

ἑταῖρος
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ἑταῖρος (*hetairos*), comrade, companion, friend.

CL The noun *hetairos* means “one who is linked to another” in some fashion determined only by the context. The link may be military (Homer, Theopompus), religious (*Orientis Graecae Inscriptiones* 573.1), political (Lysias, Thucydides), or simply the bond of friendship or companionship (Plutarch, Philo). It is often used of peers or in reference to inferiors, e.g. pupils are associated by virtue of sharing one teacher (Aristotle, Xenophon, Epictetus), or soldiers are linked together and addressed by a superior officer (Josephus). It does not apply to the superior alone. Metaphorically *hetairos* can be applied to things: wind (Homer), empty-headed ill-will (Pindar), laughter (Plutarch).

OT In the LXX *hetairos* commonly translates Heb. *rēa'* (friend, fellow) and its cognates, but twice represents *hābēr* (associate, companion: Cant. 1:7; 8:13). The word is more common in the other Greek translations of the OT, where it occasionally replaces the words *plēsion*, *philos*, and *adelphos* found in the LXX. Philo uses the term of friends and companions, while Josephus applies it not only to soldiers and junior officials, but also to bad company.

In later Judaism, although *hābēr* continued to mean “friend”, “associate”, it came to be applied in the Jerusalem Talmud to the qualified teachers who for some reason had not yet been ordained as official rabbis. In Qumran literature, the same Heb. word group refers to anyone in the community, or to the community itself, but not, apparently, in a technical manner.

NT Except for the weakly attested *v.l.* of Matt. 11:16, *hetairos* is found only three times in the NT, all three occurrences being in Matt., and all three in the

vocative *hetaire* (20:13; 22:12; 26:50). In each case, the person speaking is addressing an inferior who has insulted him in some way, but the words are without malice. Moreover, the speaker and the person addressed are bound in some sort of relationship, and it is that binding relationship which has suffered an egotistical disregard of what it means. In the two parables the speaker has the last word; in the climactic incident Jesus suffers at the hands of his betrayer, yet nevertheless the impression is unfailingly transmitted that this event still leaves Jesus in control of his destiny (cf. Matt. 26:53; Jn. 10:17 f.).

D. A. Carson

(a). Arndt, 15 f., 314, 678 f.; K. Barth, *CD* I, 2, 417 ff.; J. B. Bauer, "Brother," *EBT* I 88 ff.; F. Beck, "Neighbour," *IDB* III 534 f.; H. Greeven and J. Fichtner, *plēsion*, *TDNT* VI 311–15; J. Jeremias, *The Parables of Jesus*, 1963<sup>2</sup>; G. Johnston, "Brotherhood," "Brotherly Love," *IDB* I 468 f.; J. Ratzinger, *Christian Brotherhood*, 1966; K. H. Rengstorf, *hetairoi*, *TDNT* II 699 ff.; H. von Soden, *adelphos*, *TDNT* I 144 ff.; H. Thielicke, *The Waiting Father*, 1960, 158–69; and *Theological Ethics*, I, 1966.

(b). R. Bultmann, "Das christliche Gebot der Nächstenliebe," *Glauben und Verstehen*, I, 1933, 229 ff.; J. Fichtner, "Der Begriff des 'Nächsten' im Alten Testament mit einem Ausblick auf Spätjudentum und Neues Testament," *WuD* Neue Folge 4, 1955, 23–52 (*Gottes Weisheit*, 1965, 88–114); D. J. Georgacas, *Glotta* 36, 1957, 106 ff.; H. Gollwitzer, *Der barmherzige Samariter*, *BSt* 34, 1959; E. P. Groenewald, "Die Christelike Broederskap volgens die Heilige Skrif," *Arcana Revelata*, 1951, 23–32; E. Jenni, 'ah, *THAT* I 98–104; J. Manek, "Mit wem identifiziert sich Jesus? Eine exegetische Rekonstruktion ad Matt. 25:31–46," in B. Lindars and S. Smalley, eds., *Christ and Spirit in the New Testament; In Honour of C. F. D. Moule*, 1973, 15–25; O. Michel, "Das Gebot der Nächstenliebe in der Verkündigung Jesu," *Zur sozialen Entscheidung*, 1947, 53 ff.; W. Monselewski, *Der barmherzige Samariter*, 1967; C. H. Ratschow, "Agape, Nächstenliebe und Bruderliebe", *ZSTh* 21, 150–52; K. H. Schelkle, *RAC* II 631–40; J. Souček, "Der Bruder und der Nächste," *Hören und Handeln* (Wolf Festschrift), 1962; C. Spicq, "La charité fraternelle selon 1 Thess. 4:9," *Festschrift A. Robert*, 1957, 507–11.

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