Non-religious fear is an important motif in the Gospel of Mark. In the non-religious or mundane sense, it is seen in Herod's fear of John the Baptist (Mark 6:20; in Matt 14:5, he fears the people). In Mark 11:32, the scribes and the elders are afraid of the crowd (cf. Mark 12:12). At Mark 10:32, Jesus and his disciples are on the road, going up to Jerusalem, and Jesus walks ahead of them. Mark comments, "They were amazed, and those who followed were afraid" (cf. Mark 9:32). This may be counted as non-religious fear. On the other hand, the growing awareness of Jesus and his message of the kingdom of God may have led to a religious awe. The same may be argued for the stilling of the storm. Jesus asks the disciples, "Why are you afraid? Have you no faith?" (Mark 4:40–41). Still more likely, there is a religious sense of fear in the transfiguration (Mark 9:6), where Peter, James, and John are terrified. The religious sense of fear might also be read at Mark 16:8. The women flee from the tomb, "for terror and amazement had seized them, and they said nothing to anyone, for they were afraid." Many scholars believe that Mark intended to end his gospel at 16:8, making the last note "fear." If this is the case, then the fear of the women should be taken in a theological rather than general sense. However, although 16:8 is the ending of the authentic Mark, it may not be the authentic ending of Mark. The original ending could have been removed after the composition of Matthew and Luke. Matthew especially shows some Markan features after Matt 28:8.

Matthew mitigates the sense of fear as found in Mark 16:8 by his expression "with fear and great joy" (Matt 28:8). However, there is no guarantee that Mark did not read this as well. In Luke's account, the women are afraid (24:5), but after initial unbelief (24:1) the emphasis is on the disciples' amazement and joy (24:41).

Elsewhere in the Gospels, non-religious fear is found in Herod and all Jerusalem being troubled at news of the star (Matt 2:31), Joseph's concern about Archelaus (Matt 2:22), and the slave's fear of a harsh master in the parable of the unjust steward (Matt 25:25, Luke 19:21). Jesus counsels his disciples not to fear those who can hurt the body only (Matt 10:28).

In the Acts of the Apostles, fear in the non-religious sense can be seen when the police fear an angry mob (Acts 5:26), the Roman jailer is worried about punishment for his mistreatment of Paul (Acts 16:38), and the Roman tribune fears that the crowd will tear Paul to pieces (Acts 23:10).

Whereas the verbal forms of words for fear are used in the Gospels and Acts, nominal forms are more common in the Epistles. The sense of non-religious fear occurs in Rom 13:1–10, where the wrongdoer should fear because of the governing authorities. They are "servants of God to execute wrath on wrongdoers." Similarly, slaves are commanded in Eph 6:5, in the context of a household code, to obey their earthly masters "with fear and trembling." This expression, found three other times in the Pauline letters (1 Cor 2:3; 2 Cor 7:15; Phil 2:12), occurs frequently in the LXX. It may refer to mundane fear, but it is likely, at least in Phil 2:12, coming as it does right after the Christhymn of Phil 2:5–11, to be theologically freighted.

Paul expresses fear in Gal 4:11 that his labor among the Galatians might be in vain. Here it is for himself that Paul has fear, a consequence of the Galatians' falling away from the gospel he preached among them and labored to have them firmly rooted in it.

Fear is a very important idea in 1 Peter. It is often used in the letter in a theological sense (1 Pet 1:7). But φόβος and its synonyms are also employed to call Christians not to fear in the face of persecution. Echoing Isa 8:12, the writer urges Christians in danger of persecution not to "fear their fear" nor be in dread (1 Pet 3:14). In a similar vein, wives are to be submissive to their husbands, like Sarah and the holy women. They are to "do what is good and never let fears alarm you" (1 Pet 1:6).

In Heb 2:15, it is the "fear of death" from which Jesus delivers those who were all their lifetime subject to bondage.

At the textually problematic Jude 23, the fear with which the Christian leaders are to show mercy to some is probably a reference to mundane fear rather than "the fear of God." However, commentators are divided on this and many other cases discussed above.

Bibliography: ■ Balz, H., "φόβος, etc.," *TDNT* 9 (1974) 208–12. ■ Gundry Volf, J. M., *Paul and Perseverance* (Louisville, Ky. 1990) 261–80. ■ Porter, S. E., "Fear, Reverence," *DPL* 291–93. ■ Washington, H. C., "Fear," *NIDB* 2 (Nashville, Tenn. 2007) 438–42. ■ Wasserman, T., *The Epistle of Jude: Its Text and Transmission* (Stockholm 2006). [Esp. 320–31]

Peter Rodgers

IV. Islam

The fear of God is a central theme in the Qurʾān. The qurʾānic lexicon utilizes numerous terms such as *khashya*, *khawf*, and *fazaʿ* to signify fear and related affective states of varying theological significance. Undoubtedly the most important complex of terms relating to fear in the Qurʾān are those derived from the root *w–q–y*, often used in the construction of an image of the ideal believer as characterized by a deep awareness of divine power and a consequent dread of the judgment that all mortal beings must undergo. This state of existential dread is most frequently designated *taqwā* and one who experiences or embodies it a *muttaqī*. As Erik S. Ohlander has noted, terms derived from this root appear over 250 times in the Qurʾān and exhibit a

variety of shades of meaning. In its richest, most fully realized sense, *taqwā* in the Qurʾān conveys a sense of piety and righteousness anchored in a recognition of God's sovereignty and one's own moral accountability; it so clearly epitomizes the ideal believer that the *muttaqī* is practically synonymous with the *muʾmin* (as is the *mushfiq*, another term for one who fears God), and its most obvious antonyms are *kāfir* (infidel) and *ẓālim* (oppressor, evildoer). Moreover, very many of the Qurʾān's admonitions to doubters and deniers to accept the Prophet's message and repent are capped by the urgent demand *ittaqū Allāh* ("fear God")! – essentially a call to submit and accept Islam (*aslamū*).

Different suras, narratives, or thematic complexes in the Qurʾān may emphasize different terms for fear; likewise, the choice of one or another term may simply be dictated by rhyme or other formal considerations. Further, although it is central to the fear lexicon in the Qurʾān, it is not entirely true that *taqwā* exclusively signifies fear of a theological nature, since forms from the root *w–q–y* may be used to convey a fear of threats presented by ordinary humans (though even here the Qurʾān's message is that it is God whom one should fear and not enemies; cf. S 9 : 13). Nevertheless, it is indisputable that *taqwā*, and similar terms such as *khashya*, generally connote much more than simple fear. Ohlander's meticulous examination of the semantic range and development of terms derived from *w–q–y* in the Qurʾān demonstrates that these terms convey a variety of affective and existential states. Further, the trajectory of the evolution of the semantic range and associations of *taqwā* appears to reinforce the traditional chronology of the revelation of the suras, especially insofar as the fullest development of the concept appears in the Medinan period, in which words from the root *w–q–y* denote "an active and conscious devotion and reverence to God and His will" (Ohlander: 150) with unambiguous practical, ethical, social, and political implications. Strikingly, some of the older, more rudimentary usages that are found in Meccan-period suras – to guard oneself, to remove oneself from danger of damnation or to place something between oneself and that danger – have clear (albeit non-eschatological) parallels in pre-Islamic poetry.

Given the significance of *taqwā* as the characteristic affective state of the true believer, it is hardly surprising that the Qurʾān often deploys its various fear terms in depictions of the pre-Islamic prophets and patriarchs in encounters with the divine. Considering the importance of fear terminology in the Bible, a pressing question is the relationship between the qurʾānic fear lexicon and its biblical antecedents and contexts, though a major study comparing and correlating the pertinent material is still a desideratum. Our understanding of the Qurʾān's use of fear terminology at particular junctures may be greatly enriched through examination of the relevant biblical antecedents. For example, in S 38 : 22, the famous story of David and the two disputants, David's interlocutors intrude on his solitude and frighten him though they assure him he need not fear them (*fa-faziʿa minhum qālū lā takhaf*). Ohlander connects the appearance of forms of *fzʿ* and *khwf* here with the larger eschatological context of the sura, as the episode is framed by references to the Day of Judgment at S 38 : 15 and 26. However, we might also correlate the specific reference to both *fazaʿ* and *khawf* here with the implied subtext of 2 Sam 12, in which God wreaks a terrible punishment upon David for his dalliance with Bathsheba (and murder of her husband Uriah) with the death of their firstborn child – a consequence of his not fearing God in committing these acts, crimes that are never explicitly acknowledged in the qurʾānic retelling of the episode.

The rhetoric of the fear of God in the Qurʾān does not simply hearken back to biblical precedents, however. The consistent emphasis on the fear of God as the definitive trait of the true believer in qurʾānic discourse has inspired attempts to discern some background for this usage in the wider religious landscape of Late Antiquity. An obvious precedent would seem to be the God-Fearers of the Second Temple period, Gentiles sympathetic to Judaism who attended the synagogue and observed the Noachide commandments; Pines postulates a connection between this tradition and the Middle Persian term for Christians, *tarsākān* (those who fear), though this interpretation has not been widely accepted. A more compelling precedent lies in the common use of the word *deḥltā* (fear) as a basic term for religion itself in Syriac sources, with the true Christian characterized by the fear of God – *deḥlath Allāhā* – while pagans are subject to the fear of idols, "false fear," and so forth. Becker's recent study of the evolution of fear discourse in Syriac sources, particularly martyrologies produced in the Sasanian Empire, demonstrates the rich and nuanced connotations the fear of God had come to have in the centuries immediately preceding the rise of Islam. The close lexical and conceptual parallels he draws between the pertinent Syriac materials and the Qurʾān are convincing, especially given both the evolution of *deḥlath Allāhā* from eschatological fear to the distinctive trait associated with believers and this phrase's frequent conjunction with other terms that also resonate in qurʾānic discourse, for instance the contrast commonly drawn between those who fear God and infidels or oppressors (*kaphrīn/kāfirūn*, *ṭālmē/ẓālimūn*).

Within emergent Islam, it is the quasi-monastic behavior of the *zuhhād* or renunciates, whose asceticism is often motivated by an all-encompassing

dread of judgment, that most obviously embodies the values associated with *taqwā* in the Qurʾān. Here too we find significant precursors in late antique religious discourse, insofar as the intensely other-worldly – and frequently militant – piety of the ascetics of early Islam often closely resembled – or was actually indistinguishable from – the ethos of the Christian ascetics who populated the Near Eastern landscape in which Islam spread in the 7th and 8th centuries. (Strikingly, as Becker notes, Syriac sources often depict the fear of God as a characteristic particularly associated with, and cultivated by, the disciplinary practices of the monks.) At least for the ascetics – and doubtless for many early Muslims on the whole – the posture of creaturely submission demanded of all beings was still very much defined essentially by an awesome fear of God. This fact has sometimes been obscured by the later tradition's emphasis on *taqwā* as a positive ethical trait, and likewise by modern interpreters' desire to efface what might appear as an irrational affective state at the core of Islam.

Bibliography: ∎ Becker, A. H., "Martyrdom, Religious Difference, and 'Fear' as a Category of Piety in the Sasanian Empire: The Case of the *Martyrdom of Gregory* and the *Martyrdom of Yazdpaneh*" *Journal of Late Antiquity* 2 (2009) 300–336. ∎ Melchert, C., "Exaggerated Fear in the Early Islamic Renunciant Tradition," *Journal of the Royal Asiatic Society* 3/21 (2001) 283–300. ∎ Ohlander, E. S., "Fear of God (*Taqwā*) in the Qurʾān: Some Notes on Semantic Shift and Thematic Context." *JSS* 50 (2005) 137–52. ∎ Sizgorich, T., *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, Pa. 2009) 168–95

Michael E. Pregill

V. Literature

Most instances of biblical fear involve fear of God, but in Genesis the animals fear humanity (Gen 9:2), and Gentiles fear Israel in the Deuteronomistic History (e.g., Deut 2:25; Josh 2:24). The more general fear of death, privation, and suffering that afflicts the Israelites, disciples, and early followers of Jesus (e.g., Deut 1:21; Matt 10:28; Rev 2:10) represents a form of human experience that preoccupies literary artists, many of whom draw directly and indirectly from the Bible.

Søren Kierkegaard applies the biblical phrase "fear and trembling" (Ps 55:5; Mark 5:35) to his meditation on the Aqedah (Gen 22), even though that text contains no reference to fear. Kierkegaard's biblically-grounded studies of fear, dread, and anxiety have been compared to literary depictions of fear in Poe and others (Badenhausen). In fact, Romantic and modern literature generalized biblical "fear and dread" (e.g., Exod 15:16) into a category of experience closely linked to the sublime and increasingly evoked for dramatic literary effect in such works as Samuel Taylor Coleridge's (see "Coleridge, Samuel Taylor") "Rime of the Ancient Mariner" (which also alludes to Cain):

> Like one that on a lonesome road Doth walk in fear and dread,
> And having once turned round walks on,
> And turns no more his head;
> Because he knows, a frightful fiend
> Doth close behind him tread. (Coleridge: 62–63)

The aesthetic taste for horror and dread illustrated by Coleridge can be associated with the category of the sublime, which according to Immanuel Kant has to do with the experience of something vast and overwhelming and may give rise to the reverence and respect associated with religion (Kant: 123). The related concept of the "uncanny" leads Sigmund Freud to explore literary evidence, especially E.T.A. Hoffman's *The Sandman* (*Der Sandmann* 1816), for the frightening and unsettling experiences rooted in familiar life. Freud's *The "Uncanny"* (*Das "Unheimliche,"* 1919) discusses fairy tales, tragedies, and other stories of death, the supernatural, and doubles as sources of a modern aesthetic of fear rooted in but far removed from biblical sources.

Bibliography: ∎ Badenhausen, R., "Fear and trembling in literature of the fantastic: Edgar Allan Poe's 'The Black Cat'," *Studies in Short Fiction* 29 (1992) 487–99. ∎ Coleridge, S. T., *The Rime of the Ancient Mariner* (Boston, Mass. 1999). ∎ Freud, S., "The 'Uncanny,'" in *The Uncanny* (trans. D. McLintock; New York 2003); trans. of. id., *Das Unheimliche* (Frankfurt a.M. 1919). ∎ Hoffmann, E.T.A., *Der Sandmann* (Ditzingen 1986). ∎ Kant, I., *Critique of Judgment*, (trans. W. Pluhar; Indianapolis, Ind. 1990); trans. of. id., *Die Kritik der Urteilskraft* (Berlin/Libau 1790). ∎ Kierkegaard, S., *The Concept of Anxiety* (trans. R. Thomte; Princeton, Mass. 1980); trans. of id., *Begrebet Angest* (Copenhagen 1844). ∎ Kierkegaard, S., *Fear and Trembling* (trans. S. Walsh; Cambridge 2006); trans. of id., *Frygt og Baeven* (Copenhagen 1843).

Brian Britt

Fear of God

I. Ancient Near East

Fear as the experience of awe or reverence toward a divine being or supreme power is prevalent in several ANE cultures.

Fear of the divine in Egyptian religion "has not received enough attention," despite the fact that texts dating from the Old to the New Kingdom "bear witness to its importance in Egyptian religion" (Fuhs: 298). The service to and reverence of the pharaoh arose from the perception of this royal figure as the incarnation or embodiment of a deity.