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## Article Archippus

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Sandra Scham

## Archangel

→ Angels and Angel-Like Beings

## Archelaus

The elder son of Herod the Great (ruled 37–4 BCE) by his Samaritan wife Malthace, who ruled over Judea, Samaria and Idumea from 4 BCE until 6 CE. Most of what we know concerning Archelaus comes from the Jewish historian Josephus. Archelaus and his full brother Antipas were educated in Rome. Herod's final will named Archelaus as his principal successor, granting him the territories of Judea, Samaria, and Idumea, and giving him the title "king." Before his claim was ratified by the Roman emperor Augustus, anti-Herod forces rioted in Jerusalem during the Passover celebration. Archelaus ordered the unrest to be violently suppressed, resulting in the massacre of 3,000 Jews. Archelaus went to Rome to plead his case before Augustus; his brother Antipas contested Herod's will, declaring Archelaus unfit to rule. Meanwhile, a major revolt broke out in Judea, which was brutally put down by the Roman governor Varus. Varus allowed a delegation of Jews to sail to Rome to petition Augustus to set aside Archelaus in favor of direct Roman rule.

Augustus ratified Herod's will and made Archelaus ruler of Judea, Samaria, and Idumea, as well as the cities of Sebaste, Strabo's Tower (Caesarea), Joppa, and Jerusalem. Antipas was given the terri-

ories of Galilee and Peraea, while their half-brother Phillip became ruler of Gaulanitis, Trachonitis, Batanaea, and Panaeas. However, Augustus refused to grant Archelaus the title "king," naming him "ethnarch" instead. The title "Herod, Ethnarch," appears on Archelaus' coins. During his reign he founded a city named Archelais and rebuilt the royal palace at Jericho. He was not a popular ruler, but rather was known for brutality. E.g., Matt 2:22 recounts that Joseph and Mary decide to reside in Galilee under Antipas, rather than in Judea under Archelaus. Archelaus also aroused Jewish religious wrath by marrying Glaphyra, the widow of his half-brother Alexander, with whom she had had children. In 6 CE Archelaus was summoned to appear before Augustus in Rome; he was stripped of his title and his wealth was confiscated. He was exiled to Vienna in Gaul, where he presumably died. Following his deposition, Judea and Samaria were placed under direct Roman rule.

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Sidnie White Crawford

## Archer

→ Military Organization

## Archi, Archites

The term "Archi" (MT *'Arki*) is used six times in the Hebrew Bible: once as the southern limit of the settlement of the Josephites (Josh 16:2) and five times as the origin of Hushai, the counsellor of King David (2 Sam 15:32; 16:16; 17:5,14; 1 Chr 27:33). Moreover, the gentilic name *'Arqi* (Gen 10:17; 1 Chr 1:15) designates a Canaanite clan. Are the two names – with a very different spelling – expressions of the same reality? Probably not: the first one is related to Benjamin, while the second one is frequently associated with the Phoenician coastal town of Irqata.

Jacques Vermeylen

## Archippus

The third person greeted by name in the salutation of the letter to Philemon is Archippus (Phlm 2). According to the majority of ancient and modern commentators, he was a member of Philemon's household – perhaps even the son of the two persons immediately mentioned before him, Philemon and Apphia (Fitzmyer: 88). Nevertheless, the singular possessive pronoun "your" (σοῦ) in the following phrase, "the church in your house," admits a different interpretation: In agreement with grammatical rules σοῦ may refer to the nearest person

named before, which is here Archippus and not Philemon. In that case, Archippus would be the main addressee of the Pauline letter, the head of the household, and the owner of the slave Onesimus (Knox: 51–54). Against this identification it must be noted that the letter is addressed first of all to Philemon (Phlm 1).

Paul designates Archippus as “our fellow soldier” (συστρατιώτης ἡμῶν). The military metaphor indicates that he was the apostle’s fellow worker in the service of the gospel (cf. Phil 2:25, where *συστρατιώτης* and *συνεργός* are synonymous epithets of Epaphroditus). Paul often uses military terms to describe his missionary work (cf. 1 Thess 5:8; 2 Cor 6:7; 10:3–5; Rom 6:13; 13:12). Consequently, a fellow worker could be called a *συστρατιώτης* (Harnack: 14–15). Being Paul’s co-worker, Archippus could hold a leading position in Philemon’s house church without being a relative of Philemon or Apphia. Naming Archippus in the salutation the apostle makes Philemon render account to Archippus and the other Christians of his house church, if he granted the apostle’s request.

In the deuteropauline letter to the Colossians, in which many names in the letter to Philemon appear again, Archippus is addressed indirectly by a cryptic message: He is urged to fulfill the “ministry” (*διακονία*) he had received in the Lord (Col 4:17). It is impossible to determine the precise nature of Archippus’ “ministry.” The short remark only reveals that he is subject to the supervision of the church members, who are asked to encourage and exhort Archippus (Hentschel 389–90).

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Eva Ebel

## Archisynagogos (Leader of the Synagogue)

The *archisynagogos*, the official most commonly associated with the synagogue and its operation, is presented in a variety of ways. Those sources having primarily religious concerns, i.e., rabbinic material, the New Testament, and the writings of the church fathers, as well as imperial legislation, all emphasize the religious dimension of the office. On the other hand, inscriptions relate mostly to the benefactions of these communal leaders. There is also evidence indicating that this office included not only religious and financial responsibilities but political and administrative ones as well. Jews and non-Jews alike viewed the *archisynagogos* as a leader and representative of the community.

This office is a fascinating example of Jewish adoption and adaptation of outside influences. The term *archisynagogos* was clearly borrowed from the Hellenistic world; pagans appear to have used it largely to honor philanthropists of an association or organization. Nevertheless, given the unique functions of the synagogue as a communal organization and its all-encompassing role in the lives of the local Jewish population, the responsibilities of the Jewish *archisynagogos* were clearly broader and more comprehensive than those of his pagan namesake. In addition to financial and administrative responsibilities, the Jewish *archisynagogos* was involved in the liturgical matters of the congregation, as attested, *inter alia*, by his role in the Torah-reading ceremony (*tMeg* 3, 21).

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Lee I. Levine

## Architecture

→ Arts and Crafts in the Bible

## Archives, House of the

→ City of David

## Archives and Libraries

- I. Ancient Near East and Hebrew Bible/Old Testament
- II. Greco-Roman Antiquity and New Testament

### I. Ancient Near East and Hebrew Bible/Old Testament

Archives or libraries are collections of textual material. These terms can be used both for the text collection and for the building or the room where the texts are placed. Archives refer to collections of texts, each text documenting a message or a statement, e.g., letters, legal, economic and administrative documents. Libraries consist of literary, religious and scientific texts; matters we in modern times print as books. Archives and libraries could be large or small and could belong to institutions or private persons. They could be the result of planning a text collection for different purposes or just the practical results of administrative or scholarly activities. As a rule, there are inner relations between the texts showing the intention and interest of the owner of the collection. Archives and libraries may be in active use by organizations or individuals until destruction or they may consist of textual material stored away or even (at least in the end) discarded.

There are (1) some 500 archives and libraries with preserved textual material found together