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Heavenly Bodies

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Heavenly Bodies

Abstract

Heavenly or celestial bodies are mentioned and contrasted with "earthly bodies" in 1 Cor 15:40, as part of a Paul's discourse on the nature of the resurrected bodies of believers.

Disciplines

Ancient History, Greek and Roman through Late Antiquity | History of Religion | History of Science, Technology, and Medicine | Philosophy of Science

Comments

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DEATH, NT; DEATH, OT; JUDGMENT; PARADISE; RESURRECTION, NT; RESURRECTION, OT; SHEOL.

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J. EDWARD WRIGHT

HEAVEN, ASCENT TO. *See* ASCENT TO HEAVEN.

HEAVEN, HOST OF. *See* HOSTS, HOST OF HEAVEN.

HEAVEN, NEW. *See* NEW HEAVEN, NEW EARTH.

HEAVEN, QUEEN OF. *See* QUEEN OF HEAVEN.

HEAVENLY BODIES [σώματα ἐπουρανία *sōmata epourania*]. Heavenly or celestial bodies are mentioned and contrasted with "earthly bodies" in 1 Cor 15:40, as part of a Paul's discourse on the nature of the resurrected bodies of believers. Similar discussions about the nature of mortal and immortal bodies are found in Greco-Roman literature. Lucretius, the Epicurean author of the 1st cent. BCE, argues (*De Rerum Natura* 2.991–1022) that human beings originate from an indestructible "celestial seed" ("*caelesti . . . semine*"; see 1 Cor 15:38). Cicero (*De Natura Deorum* 1.18) argues that divine bodies, though similar in form to human bodies, "do not contain blood" (see 1 Cor 15:50). *See* EARTHLY BODIES; RESURRECTION, NT.

HECTOR AVALOS

HEAVENLY FATHER [ὁ πατὴρ ὁ οὐράνιος *ho patēr ho ouranois*]. Used by Jesus, primarily in Matthew (but Luke 11:13), as a metaphor to portray God as perfect (Matt 5:48) and powerful (Matt 15:13; 18:35), but also as deeply caring for humanity and intimately connected to creation (Matt 6:26–32). *See* FATHER IN HEAVEN; GOD, NAMES OF.

JESSICA TINKLENBERG DEVEGA

HEBER *hee'buhr* [חֶבֶר *khever*]. "Companion, association." The name of several individuals in the OT. 1. A son of Beriah, the son of Asher, the son of Jacob by Zilpah, as listed in Gen 46:17–18 and Num 26:45. The genealogy is repeated in 1 Chr 7:31 and 8:17.

2. An individual listed in the extended genealogy of Judah and identified as the father of Soco (1 Chr 4:18).

3. The Kenite husband of Jael (Judg 4:11, 17; 5:24). In Judg 4, Deborah and Barak battle the Canaanite king Jabin of Hazor, and his general Sisera. The narrative explains that Heber had separated from the other Kenites and was living with his wife in the area of Kadesh, where the battle occurs. Barak engages the Canaanite army and defeats it. Sisera flees the battle and runs to the tent of Jael, the wife of Heber. She invites Sisera into her tent to hide; when he falls asleep, Jael splits his head open with a hammer and tent peg.

C. MARK MCCORMICK

HEBREW BIBLE. Hebrew Bible is a term that has come into widespread use in academic circles and with people engaged in Jewish-Christian dialogue to describe the shared corpus of Jews and Christians and the object of academic study. Increased effort in CHRISTIAN-JEWISH RELATIONS after the Holocaust made Christians, Jews, and biblical scholars more sensitive to ways in which the "Old Testament" implies the incompleteness of the "Old" and the necessity of a "New." Hebrew Bible is an attempt to overcome the problem of the designation "Old Testament," which is an exclusively Christian term, often felt by Jews to be pejorative. The corpus of the Hebrew Bible comprises the books originally written in Hebrew shared by Protestant, Catholic, and Orthodox Christians and Jews, but not the deuterocanonical additions and deuterocanonical books that are canonical in the Orthodox and Catholic traditions (*see* APOCRYPHA, DEUTEROCANONICAL). The term is imperfect because parts of the Hebrew Bible (such as sections of Daniel and Ezra) were written in Aramaic, and because it can misleadingly suggest specialist study of the Hebrew text only, rather than a corpus that can also be studied in translation. However, the term is useful because it avoids the sense of a specifically Jewish text (as in the word TANAKH) or a specifically Christian one (as in the phrase "Old Testament") and emphasizes the commonality of the book. *See* ANTI-JUDAISM.

YVONNE SHERWOOD

HEBREW LANGUAGE. Hebrew is the language in which the OT was originally composed, with the exception of a few sections of the corpus that were written in Aram. (Jer 10:11; Ezra 4:8–6:18; 7:12–26; Dan 2:4b–7:28; and one phrase in Gen 31:47; *see* ARAMAIC, ARAMAISM), a relative of Hebrew within the family of Semitic Languages. While the term *Hebrew* (masc. 'ibri עִבְרִי, fem. 'ibriyah עִבְרִיָּה) was applied to persons in the Bible (e.g., Gen 14:13, Exod 1:15, and Jer 34:9), the term was not extended to the language of the Israelites until the Second Temple Period, as attested by the use of the Gk. terms *Hebraisti* (Ἑβραϊστί; "[in] Hebrew"; Sir prologue line 22; John 5:2) and *Hebraidi dialektō*