

Cry

κράζω

κράζω (*krazō*), cry aloud; ἐπιφωνέω (*epiphōneō*), call out, shout; κέλευσμα (*keleusma*), a call, signal, command.

CL (a) The verb *krazō* has an onomatopoeic derivation, *kr* + vowel + guttural, reflecting the raucous cry of the raven. Post-Homeric, it is found in writers from Aeschylus on, and, among wildlife, not only of the cry of ravens but also of the noise of frogs (Aristophanes). More commonly it is applied to men. Its religious connection is usually in the sphere of the demonic. Lucian uses the verb to describe the invocation of the gods of the underworld by the magus after blood-offering. It can refer to a wailing, inarticulate and mysterious beseeching of the gods (Hippolytus). Witches cry out magical incantations. On the other hand, both the Greeks and the Romans tended to regard the cries of demons themselves as rather vulgar and barbaric (e.g. Juvenal). The verb is also used with a less evil connotation of the hierophant's proclamation of the Eleusinian mysteries (Hippolytus, Plutarch).

(b) In secular Gk. the verb *epiphōneō* is used from the time of Sophocles, and can bear a strong meaning, "call out", "proclaim", "exclaim" (Epicurus) or a weaker sense, "tell of" (Aristaenetus). Plutarch's use, "say with respect to (someone)", carries a denunciatory nuance.

(c) The noun *keleusma* (cf. Lat. loan-word, *celeusma*, a command of the chief oarsman to the rowers) derives from the root *kel* "to impel", and is often found in its older form *keleuma*. Its range of meanings includes a broad spectrum: (1) "a specific command", whether of a man or a god (Sophocles, Euripides, Herodotus); (2) "signal", "summons", "terse order" whose substance is understood by the recipient (Herodotus, Plato, Aeschylus, Xenophon – the latter of the call of the *keleustēs*, chief oarsman who sets the rhythm for the rowers); (3) "inarticulate cry" or "shout" (Aeschylus, Euripides). → Command, art. *keleusma*.

OT (a) In the LXX *krazō* occurs most frequently in the perfect and aorist tenses, usually standing for Heb. *šā'aq*, *zā'aq*, and *qārā'*. Flexible enough to cover the shout of war (Jos. 6:16), the cry of childbirth (Isa. 26:17), the wild call of a raven or the braying of an ass (Job 38:41 and 6:5 respectively), *krazō* becomes especially significant when it translates *qārā'*, notably in the Psalms. Men cry to the Lord in individual or national distress, and God hears and delivers (Exod. 22:22 f.; Jdg. 3:9; Pss. 21:5; 33:17; 106:6; etc.). Although Yahweh invites such crying from Jeremiah (40:3 ff. LXX), which cry elicits the proclamation of redemption from Babylon, the coming of the Messiah, and the inauguration of the new covenant, he will not hear the cry of the ungodly (Mic. 3:4). Nevertheless the crying depicted in the Psalms often pulsates with assurance that God will answer (e.g. 4:3; 21:24; 54:16); the idea of relationship with the Almighty is very strong, and in this differs from Hellenistic usage. Two distinctive uses deserve special note: the worshipful crying of the angels who stand in Yahweh's presence (Isa. 6:3 f.), and the quietness of the coming of the Servant of the Lord (Isa. 42:2).

Philo makes little use of the verb (but cf. *De Ebrietate*, 98, a Hellenistic usage). Josephus uses *krazō* in the sense of prophetic proclamation (cf. also *Tanchuma*). The Rabbis refer to "crying" (*šwwh*) as part of a formula introducing quotations cited by them in support of their views. However, a more OT late-Jewish usage is preserved in apocalyptic (e.g. Eth. En. 71:11).

(b) In the three instances where *epiphōneō* is used in the LXX – and all three are outside the Heb. canon – the idea appears to be of a quasi-liturgical response of the people (1 Es. 9:47; 2 Macc. 1:23; 3 Macc. 7:13).

(c) The noun *keleusma* is found but once in the LXX, of the command to "march" given by one locust to his fellows (Prov. 24:62; MT 30:27). Both Josephus and Philo apply the word in all three senses given above.

NT (a) *Synoptics*: Common in the Synoptics, *krazō* is used primarily for cries of help springing out of need and/or fear (e.g. Matt. 9:27; 14:26 (Mk. 6:49 uses a cognate); 14:30; 15:22 f.), and for the cries of demons, whether articulate (Mk. 1:23; Matt. 8:29, etc.) or inarticulate (Mk. 5:5; Lk. 9:39). It is possible that the latter are magical incantations. An element of praise is introduced by the personification metaphor of Lk. 19:40: the stones themselves would cry out if Jesus were to hush the crowd. But more resonant are the cries of hate demanding Jesus' death (Matt. 27:23; Mk. 15:13 f.; *epiphōneō* in Lk. 23:21, only here in NT outside of Acts) or the release of Barabbas (Lk. 23:18). Jesus himself is quiet; Isa. 42:2 is fulfilled in him (Matt. 12:19, but the verb is the cognate *kraugazō*). When he does cry (Matt. 27:50) it is not an inarticulate sound (cf. Lk. 23:46), but the prayer to his Father which brings his → work on the → cross to its blessed climax.

(b) *John*: The Fourth Evangelist customarily employs *kraugazō* where the Synoptists prefer *krazō* (e.g. 12:13; 18:40; 19:12). In addition, Jesus calls forth (*kraugazō*) Lazarus from his tomb. John's four occurrences of *krazō* bear a distinctive meaning akin to the rabbinic sense of "proclaim". Each refers to some facet of Christ's person or work. Once it is the Baptist who thus proclaims the superiority of Jesus (1:15), while on the other three occasions Jesus himself is the One who cries out his message to the people (7:28, 37 f.; 12:44 ff.).

(c) *Acts*: This book embraces both a Synoptic and a Johannine use of *krazō*.

There are several references to the cries of Christians, e.g. in petition for others (7:60), and in protest (14:14); as well as to public outcry (e.g. 19:28). The verb *epiphōneō* puts in its three other NT appearances. Two of these refer to the incoherent but denunciatory uproar against Paul (Acts 21:34; 22:24), and in the other the people cry in idolatrous (mocking?) worship of Herod (12:22).

(d) *Pauline Corpus*: Paul utilizes *krazō* three times. One occurrence is in the sense of prophetic proclamation (Rom. 9:27); the other two appear to be a NT modification of the calling on the Lord by a righteous man, so common in the Psalms (Rom. 8:15; Gal. 4:6). The difference is that it is the Spirit (of adoption, Rom.; of God's Son, Gal.) which enables the believer to cry "Abba, Father!"

The one use of *keleusma* in the NT is found in 1 Thess. 4:16. The reference is problematical: it is unclear whether the "shout" is the same triumphant noise as the "voice of the archangel" and the "trump of God", or whether the three are to be distinguished or possibly reduced to two sounds. It may well be the authoritative signal which heralds the parousia.

(e) *James*: Injustice, or more explicitly, withheld pay, is personified and cries out to heaven (5:4). The personification is reminiscent of Lk. 19:40; the implicit denunciation, of Acts 16:17; the plea for help, of the Psalms.

(f) *Revelation*: This book puts *krazō* to a variety of uses: a call for help (6:10); a cry of jubilation (7:10); an angelic cry (10:3), command (7:2; 19:17), proclamation (18:2), or call to the Son of Man (14:15); the wail of the woman in childbirth (12:2); and lamentation over fallen Babylon (18:2). The plethora of dramatic cries reinforces the thought that the end comes quickly and cataclysmically.

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