt.* 2.286.6–7, → ἄδικος 2.), and Luke 10:19 οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ “nothing will hurt you”. However, Luke uses the verb 5 times in Acts. Three occurrences are found in Acts 7:23–28 (v. 24, 26, 27), where Stephen retells Exod 2:11–15; the expression ὁ δὲ ἀδικῶν τὸν πλησίον “the one who was wronging his neighbor” (Acts 7:27) is an allusion to Exod 2:13 (καὶ λέγει τῷ ἀδικούντι Διὰ τί σὺ τύπτεις τὸν πλησίον; “and he [Moses] said to the one who was in the wrong [→ 3.c]: ‘Why do you beat your neighbor?’”). In Acts 25:10–11, the context is forensic – the defense of Paul, who appeals to the emperor and confirms that he has done no wrong to the Jews (Ἰουδαίους οὐδὲν ἠδίκησα).

Paul employs the verb intransitively with the meaning “to do wrong”, using the active and passive voice in antithetical constructions (1 Cor 6:7–8; 2 Cor 7:12). The rhetorical question διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε “why not rather suffer wrong?” in 1 Cor 6:7 can be seen as a reminiscence of the well-known Platonic maxim that it is better to suffer wrong than to do it (→ 1.). A transitive use is found in 2 Cor 7:2 οὐδένα ἠδικήσαμεν “we have wronged no one”. In the disputed epistles, the verb is used only in Col 3:25: ὁ γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν “For he who does wrong will receive (the consequences of) the wrong which he has done”.

The major concentration of ἀδικέω is in the Revelation of John (11 occurrences), where the meaning is mainly “to injure, to hurt, to harm”. In Rev 9:10, it refers to the tails of locusts (“and their power was to hurt men for five months”), in Rev 11:5 to the “two witnesses” (“and if anyone wants to harm them, he must be killed in this manner”). In Rev 2:11, the passive is used with causal ἕκ instead of ὑπό (cf. BDF § 212): ὁ νικῶν οὐ μὴ ἀδικηθῇ ἕκ τοῦ θανάτου τοῦ δευτέρου “he who conquers will be not harmed by the second death”. One can discern in Revelation also a

specific use of ἀδικέω, which means “to do harm” as an act of judgment: Rev 6:6; 7:2–3; 9:4, 10, 19 (cf. SCHRENK, *TWNT* 1, 161). ♦ DH

**6. Early Christian literature.** In *1 Clem.* 8.4 and 57.7, Isa 1:17 and Prov 1:32 are quoted in exhortatory discourses calling to repentance. According to Ign. *Eph.* 10.3, Christians must shun evil and bear any hardship with meekness and faith, eager to imitate the Lord: “Who was mistreated more than he, or defrauded, or rejected?” (τίς πλέον ἀδικηθῆ ἢ τίς ἀποστερηθῆ τίς ἀθετηθῆ;). Ignatius fears the love of the Roman community, since it might prevent him from dying as a martyr, and thus harm him (φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην μὴ αὐτὴ με ἀδικήσῃ, Ign. *Rom.* 1.2). In *Mart. Pol.* 9.3, Polycarp claims that he has served Christ for eighty-six years, “and he has done me no wrong” (οὐδὲν με ἠδίκησεν), so he cannot blaspheme him. According to *Diogn.* 6.5, the world hates the Christians though it has suffered no harm from them (μηδὲν ἀδικουέμενος), just like the flesh hates the soul though it has suffered no harm (μηδὲν ἀδικουμένη).

Justin’s apologetical discourses quite often contain the verb ἀδικέω, both in quotations (*Dial.* 81.2; 133.3 with Isa 65:25 and Isa 3:15, respectively) and elsewhere. As a synonym of βλάπτω, it indicates the damage produced by those who pervert their understanding of divine prophecies (*Dial.* 84.4). In a legal context, it denotes the evil action of punishing innocent people (*Apol.* 3.1). While addressing the Roman emperor, Justin insists that Christians commit no injustice and cannot thus be indicted per se (e.g. *Apol.* 4.2; 5.1; 7.4; 8.5; 24.1; 68.1). The kind of misdemeanors involved by ἀδικέω can be adultery, fornication, murder (*Dial.* 93.1), polygamy (*Dial.* 134.1), but also a moral responsibility in Christ’s death (*Dial.* 95.3). In Justin’s understanding, the Mosaic precepts were given to keep away from injustice and impiety (μήτε ἀδικεῖν μήτε ἀσεβεῖν ἀρχησθε, *Dial.* 46.5). ♦ MS

## ἀδικία

**1. Greek literature.** The noun ἀδικία is derived from ἄδικος (→ ἄδικος 1.). It can mean “wrongdoing/injustice”, in a general sense (Herodotus, *Hist.* 1.130; Gorgias, *Hel.* 21; *Pal.* 36), and it stands in opposition to δίκη (Euripides, *Ion* 253–254; *Suppl.* 379) or δικαιοσύνη (Plato, *Resp.* 351a; on Aristotle → ἄδικος 1.). These lexemes have a wider range of meanings than merely the juridical one; in particular the latter, gradually substituting the former in Koine Greek, becomes a synonym of perfection and abundance (see ΣΠΙCQ, *TLNT* 1, 326–336). Therefore, ἀδικία can also mean “dishonesty” (Democritus, fr. 78 DK; Polybius, *Hist.* 2.45.1).

If it focuses attention on an act, ἀδικία means “wrongful act, offense” (Democritus, fr. 215 DK; Herodotus, *Hist.* 6.136; also in the plural, e.g. Plato, *Phaed.* 82a). Historians use it with the sense of “aggression, hostility, military offense” (Herodotus, *Hist.* 1.130; Thucydides, *Hist.* 1.95; Polybius, *Hist.* 2.8.4). In Euripides, it can refer to the “infamy” of a man (*Ion* 341) or an adulteress (*Orest.* 650). As a special meaning, derived from the juridical sense of δίκη, it can denote the “cessation of judicial and all other public business in the event of war” (Aristotle, *Oec.* 1348b10–11; cf. LSJ.RS). ♦ PV

**2. Papyri and inscriptions.** The noun ἀδικία is found in papyri and inscriptions, especially in various legal acts, complaints and petitions. Here, we can find a general meaning, “injustice” (as in Ptolemaic certificates of safe-conduct called *pisteis*, see MÉLÈZE-MODRZEJEWSKI, “La notion d’injustice”, 70), and a practical one, denoting a concrete act of wrongdoing.

Its use as an antonym of δικαιοσύνη is visible in an honorary decree (*IMylasa* 109.9–10, ca. 76 B.C.E., Mylasa, λυσιτελεστέραν ἡγούμενος τὴν δικαιοσύ[νην] τῆς ἀδικίας). In *PSI* 5.446.9 (133–137 C.E., Egypt), Petronius Marmertinus, prefect of Egypt, declares to be informed that many soldiers, without having a warrant, have committed illegal acquisitions in the villages, so that the army is reproached

“for greed and injustice” (ἐπὶ πλεονεξία καὶ ἀδικία).

The syntagm ἐπ’ ἀδικία “to disadvantage” appears in various documents, e.g. in marriage contracts. In *P.Tebt.* 1.104.23 (92 B.C.E., Tebtunis), the spouse Philiscus is bound by marriage contract to Apollonia and it will be not lawful for him to “insult or ill-treat her nor to alienate any of their belongings to the disadvantage of Apollonia (ἐπ’ ἀδικία τῆι Ἀπολλωνία); cf. *P.Giss.* 2.24 (173 B.C.E. Crocodilopolis, reconstructed). Apart from marriage contracts, the syntagm is also found in *IG XII,8* 150.8–10 (288/287 B.C.E., Samothrace), a decree regarding the sanctuary of the Great Gods; *P.Enteux.* 49r.10 (221 B.C.E., Magdola), a petition; *P.Köln* 8.349.6 (2<sup>nd</sup>/1<sup>st</sup> cent. B.C.E., Egypt), a promise. In *BGU* 4.1123.11 (time of Augustus [30 B.C.E.–14 C.E.], Alexandria), three persons stipulate a contract of common cultivation of a land and promise not to act to the disadvantage of the other parties (μηδὲν ἐπιτελεῖν ἐπὶ τῆ τοῦ ἐτέρου ἀδικία τρόπῳ).

The noun ἀδικία is frequently used in reference to imprisonment as an unjustified violation of the personal liberty, especially for debts (see MÉLÈZE-MODRZEJEWSKI, “La notion d’injustice”, 72).

In *PSI* 3.166.11–13 (118 B.C.E., Thinites), unspecified “unjust actions” committed by a husband toward his wife are mentioned by her as the reason for their divorce (χωρισ[θ]ῆναι ἀ[π’ ἀλλ]ήλων ἐξ ὧν [σ]υνετέλ[έσ]ατο εἰς ἐμὲ ἀδικιών). In *P.Hal.* 1.9.193 (3<sup>rd</sup> cent. B.C.E., Apollonopolites, collection of the city laws of Alexandria, → ἀδικέω 2.), ἀδικία denotes physical harm, opening a section concerning “injuries done in drunkenness” (μεθύοντος ἀδικιών). ♦ DH

**3. Septuagint.** *a) Statistical observations.* The noun ἀδικία occurs 227 times in the LXX, with approximately half of the occurrences (113) in the Prophetical Books (43 in Ezekiel, 18 in Jeremiah, 14 in Hosea). There are 14 occurrences in the Pentateuch, 37 in the Historical Books, 37 in Psalms (28), Odes (2) and Psalms of Solomon (7), and 26 in the Wisdom literature.

*b) Hebrew equivalents.* In the Pentateuch, ἀδικία is used to render different Hebrew terms: The main equivalent is *pāšaʿ* “sin, transgression”, which occurs 5 times, followed by *ʿāwōn* “iniquity, guilt, punishment”, which appears 4 times. Only occasionally it translates *hāmās* “violence” (Gen 6:11, 13; 49:5), *ʿāwēl* “injustice” (Deut 32:4), and *ʿēšaʿq* “contention” (Gen 26:20, maybe a confusion with the root *ʿāšaʿq* “to oppress”; cf. *BibAlex* 1, 213).

In the later books, ἀδικία seems to be the standard equivalent of *ʿāwōn*, occurring more than 70 times, especially in the Prophetical Books.

The use of other roots is more limited: *pāšaʿ*, the main equivalent of ἀδικία in the Pentateuch, is found only once elsewhere (Job 34:6); *hāmās* can be found 12 times, *ʿāwēl* 7 times, but of the latter also the cognate *ʿawlāh* must be noted (14 times); finally, *ʿēšaʿq* is no more used as a counterpart.

Moreover, the Greek term ἀδικία is the translation of other Hebrew terms with a quite similar meaning, like *ʿāwān* “iniquity, sin” (5 times), *šəqər* “falsehood” (6 times), *ʿōšaʿq* “oppression, extortion” (4 times) and its cognate *maʿāšaqqōt* (once), *raʿ* “bad, evil” (twice) and its cognate *rāʿāh* “evil” (once).

Apart from the 12 equivalents listed above, there are 24 further ones (according to *HATCH/REDPATH*), which occur in isolated cases only, most of them also meaning “wickedness”, “guilt”, etc.; particularly notable is the syntagm *bêt-hamməri* “house of rebellion” in Ezek 12:2.

*c) LXX use.* In the Pentateuch, the main meaning of ἀδικία is “injustice, iniquity” (Gen 44:16; 49:5; 50:17; Lev 16:22; 18:25), which God can forgive (Exod 34:7; Num 14:18). In Gen 26:20, Ἀδικία “Injustice” is the name of a well, so called by Isaac because it was unjustly claimed by the shepherds of Gerara (ἡδίκησαν γὰρ αὐτόν “for they did him injustice”; in Hebrew *ʿēšaʿq* “contention” and *ʿāšaʿq* “to contend”, → b).

In Gen 6:11, the deluge is sent by God because “the earth is full of injustice” (ἐπλήσθη ἡ γῆ ἀδικίας); this expression is also found in Jer 28:5 and Dan<sup>LXX</sup> 12:4.



Particularly in the Psalms and Prophets, the main meaning is again “unjust act” (Judg 9:24; 1 Kgdms [1 Sam] 3:13; 28:10; 2 Kgdms [2 Sam] 3:8; 7:14; 3 Kgdms [1 Kgs] 2:32; Jdt 6:5; 2 Macc 10:12; Ps 51[52]:4, 72[73]:8, 139[140]:2; Job 34:6; Sir 7:6; Hos 5:5; 10:10; 14:3; Jer 2:22; 13:22; 14:10; 28:6; Ezek 3:18; 12:2; 21:28–29; 44:10), sometimes to be linked with homicide (Joel 4:19), especially referring to cities (Mic 3:10; Hab 2:12; Nah 3:1).

The ἀδικία can be an act against God (Ps 74[75]:6; Jer 3:13; 16:10), hated by God (Jdt 5:17) and punished by God (Tob 13:5).

Furthermore, ἀδικία indicates the abstract concept of “injustice” (2 Kgdms [2 Sam] 14:32; Tob 12:8; Ps 7:4; 61[62]:11; 71[72]:14; 118[119]:69; Job 11:14; 36:33; Prov 8:13; 28:19; Sir 14:9; Zech 3:9; Isa 57:1; 60:18; Ezek 9:9; 18:8), sometimes in opposition with δικαιοσύνη (Tob 4:5; Ps 51[52]:5; Prov 11:5; Isa 33:15; Ezek 18:17; 33:13; 45:9; Dan 9:24), and not present in God (Deut 32:4; Ps 91[92]:16).

In Ezekiel, the syntagm λαμβάνομαι τὴν ἀδικίαν + genitive “to receive one’s iniquity” means “to receive *the penalty* for one’s iniquity” (Ezek 4:4–6; 14:10; 18:19–20; 39:26; 44:10). Likewise, ἐν καιρῷ ἀδικίας “in the time of injustice” (Ezek 21:30; 35:5) denotes the day of judgment.

The word ἀδικία is related to many images: Evil people are called the “sons” or “children” of ἀδικία (2 Kgdms [2 Sam] 3:34; 7:10; Hos 10:9; with genitive of definition or quality, a Hebraism); other metaphorical genitive constructions are “the way of injustice” (Ps 118[119]:104; Tob 4:5) and the “furrows of injustice” (Sir 7:3); moreover, ἀδικία is compared to a drink for an impure man (Job 15:16), and described as an instrument of oppression (Ezek 22:29). It is ascribed to fathers (Bar 3:5; 3:7; 3:8), to the people of Judah and Israel (Jer 27:20; Ezek 4:4; 9:9), but also to the sons of strangers (Ps 143[144]:8). The thoughts of the Egyptians who worshipped idols are classified as λογισμοὶ ἀδικίας (Wis 11:15). Hosea speaks about false scales as ζυγὸς ἀδικίας “yoke of injustice” (Hos 12:8) in the hand of Canaan (here as a synonym of “merchant”). On account of injustice, the do-

minion is transferred from nation to nation (Sir 10:8), but it can be forgiven (Sir 20:28).

In 1 Macc 9:23, the Jews inclined toward Hellenization are designated as “those who worked iniquity” (οἱ ἐργαζόμενοι τὴν ἀδικίαν). In 3 Macc 2:4, the Giants are called “those who committed iniquity” (τοὺς ... ἀδικίαν ποιήσαντας).

Frequently, ἀδικία is employed with related terms, in a way that reflects the juridical language of the Ptolemies (→ 2.), as ἀμαρτία “sin” (Gen 50:17; Deut 19:15; Sir 17:20; 27:10; Hos 8:13; 9:9; 13:12; Mic 7:19; Isa 43:24; Jer 14:20; 27:20; 43:3; Ezek 21:29; Dan 4:27), ἀνομία “lawlessness” (Ps 7:15; 54[55]:11; 93[94]:4; Isa 33:15; Ezek 33:13), often also together (Exod 34:7; Lev 16:21; Num 14:18; Isa 59:3), ἀσέβεια “impiety” (Ps 72[73]:6; Prov 11:5; Hos 10:13; Mic 7:18; Ezek 18:30; 21:29), or other vices (Sir 41:17–19). Likewise, cognate verbs or nouns are used together with ἀδικία: ἀμαρτάνω (Hos 12:9), ἀμαρτωλός (Ps 27[28]:3; 81[82]:2), ἀμάρτημα (Deut 19:15), ἀδικέω (Ezek 39:26).

The word is found 7 times in the Psalms of Solomon. It characterizes sinners (Ps Sol 2:12; 4:24; 9:5) but also states that we have the choice to perform acts of justice or injustice (Ps Sol 9:4) and that the righteous constantly searches his house so as to remove all injustice done by him in error (Ps Sol 3:7). A mission of the Messiah is to remove injustice from the people (Ps Sol 17:27, 32). ♦ AC

**4. Jewish literature in Greek.** The noun ἀδικία is used 70 times by Philo, meaning “injustice” in its widest sense, as opposed to δικαιοσύνη. To Philo, the word is only one of the possible manifestations of κακία (e.g. *Vit. Mos.* 2.53 πανουργίαν καὶ ἀδικίαν καὶ τὰς ἄλλας κακίας “wickedness and injustice and all other evils”). The concept is often associated with other similar ones, since Philo has a predilection for enumerations of different sorts of immoral actions (e.g. *Spec. leg.* 1.214; *Deus* 112) and contrasts featuring virtues and their opposite (e.g. *Virt.* 180; *Opif.* 73). The plural is used to indicate concrete “deeds of iniquity” (e.g. *Conf.* 21).

Josephus uses the word 34 times. The term is employed in both a concrete sense and, though rarely, an abstract one, with general reference to the concept of injustice; e.g. in *Ant.* 18.21 it is said that the Essenes “are not desirous to keep servants, as thinking it tempts men to injustice”; in *Ap.* 2.291, the word is opposed to δικαιοσύνη (as in Philo); in *Bell.* 5.414, it is the contrary of ἀρετή. Used with a concrete meaning, the word generally denotes “unjust action”, “transgression”, “offense” (e.g. *Ant.* 4.289 in a paraphrase of Deut 24:16, where the LXX has ἁμαρτία). Within this meaning, the term can assume in specific cases more precise semantic connotations. Denoting injustice as a moral offense, ἀδικία appears to sometimes have the meaning “trap”, “deception” (e.g. *Ant.* 1.301, referring to the deceit of Laban, who had married Jacob with Leah instead of Rachel) and it can also refer to an offense made to a friend, a betrayal to a benefactor (e.g. *Ant.* 2.42, where Joseph rejects the sexual advances of Potiphar’s wife, as it would be an “iniquity and outrage” [ἀδικία and ὕβρις] to his master). However, the word can sometimes obtain a more specific meaning, closely linked to the legal area, indicating the injustice not as a moral but as a legal offense, and it acquires the meaning “crime”, “delict” (e.g. *Ant.* 16.281, where in Herod’s kingdom “there was no Arab found, either as doing any crime, or on any other account”). It is worth considering that, in Josephus, such illegal actions are often committed by kings and rulers; thus, the term indicates an abuse of power, illegal acts of misrule (e.g. *Ant.* 16.151, where Herod is described as a brutal man with no sense of moderation due to the many injustices and outrages inflicted to his subjects). The felony can often be economic (e.g. in *Ant.* 16.1 the theft crimes against which Herod emanates strict laws) and, if it refers to the crimes of an entire people, the illegal action takes the size of a plunder, a loot (e.g. *Ant.* 16.278). Finally, the word can sometimes acquire religious connotation: Although in some passages it is clearly distinct from the sin of impiety, in order to show crimes committed against men (*Ap.*

2.217; *Bell.* 7.260), it can also have a religious undertone, and it indicates faults against the law (e.g. *Ant.* 3.274, referring to incest, considered an abominable crime) or sin committed against God, by whom it is punished (e.g. *Ant.* 2.293, with reference to the misdeeds that caused the plagues of Egypt).

In the OT Pseudepigrapha, the word appears about 30 times; it is used with abstract meaning, to indicate the general concept of injustice, which can also be personified (*T. Levi* 2.3); it often has a religious meaning, to denote sin, a lack of devotion to God and to his law, which makes it deserving of punishment (e.g. *Apoc. En.* 99.15). It sometimes indicates not an injustice committed in a religious context, but a fault in the social sphere (e.g. *Ep. Arist.* 277: during the banquet, there is a discussion about the human nature, which is said to naturally tend toward injustice and avarice). ♦ LB/GL

**5. New Testament.** In the New Testament, the noun ἀδικία is used 26 times. The major concentration is in Luke-Acts and in Paul, especially in Romans. Following the LXX, ἀδικία means “iniquity” or “unrighteousness” and is opposed to δικαιοσύνη. It also has the specific meaning of a religious transgression.

Luke frequently uses the words of the group ἀδικ- (→ ἄδικος 5.). The noun ἀδικία appears 5 times in expressions containing Semitisms, and are concentrated in his special material “L” (also in Acts 1:18). In Luke 16:8, the dishonest manager is defined “the manager of unrighteousness” with the genitive of quality, which seems to substitute the construct chain: καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας “and the master commended the unrighteous manager”. In Luke 16:9, a similar expression appears: ὁ μαμωνᾶς τῆς ἀδικίας “the mammon of unrighteousness” (cf. ὁ ἄδικος μαμωνᾶς “the unrighteous mammon” Luke 16:11, → ἄδικος 5.). It is not clear whether the expression means “unjustly acquired wealth”, or “wealth that leads to injustice”, the latter being more probable (cf. FITZMYER, *The Gospel According to Luke*, 1109). The “mammon of unrighteousness” re-

fers probably not only to injustice but also to lying, cf. Hos 10:13 (see CAMPS/UBACH, “Un sentido bíblico”, 77). The mammon is thus a “mammon of deceit” and it can be regarded as an opposite of τὸ ἀληθινόν in Luke 16:11 (→ ἄδικος 5.).

In the Parable of the Widow and the Judge (Luke 18:1–8), the judge, who finally grants justice to the widow because she keeps bothering him, is labeled (again with the genitive of quality) ὁ κριτής τῆς ἀδικίας, literally “the judge of unrighteousness” = “the unjust judge” (Luke 18:6).

In the minatory saying preserved in Luke 13:27, which comes, according to the two-source hypothesis, from Q, there is a quotation from the LXX, Ps 6:9 (“depart from me, all you evildoers”), where Luke has πάντες ἐργάται ἀδικίας “all you workers of unrighteousness” instead of πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν “all you who work iniquity”. The parallel in Matt 7:23 retains οἱ ἐργαζόμενοι τὴν ἀνομίαν (Matthew never uses ἀδικία), which was probably also in Q (cf. *Critical Edition of Q*, 412). The choice of ἀδικία confirms the predilection of Luke for words of this group.

According to Paul, the ungodliness (ἀσέβεια) and unrighteousness (ἀδικία) of men suppress the truth in unrighteousness and thus provoke the wrath of God (Rom 1:18). In Rom 1:29, ἀδικία is mentioned together with other vices: πληρωμένους πάσῃ ἀδικία πονηρία πλεονεξία κακία “being filled with all unrighteousness, wickedness, covetousness, evil”. Usually, ἀδικία is used by Paul with reference to men. God, on the other hand, is never unjust: Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο “What shall we say then? Is there unrighteousness with God? By no means!” (Rom 9:14). This is almost a forensic context in which God appears as a judge, and a judge’s most essential quality is δικαιοσύνη “justice” (cf. SCHRENK, *TWNT* 1, 155). There is a neat contrast between human injustice and the justice of God in Rom 3:5: εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν “but if our injustice serves to demonstrate the justice of God ...”. The noun ἀδικία appears also as antonym of ἀλήθεια (1 Cor 13:6; cf.

2 Thess 2:10, 12 in an apocalyptic context). This use connected to false speech is visible also in Jas 3:6: καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας “and the tongue is a fire, the world of iniquity” (cf. Ps 143[144]: 8, 11).

When ἀδικία indicates a transgression, ἀδικία and ἁμαρτία are nearly synonyms: πᾶσα ἀδικία ἁμαρτία ἐστίν “all iniquity is sin” (1 John 5:17). They can be used interchangeably, as Heb 8:12 (which is a quotation of Jer 38[31]:34) shows. ♦ DH

**6. Early Christian literature.** In the Apostolic Fathers, ἀδικία occurs 7 times, in five different writings. In *Barn.* 3.3, within a lengthy quotation from Isa 58:4–10 (here Isa 58:6), the “bond of injustice” (σύνδεσμος ἀδικίας) occurs beside the “unjust contract” (ἄδικος συγγραφή). A modified quotation from Rom 1:29–31 (here Rom 1:29) can be found in *1 Clem.* 35.5, an exhortation to cast away “all unrighteousness and wickedness”, followed by a catalogue of vices. Likewise, *Pol. Phil.* 2.2 exhorts the addressees to keep themselves away from unrighteousness and a number of other vices, and *2 Clem.* 19.2 exhorts the readers to turn “from unrighteousness to righteousness” (ἀπὸ τῆς ἀδικίας εἰς τὴν δικαιοσύνην).

According to *Diogn.* 9.1–2, human iniquity (ἀδικία) had reached its peak and should have resulted in punishment and death, but God in his kindness and power “gave his own Son as a ransom for us, the holy for the wicked, the innocent for the guilty, the just for the unjust (τὸν δίκαιον ὑπὲρ τῶν ἀδίκων), the incorruptible for the corruptible, the immortal for the mortal” (*Diogn.* 9.2). Then was the time (καιρός) of iniquity (τῆς ἀδικίας), but now is the time of righteousness (τῆς δικαιοσύνης) (*Diogn.* 9.1).

Finally, *1 Clem.* 60.1 employs the word in a prayer, asking God, “forgive us our iniquities and unrighteousness, and transgressions, and shortcomings” (ἄφεσ ἡμῖν τὰς ἀνομίας ἡμῶν καὶ τὰς ἀδικίας καὶ τὰ παραπτώματα καὶ πλημμελείας).

In Justin’s works, the term often occurs in quotations (e.g. *Apol.* 48.6 and *Dial.* 16.5 with Isa 57:1; *Dial.* 34.5 with Ps 71[72]:14; *Dial.*

124.2 with Ps 81[82]:2). With Isa 58:6, the author most notably shows how some prophecies are pronounced by the Father (*Apol.* 37.8) and what true fasting is (*Dial.* 15.4). Turning to Isa 33:15, he produces evidence on what δικαιοπραξία is (*Dial.* 70.1–2), while he reaffirms that ἀδικία has no place in God with the words of John 7:18 (*Dial.* 92.5). In his confutations, he argues with the aid of the Scriptures, always positing that God who speaks through them is not responsible of any crime (ἀναίτιός ἐστιν ἀδικίας, *Dial.* 94.1). The term ἀδικία is often coupled with derivatives of the root σέβ-: Christians cannot be indiscriminately indicted with ἀσέβεια and ἀδικία (*Apol.* 4.7); to believe that God does not exist or that he does not care about vice and virtues is the worst form of impious offense (μεγίστη ἀσέβεια καὶ ἀδικία ἐστί, *Apol.* 28.4; 43.6). A perfect sinner is somebody who has switched from piety and a righteous conduct to godless injustice (τὸν ἀπὸ εὐσεβείας ἢ δικαιοπραξίας μετατιθέμενον ἐπὶ ἀδικίαν καὶ ἀθεότητα, *Dial.* 47.5). However, in Christ's name it is possible to come to God, away from idolatry and all injustice (ἀπὸ τῶν εἰδώλων καὶ τῆς ἄλλης ἀδικίας), and persevere in the pious confession (ὑπομένοντας τὴν ὁμολογίαν καὶ εὐσέβειαν ποιεῖσθαι, *Dial.* 11.4; cf. 107.2). In Justin's view, those who persist in injustice and persecute Christians will not escape God's judgment (*Apol.* 68.2). The Jews who slander Christians are responsible for their own injustice and for the prejudices they spread (*Dial.* 17.1; 21.1). ♦ MS

## ἀδικημα

**1. Greek literature.** The noun ἀδικημα derives from the verb ἀδικέω, with the addition of the suffix -μα and lengthening of the thematic vowel (ε > η), and is used in the sense of "intentional wrong" in opposition to ἀμάρτημα "failure" and ἀτύχημα "mistake" (Aristotle, *Eth. Nic.* 1135b20; *Rhet.* 1374b8). In a strictly juridical meaning, it is the equivalent of "offense/crime" (cf. WOLFF, "Diritto Greco", 115–117).

It can also mean "unjust gain" (Plato, *Resp.* 365e; *Leg.* 906d).

In historians, it can mean an "aggression" that leads to a war (e.g. Herodotus, *Hist.* 1.2; Thucydides, *Hist.* 1.37.2).

In Euripides, *Ion* 325, it means an "act against morality", referring to the adultery of a woman; this meaning will be found again as "sin" in an example of the Jewish literature in Greek (→ 4.) in place of more common ἁμαρτία. ♦ PV

**2. Papyri and inscriptions.** The noun ἀδικημα refers to the act of wrongdoing or to an illegal action that has been accomplished (cf. MÉLÈZE-MODRZEJEWSKI, "La notion d'injustice", 76). The difference with the noun ἀδικία is that while ἀδικία can refer to general, more abstract "injustice", ἀδικημα has in the papyri the specific, technical meaning "offense" or "crime" (cf. PASSONI DELL'ACQUA, "Sin and Forgiveness", 336 n. 7). It never means injustice *in abstracto* (cf. MÉLÈZE-MODRZEJEWSKI, "La notion d'injustice", 76). The important aspect of the crime described as ἀδικημα is that it is committed intentionally (→ 1.), in contrast to other terms such as ἀμάρτημα "failure", ἀτύχημα "mistake" or ἀγνόημα "fault of ignorance", which are committed unconsciously or due to the ignorance of the law. The conscience of the wrongdoing accounts probably for the gravity of the action and for the fact that ἀδικήματα are not included among the offenses for which the amnesty was applied in the Ptolemaic προστάγματα (cf. PASSONI DELL'ACQUA, "La terminologia dei reati", 340), even if the noun appears in some amnesties together with ὀφελήμα "debt", e.g. *P.Tebt.* 1.5.10 [= *C.Ord.Ptol.* 53].257–259 (118 B.C.E., Cerceosiris): μηδὲ τοὺς στρα(τηγούς) μηδὲ τοὺς ἄλλος τοὺς πρὸς χρεῖαις πάντας τῶν τε βασιλικῶν καὶ πολιτικῶν καὶ ἱερευτικῶν ἀπαγομένον μηθένα πρὸς ἴδιον ὀφελήμα ἢ ἀδικημα μηδὲ ἰδίας ἐκθρας "And that neither the *strategoí*, nor any other who are in charge of the Crown, city or sacred interests may arrest anyone for a private debt or offense or owing to a private quarrel" (BAGNALL/DEROW, *The Hellenistic Period*, 100 [no. 54]; cf. for a simi-

lar wording, but more fragmentary, PSI 14.1401 [= C.Ord.Ptol. 55].11–12, ca. 118 B.C.E., Oxyrhynchus; P.Köln 7.313.17–18, 186 B.C.E., Tebtunis).

The noun ἀδίκημα can also denote a wrong action in general: P.Tebt. 3.1.703.222–225 (210 B.C.E., Tebtunis), instructions given to an *oikonomos*: ἵνα δὲ μήτ[ε] παραλογεία/ μηδεμ[ία] γείνηται μήτ' ἄλλο μηθὲν ἀδίκημα τὴν ἐπιμέλειαν π[ο]ιοῦ μὴ [π]αρέργως “take particular care that no peculation or any other wrong take place”. The combination of ἀδίκημα and παραλογία is also found in P.Amh. 2.33.13 (157 B.C.E., Soknopaiu Nesos), a petition to King Ptolemy and Queen Cleopatra. Marepathis, the sender of the petition, reports of a trial that is due to begin between him and the ex-comarch of the village, “concerning certain misdeeds and peculations both of grain and money” (περὶ τινῶν ἀδικημάτων[ν] καὶ παραλογειῶν σίτου τε καὶ χάλκου).

In P.Lille 1.29 (= C.Ptol.Sklav. 1.1, 3<sup>rd</sup> cent. B.C.E., Ghoran), a law concerning slaves, ἀδίκημα has the meaning “injury” (lines 1 and 30; cf. ἀδικεῖσθαι line 29); instructions are given for the case that someone has been harmed by the slave of another person (for a translation see BAGNALL/DEROW, *The Hellenistic Period*, 236 [no. 142]). Reference to concrete physical harm as an effect of an aggression is made in P.Fay. 12.7 (104/103 B.C.E., Theadelphia), a petition to Queen Cleopatra and King Ptolemy. Theotimus, the sender of the petition, reports having suffered various ἀδικήματα: He has been assaulted, beaten, and stripped of his robes, and now he claims for damages.

In marriage contracts from Alexandria, dated to the time of Augustus (30 B.C.E.–14 C.E.), ἀδίκημα occurs within a standard formula: The husband-to-be has to promise not to commit any wrong against his wife (μηδέ τι ἀδίκημα εἰς αὐτήν διαπράξεσθαι); see BGU 4.1098.22–23; BGU 4.1099.16–17; BGU 4.1100.23–24; SB 24.16073.23–24. ♦ DH

**3. Septuagint.** a) *Statistical observations.* The noun ἀδίκημα occurs 19 times in the LXX, of which 4 are in the Pentateuch, 4 in the Historical Books, 3 in the Wisdom literature, and 8 in the Prophetic Books.

b) *Hebrew equivalents.* The term ἀδίκημα is employed to render different Hebrew terms. In the Pentateuch, it translates three times *peša'* “sin, transgression” (Gen 31:36; Exod 22:8; Lev 16:16) and once *ōšaq* “oppression, extortion” (Lev 5:23). In the other books, these equivalents are found as well (*peša'* in Prov 17:9; Sir [Sir<sup>A</sup>] 10:6; *ōšaq* in Jer 22:17), however, the most frequent equivalent of ἀδίκημα is *āwōn* “iniquity, guilt, punishment”, which occurs 5 times (1 Kgdms [1 Sam] 20:1; Isa 59:12; Jer 16:17; Ezek 14:10[bis]). Other words occur only once each: *ra'* “bad, evil” (Isa 56:2), the cognate *rā'ah* “evil” (1 Kgdms [1 Sam] 26:18), and *hāmās* “violence” (2 Kgdms [2 Sam] 22:49). Notable is Zeph 3:15, where ἀδίκημα is a free rendering of *mišpāt* “judgment”, thus denoting the cause where the Hebrew denotes the result (cf. BibAlex 23.4–9, 371).

c) *LXX use.* The general meaning of ἀδίκημα is “unjust intentional act”. In the LXX, this concept can present different and more specific shades, depending on the gravity of the injustice.

In the Pentateuch, the term is used to refer to an act against the law, a crime, an injustice or an injury (Gen 31:36; Exod 22:8; Lev 5:23; 16:16). This is the primary meaning also in the other books (1 Kgdms [1 Sam] 20:1; 26:18; 2 Kgdms [2 Sam] 22:49; 4 Macc 11:3; Prov 17:9; Zeph 3:15; Jer 22:17; Ezek 14:10). It is notable that sometimes the social meaning of the term is not distinguished from the religious, so as to be also used to indicate an act against the divine law, like “iniquity, sin, unrighteousness” (Isa 56:2; 59:12; Jer 16:17; Ezek 28:15).

Generally, however, the Greek text seems to prefer a legal or moral nuance, also where the Hebrew original, employing the *āwōn* word group, presents one more explicit religious meaning, as we can see in the previously cited 1 Kgdms [1 Sam] 20:1, etc.

In Sirach, ἀδίκημα indicates a wrong act against the neighbor, not necessarily illegal (Sir 10:6; 28:2).

The term occurs once in *figura etymologica* with the cognate verb ἀδικέω (Lev 5:23 τὸ

ἀδίκημα ὃ ἠδίκησεν “the injustice that he has committed”, → ἀδικέω 3.c) and sometimes in parallelism with ἀμάρτημα, ἀμαρτάνω or ἀμαρτία (Gen 31:36; Lev 16:16; 1 Kgdms [1 Sam] 20:1; 26:18; Sir 28:2), linking the value of “illegal action”, typical of ἀδίκημα, with the meaning “wrong against God” of the ἀμαρτ- word group. ♦ AC

**4. Jewish literature in Greek.** The noun ἀδίκημα is common in Philo’s works (it occurs 110 times). Its meanings are less abstract than those of ἀδικία and mostly regard the sphere of “iniquity”, “wickedness” and “injury”. In some cases, it expresses the idea of “sin” (e.g. *Leg. all.* 2.107 τὰ δὲ ἀδικήματα οὐκ ἄνευ πανουργίας τῆς ἐσχάτης ἐστίν “there are no sins without extreme wickedness”), though the most common noun that conveys this meaning is ἀμάρτημα (cf. *Leg. all.* 3.77 ἀδικημάτων καὶ ἀμαρτημάτων “of acts of injustice and sins”). In a moral sense, the iniquity is often associated with passions and desires, e.g. *Conf.* 30 τὴν τῶν ἀδικημάτων καὶ παθῶν ἀθρῶν φορᾶν “the stream of iniquity and passions”.

Normally the sense of willingness of the mischief is implicit, as is rendered evident in *Vit. Mos.* 2.227, where ἀδίκημα is opposed to ἀτύχημα “misfortune”; Philo denies that an offense committed in ignorance must not be punished (*Leg. all.* 1.35), rather each one implies the necessity of purification (e.g. *Det.* 170) or penance (e.g. *Deus* 7).

Josephus uses this word in 29 instances. Just as in Greek literature, the LXX and Philo, ἀδίκημα designates a concrete unjust action (unlike ἀδικία, which can also be an abstract term). The “transgression”, “offense” can be done in a religious-sacral area, either against God or the Torah (e.g. *Bell.* 7.332 where the sins of the people provoke the wrath of God and the subsequent burning of the fortress’ walls; *Ant.* 19.308, ἀδίκημα denotes the desecration of the synagogue, into which an image of Caesar was brought). This kind of sin is often committed by rulers (e.g. in *Bell.* 1.35 it refers to the actions of Bacchides that will cause the Maccabean revolt). However, the term can also designate an offense against a

person, the transgression of social conventions or civil laws. It is relevant that, when the two areas, religious and social, are juxtaposed, ἀδίκημα always refers to the crime committed against the person (*Bell.* 4.150, referring to the injustices committed against the Jews by the Romans; *Bell.* 4.382, to describe the crimes of the Zealots). Depending on the case, the term assumes specific nuances: It designates theft, e.g. the alleged stealing of Joseph’s cup by Benjamin (*Ant.* 2.140, 145, 155); patricide, of which in *Ant.* 16.113 the sons of Herod are accused; perjury, e.g. when Shimei disobeys Solomon’s orders (*Ant.* 8.20); an action that violates a treaty, e.g. in *Ant.* 13.265; actions of banditry to the damage of nearby populations, e.g. referred to the inhabitants of Trachonitis in *Ant.* 16.272, 276; power intrigue, plotted by Malichus against Antipater in *Bell.* 1.223.

In the OT Pseudepigrapha, the word denotes an unjust action in general, which, as said by Job, cannot be attributed to God (*T. Job* 37.6). Enoch curses Azazel because he “revealed unrighteous deeds” (*Apoc. En.* 13.2). ♦ LB/GL

**5. New Testament.** The noun ἀδίκημα is found only 3 times in the NT. It appears twice in Acts, in a forensic context, and has a technical meaning of a violation of the law in force. In Acts 18:14, in the speech of Gallio to the Jews, ἀδίκημα is an offense in a legal sense, here referring to Roman law εἰ μὲν ἦν ἀδικημά τι ἢ ῥαδιούργημα πονηρόν “if it were a matter of crime or wicked villainy”. In Acts 24:20, Paul appears before Felix saying: ἡ αὐτοὶ οὐδ’ ἐπὶ τοῦ συνεδρίου “Or let these men here tell what crime they had found when I stood before the council”. Here the reference is to the violation of Jewish law, as the Sanhedrin is mentioned. In Rev 18:5, αἱ ἀμαρτίαι “the sins” are paired with τὰ ἀδικήματα “the iniquities”. ♦ DH

**6. Early Christian literature.** In early Christian literature, the use of the noun is at the same time limited and varied. Ignatius complains about the harshness of the soldiers who lead him but acknowledges he is truly

“instructed by their injuries” (ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι, Ign. Rom. 5.1). In Justin, the noun can have moral, legal or religious nuances: It denotes the lecherous behaviors of a husband (ἀδικήματα καὶ ἀσεβήματα, 2 Apol. 2.6) as well as any prosecutable crime (2 Apol. 2.16), and Justin accuses his Jewish interlocutors of being zealous in setting up small things as “something impious and unjust” (ἀσέβημα καὶ ἀδίκημα, Dial. 115.6). ♦ MS

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