Heavenly Bodies

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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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HEAVEN, ASCENT TO. See ASCENT TO HEAVEN.

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

HEAVEN, QUEEN OF. See QUEEN OF HEAVEN.

HEAVENLY BODIES [σῶματα ἐπουρανία σώματα 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 EARTHY BODIES; RESURRECTION, NT.

HECTOR AVALOS

HEAVENLY FATHER [ὁ πατὴρ ὁ οὐράνιος ὁ πατὴρ ho ouranos]. 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 heh'beer (ךֵּבֶר) 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 Socoh (1 Chr 4:18).

3. The Kenite husband of JAEEL (Judg 4:11; 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 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 Aramaic (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, ARAMAIM), a relative of Hebrew within the family of Semitic Languages. While the term Hebrew (masc. 'ibri 'יִבְרִי, fem. 'ibriyyah 'יִבְרִיָּה) 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 Hebraistik (Ἑβραϊστικ; [in Hebrew]; Sir prologue line 22; John 5:2) and Hebraidis dialekto̱