An Expository Dictionary to Enrich Preaching and Teaching

the
BAKER EXPOSITORY DICTIONARY *of* BIBLICAL WORDS

EDITED BY
Tremper Longman III & Mark L. Strauss
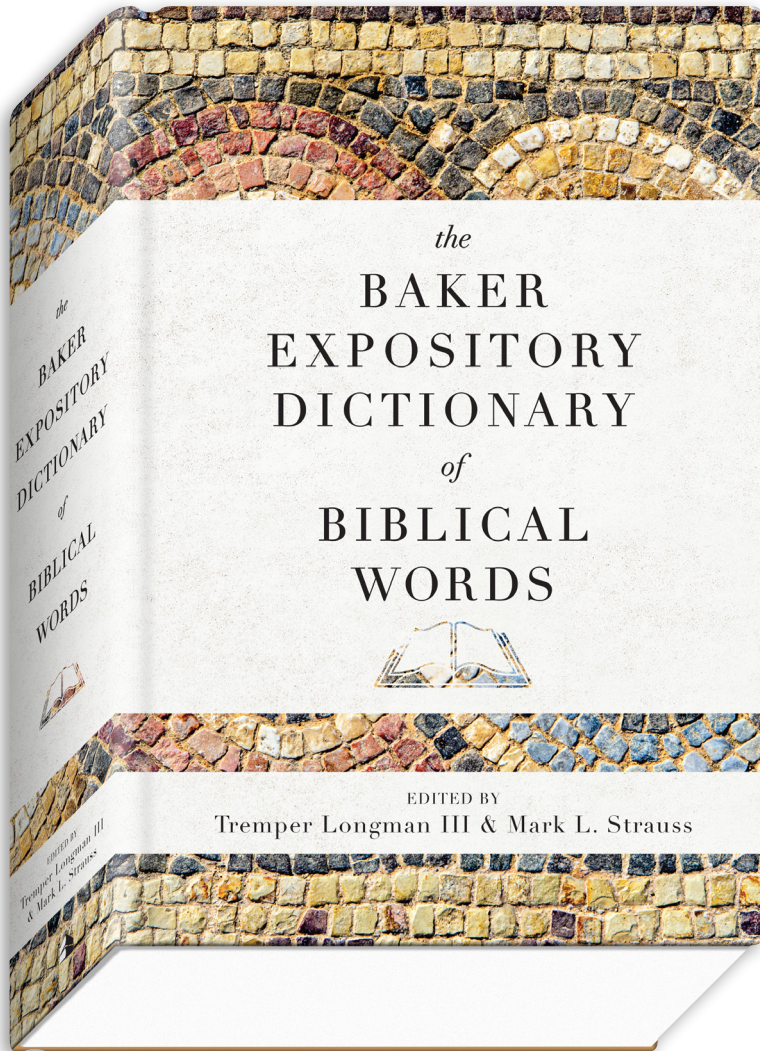
One of the keys to effectively preaching and teaching God's Word is a deep understanding of the meaning of biblical words in the original Hebrew and Greek. As the building blocks of language, words are the means we use to communicate with one another, and they're also the means God has chosen for communicating with us, his people.

To enrich your preaching, teaching, and personal study of God's Word, this clear, accurate, and easy-to-use dictionary offers the most up-to-date evangelical biblical scholarship as well as fascinating, detailed explanations of biblical words. Whether you're a pastor, a seminary student, or a lay student of the Bible, this expository dictionary offers a wealth of information about the original Hebrew and Greek words of Scripture.

The Baker Expository Dictionary of Biblical Words

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> **"By providing clear and accurate definitions of biblical words, we hope this brand-new dictionary will enrich your preaching, teaching, and personal study and lead to a greater appreciation and understanding of the biblical text."**
>
> —MARK L. STRAUSS

Key Features of *The Baker Expository Dictionary of Biblical Words*

- First expository dictionary to be published in the past 15+ years

- Based on the most recent linguistic theory and scholarship

- Organized alphabetically by English words

- Fascinating, accurate, and detailed definitions of biblical words to enhance preaching and teaching

- Provides excellent cross-references to other ways a Hebrew or Greek word is translated into English, keeping in mind all the bestselling English translations of the Bible

- Written in a style that promotes "flashes of insight" or "aha moments" for readers

- Contains more than 1,200 Hebrew and 1,200 Greek words

- Achieves greater balance between Old Testament and New Testament entries when compared to previous expository dictionaries

- Old Testament and New Testament words are grouped together within each English word article so that connections can be easily recognized

- Includes words that occur more than 25x in the Old Testament and more than 10x in New Testament— as well as words that occur less frequently but are deemed essential from a theological point-of-view

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WHAT IS AN EXPOSITORY DICTIONARY OF BIBLICAL WORDS?

Words are the building blocks of human language, and it is impossible to understand a written text without understanding the meaning of its words. When English speakers read a text in English, they know from prior experience the meaning of its words and—just as important—how these words interact with one another to produce an act of meaningful communication.

We believe the Bible is God's Word, his message to humanity. If we are to hear God speak to us today, we must understand the meaning of its words. A key challenge we face, however, is that the Bible was not written in English. The Old Testament was written in Hebrew (with a few Aramaic sections), and the New Testament was written in Greek. To understand its message we must know the meaning of these Hebrew and Greek words. This is where Bible translation comes in, and there are many excellent versions of the Bible for English speakers. Your most important Bible study tool is a good translation of the Bible.

Yet by placing two translations side by side, you see that many words and phrases are translated differently in different versions. Compare these three versions of 1 Thessalonians 4:3–4:

Christian Standard Bible (CSB)
For this is God's will, your sanctification: that you keep away from sexual immorality, that each of you knows how to control his own body in holiness and honor.

Good News Translation (GNT)
God wants you to be holy and completely free from sexual immorality. Each of you should know how to live with your wife in a holy and honorable way.

New American Standard Bible (NASB)
For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor.

While all three versions speak similarly of "sexual immorality," there are other significant differences. The CSB and the NASB speak of "sanctification," while the GNT refers to being "holy." Even more strikingly, while the CSB speaks of controlling your "body," the GNT speaks of living with your "wife," and the NASB of possessing your "vessel." What's going on here? The answer is that certain words are being interpreted and translated differently.

This expository dictionary is meant to help you understand the various possible meanings of Hebrew and Greek words and to determine from their contexts their most likely meanings. While there is no substitute for learning to read Hebrew and Greek, students of God's Word

can be greatly aided by a tool that examines the meaning of the original words of Scripture. In this dictionary Hebrew and Greek words are organized under English headings and their various possible meanings are discussed.

How to Use This Dictionary

This volume actually contains three dictionaries. The main dictionary (the front part of the book) contains English entries with corresponding Hebrew and Greek words. The back part of the volume includes Hebrew and Greek dictionaries, containing all the Hebrew and Greek words found in the Old and New Testaments, with English definitions. Each Hebrew and Greek word is identified with two different numbering systems. The first number is from a system developed by James Strong for *Strong's Exhaustive Concordance of the Bible* and used in many other reference books today. The second number, in parentheses and italics following the Strong's number, is a more recent system developed by Edward W. Goodrick and John R. Kohlenberger III and is also used in many concordances and reference books.[1]

There are various ways to use this dictionary. The simplest way is to just look up an English word of interest in the main dictionary and read about some of the Hebrew and Greek words associated with it. For example, the passage from 1 Thessalonians 4:3–4 cited above has the phrase "sexual immorality" in all three versions. If you look up this phrase in the front part of the dictionary, you will find an article on the Greek word *porneia*, which defines its various meanings and how the word is used in the New Testament. Or, since the NASB

says to "abstain" from sexual immorality, you could look up the word "ABSTAIN." There you will see an article on the Greek verb *apechō*, which describes the meaning of this verb and refers specifically to 1 Thessalonians 4:3. Note: When you see a word or phrase in italics in the dictionary entry it represents a translation of the Greek word under discussion. So in the discussion of *porneia* in 1 Thessalonians 4:3, the CSB is cited as "keep away from *sexual immorality*."

You can learn a great deal about biblical words by using the dictionary in this way, simply reading through the articles. Most word studies, however, are more complicated than this. How do you know, for example, to look up the English word "abstain" (NASB) instead of "keep away from" (CSB) or "be completely free from" (GNT)? And once you get to the English article, how do you know which Hebrew or Greek word listed is the one used in your passage? For example, the English entry RECLINE has two different Greek words, *anaklinō* and *anapiptō*, both of which can mean either "lie down" or "recline at a meal," the normal posture for banquets in the first century. Not only this, but other verbs, such as *anakeimai*, *katakeimai*, and *synanakeimai*, can also mean "lie down" or "recline at a meal." And other words, like the noun *deipnon* ("dinner"), can refer to meals or banquets. So when an English translation uses the phrase "having dinner" or "reclining at the table," how do you know which Hebrew or Greek word is behind the English?

To identify the right Hebrew or Greek word you will need to use one of the numbering systems in the Hebrew or Greek dictionary. There

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1. Numbering systems are complicated since scholars sometimes differ over the relationship between words. For example, homonyms, Hebrew or Greek words that are spelled the same but have different meanings, are sometimes treated as different words and sometimes as the same. Consider the Hebrew word *ʿāzab,* which can mean "abandon" or "renovate." Strong's numbering treats this as one word (5800) while Goodrick-Kohlenberger treats it as two (6440 and 6441). In cases like this, the dictionary provides both numbering systems but distingushes between *ʿāzab* 1 and *ʿāzab* 2.

are various ways to determine the number of the Hebrew or Greek word:

1. You can look up the word in a concordance. For example, suppose you are puzzled about the word "body" in 1 Thessalonians 4:4 cited above in the CSB, since it is translated as "wife" in the GNT and as "vessel" in the NASB. You would look up the English word in a concordance for the Bible version you are using. For example, you would look up "body" in a CSB concordance or "vessel" in an NASB concordance. Then you would find the entry for 1 Thessalonians 4:4. Beside the verse is the corresponding number—in

this case "4632" for Strong's and "5007" in Goodrick-Kohlenberger.

2. Another way to identify the number is to use an interlinear Bible or a reverse interlinear Bible, which includes the Strong's or Goodrick-Kohlenberger numbers in line with the text. An interlinear text is a Hebrew or Greek text with an English word underneath almost every Hebrew or Greek word. A reverse interlinear is an English text with a Greek or Hebrew word underneath each English word. Here you would look up your verse and find the Greek word and its number underneath the English word.

1 Thessalonians 4:3–4
Interlinear

τοῦτο	γάρ	ἐστιν	θέλημα	τοῦ	θεοῦ,	ὁ	ἁγιασμὸς	ὑμῶν,	ἀπέχεσθαι	ὑμᾶς
3778	1063	1510	2307		2316		0038	4771	0568	4771
this	for	is	will		of God		sanctification	your	to abstain	you

ἀπὸ	τῆς	πορνείας,	εἰδέναι	ἔκαστον	ὑμῶν	τὸ	ἑαυτοῦ	σκεῦος
0575		4202	3608a	1538	4771		1438	4632
from		sexual sin	to know	each	of you		your own	vessel

κτᾶσθαι	ἐν	ἁγιασμῷ	καὶ	τιμῇ
2932	1722	0038	2532	5092
to obtain	in	holiness	and	honor

3. Many Bible software computer programs also include interlinear texts or "instant details" windows that provide you with the Hebrew or Greek word and the Strong's or the Goodrick-Kohlenberger number. If the English, Hebrew, or Greek text is "tagged" with grammatical and statistical information, you can just scroll over the word and it will give you this information, including the Strong's or Goodrick-Kohlenberger number.

Once you have the number, you can turn to the Hebrew or Greek word in the corresponding dictionary in the back of the volume. (IMPORTANT: Be sure to go to the He-

brew dictionary for the Old Testament and the Greek dictionary for the New Testament!) For the example cited above, you would see this entry:

4632 (5007) σκεῦος *skeuos* (n.) possession, merchandise, object; jar, vessel, dish; (met.) a person (23x) | POSSESSION

This entry provides you with eight items:

1. the Strong's number: 4632
2. the Goodrick-Kohlenberger number, in parentheses and italics: (5007)

3. the Greek or Hebrew word: σκεῦος

4. the Greek or Hebrew word transliterated with English letters in italics: *skeuos*

5. the part(s) of speech (in this case a noun): (n.)

6. the various possible meanings of the word (its semantic range):[2] possession, merchandise, object; jar, vessel, dish; (met.) person ["met." means "metaphorical"]

7. the number of times the word occurs in the New Testament: (23x)

8. the English word where you will find an article on that Hebrew or Greek word in the main dictionary in the front: POSSESSION

For much more detail about the meaning and usage of the word, turn to the article on POSSESSION in the front dictionary. There you will find an article on *skeuos* that explains in detail that the word can refer to a variety of objects or containers and is sometimes used metaphorically of persons, including one's own body or one's spouse.

An English article is provided for Hebrew nouns and verbs that occur 25 times or more in the Old Testament and for Greek nouns and verbs that occur 10 times or more in the New Testament. Some nouns and verbs that occur fewer times but are particularly significant theologically are also included (e.g., *hilaskomai*, meaning "atone, appease, propitiate"). Many adjectives are also included if they occur in particularly significant theological contexts. Not included are proper names, prepositions, particles, most adverbs, and many adjectives.

Words and Their Meanings

A book like this should probably come with a warning label since the misunderstanding of the nature of words and the misuse of word studies are among the most common errors in Bible study and in preaching and teaching God's Word. Several key principles should be kept in mind when doing word studies:

1. Words have a *semantic range*. Very few words in any language have a single or "literal" meaning. They have a range of possible meanings, what is called a *semantic range*. For example, it is sometimes said that the Greek word *sarx* literally means "flesh." But, in fact, the word has a wide range of possible meanings, including "flesh, meat, physical body, soft tissue; human being, humankind, fallen realm of existence, corrupt or sinful human nature; lineage" (and others). None of these is the literal meaning, if by "literal" we mean single or core meaning, since the word can mean any one of these in a particular context. On the other hand, if by "literal" we mean nonfigurative or concrete, then the first four are all literal meanings ("flesh, meat, physical body, soft tissue"), while the next five are all figurative or metaphorical extensions of this meaning ("human being, humankind, fallen realm of existence, corrupt or sinful human nature, lineage"). It is almost never correct to refer to a single "literal" meaning for a word.

2. *Context* determines which sense is intended. If words can have various meanings, what determines which sense an author intended? The answer, of course, is context. Consider the following passages in the Christian Standard Bible:

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2. Note that semantic ranges in the dictionaries may sometimes be wider or narrower than those in the articles. Also, the parts of speech given in the definitions in the articles ("n.," "v.," "adj.," etc.) refer to how the Hebrew or Greek word functions in English translation, and so sometimes these parts of speech will differ from those found in the dictionaries.

SARX =

Matt. 24:22	"Unless those days were cut short, no one [*sarx*] would be saved."	"person"
Mark 14:38	"The spirit is willing, but the flesh [*sarx*] is weak."	"human ability"
Luke 24:39	"A ghost does not have flesh [*sarx*] and bones as you can see I have."	"muscle or body tissue"
John 1:14	"The Word became flesh [*sarx*] and dwelt among us."	"a human being"
Acts 2:26	"Moreover, my flesh [*sarx*] will rest in hope."	"myself" or "I"
Rom. 1:3	"a descendant of David according to the flesh [*sarx*]"	"human lineage"
Rom. 6:19	"I am using a human analogy because of the weakness of your flesh [*sarx*]."	"human understanding"
Rom. 7:5	"For when we were in the flesh [*sarx*], the sinful passions aroused through the law were working in us to bear fruit for death."	"realm of fallen humanity"
Eph. 5:29	"For no one ever hates his own flesh [*sarx*] but provides and cares for it."	"physical body"

The Greek word is the same in every case, but the context determines which sense of the word is intended.

3. Words normally have only one *sense* in any particular literary context. Just because a word *can* mean different things doesn't indicate that it means *all* those things in any single context. In general, writers and speakers mean only one thing when they use a word. For example, in Luke 24:39 it is unlikely that Jesus meant *both* that a ghost does not have a "body" *and* that it does not have a "sinful nature." The

exception to this one-meaning rule is when an author is intentionally making a pun or play on words. Many scholars think that Jesus is making a play on words in John 3:3 when he says that "you must be born *again*," since the Greek word translated "again" (*anōthen*) can also mean "from above." Since elsewhere in John *anōthen* means "from above" (3:31; 19:11, 23) and since Jesus emphasizes that salvation comes from the Spirit and the realm above, it is likely that there is a double meaning here. This kind of pun, however, is the exception rather than the rule, and generally words have only one meaning.

4. *Etymology* is an unreliable guide to meaning. A fourth principle of word studies is that word meanings change over time, so *etymology* is not a reliable guide to meaning. Etymology refers to the origin of a word, either its component parts or its historical derivation. We recognize in English, for example, that "pineapple" does not mean a "pine" or an "apple," and a "butterfly" is not "flying butter." "Understand" does not mean to "stand under," and a "landlord" is not "lord of the land."

Many Greek words are compounds—that is, made up of two different words, usually a preposition and a verb or noun. Our tendency is to try to derive the meaning from the two component parts. For example, the Greek word *ekballō* comes from two Greek words, *ek* ("out of") and *ballō* ("throw, cast"), and *ekballō* can mean to "cast out" a demon. While this sometimes works, it is highly unreliable, and many words have a very different meaning from their component parts. For example, *hypokritēs* comes from two Greek words, *hypo* ("under") and *kritēs* ("judge"), but it doesn't mean to "judge under" it means "hypocrite" or "insincerity." Similarly, the Greek word *eklyō* comes from *ek* ("from") and *lyō* ("set free"), but it doesn't mean "to set free from"; it means "to become weary." It is popular to say that

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ekklēsia ("church") comes from *ek* ("out of, from") and *klēsia* ("called"), so the church is the "called out ones." But whether or not the church is "called out" from the world, this meaning is wrong. The word *ekklēsia* does not mean "called out ones"; it means an "assembly" or "congregation" or "gathering" of people, and came to refer to the Christian assembly—that is, the church.

Etymology or historical derivation also does not work backwards. Later derivations of words should not be imposed on their earlier uses. It is sometimes said that the word "dynamite" comes from the Greek word *dynamis* ("power"), and so the gospel is "the dynamite of God for salvation" (Rom. 1:16). This is wrong. The Greek word *dynamis* does not and never did mean "dynamite." Paul could not have been thinking of dynamite when he wrote Romans, since dynamite wasn't invented until many centuries after he wrote. (Also, the gospel does not blow you to bits!) This is an anachronistic error, imposing a later meaning on an earlier use.

Doing Word Studies

These principles confirm that we should never do words studies on the basis of "literal" meanings, etymology, or later derivations. Rather, there are two basic steps for doing any word study:

1. Determine the semantic range: *What can the word mean?* While almost all words have more than one meaning, words can't mean just anything. They have a semantic range, a limited range of meanings. We determine the range of meanings by examining how the word is used in its various contexts. A dictionary or lexicon is simply a listing of words and their semantic ranges, or definitions. So the first step in a word study is to determine the range of possible meanings by consulting the dictionary or lexicon.

2. Once you have determined what the word *can* mean (its semantic range), you must decide what it *does* mean, based on the context. Which sense is most in line with the immediate context, the flow of thought? Based on the author's intention and purpose and broader theological perspective, which sense is most likely?

It is helpful at this point also to consult quality commentaries because they examine the meaning of words in the context of the author's thought world and literary context.

A Note on Hebrew Verbal Stems

The dictionary presents the meaning of Hebrew verbs according to their stems. The seven basic verbal stems communicate a verb's action and voice. No verb occurs in the Bible in all seven stems, and some occur in only one. To use this dictionary, knowledge of the verbal system is neither presumed nor necessary, but since the meaning of a verb is associated with its various stems, readers may well be curious, and so here we give a brief description of the basic seven stems along with examples.

Qal (Q): One meaning of the Hebrew word *qal* is "simple," and indeed the Qal stem is the simple, basic stem from which the other stems derive. In Qal the verb refers to the action that the subject of the sentence performs on the object, or to the subject's state of being. Dictionaries list verbs in their basic Qal form (even when the Qal form is not attested). For instance, in Qal the meaning of *rāṣaḥ* (7523, 8357) is "murder, kill"; *šûb* (7725, 8740) means "turn, return, repent"; *nā'aṣ* (5006, 5540) means "despise"; *nāgaś* (5065, 5601) means "beat, oppress, exploit"; *nā'ar* 2 (5287, 5850) means "shake off"; *'ābad* (5647, 6268) means "work, serve." The word *bîn* (995, 1067), meaning "understand/consider," is an example of a stative verb in Qal. These words will be used to illustrate the following derived stems.

Niphal (NI): The Niphal stem most often is simply the passive of Qal, but sometimes is

reflexive. A passive verb is when the subject receives or undergoes the action. The reflexive is when the action of the verb reflects back on the subject. Accordingly, the Niphal of *nāʿar* 2 can mean "be shaken off" (passive) or "shake oneself free" (reflexive). In Niphal *rāṣaḥ* means "be murdered/killed," and *ʿābad* means "be worked." The Niphal of *bîn* is "be discerning."

Hiphil (HI): The Hiphil takes the Qal meaning of the verb and presents it in the causative. So in Hiphil *šûb* means "bring back/restore," and *ʿābad* means "cause someone to work." In Hiphil the stative verb *bîn* means "understand, make understand," the latter meaning clearly being causative.

Hophal (HO): Hophal relates to Hiphil like Niphal relates to Qal. In other words, Hophal presents the passive of the causative. There does not appear to be an example of Hophal for the verb *šûb*, but if there were, it would likely be rendered "be brought back/restored." In Hophal the verb *ʿābad* translates as "be brought to serve (a deity)."

Piel (PI): Piel is the intensive or emphatic stem, though with some verbs the English translation is the same as Qal. As with Qal, the Piel of *nāʿar* 2 can be translated "shake off," but it can also be translated more emphatically as "sweep away." The less common Polel, Poel, and Palel stems are all variants of Piel.

Pual (PU): Pual can be thought of as the passive to Piel and thus an emphatic passive. The relationship of Pual (passive) to Piel (active) is roughly similar to the relationship between Qal (active) and Niphal (passive). The Pual of *ʿābad* means "be worked." The rare Polal and Poal stems are both variants of Pual.

Hithpael (HITH): Hithpael—along with variants like Hithpolel, Hithpoel, Hithpapel, and others—is the rarest stem and translates with a reflexive or passive sense of Piel. The Hithpolel of *bîn* means "understand, consider carefully, behave intelligently." The Hithpael of *nāʿar* 2 can be translated "shake oneself free," while the Hithpolel of *nāʾaṣ* means "be reviled."

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ACCURATE AND DETAILED EXPLANATIONS OF BIBLICAL WORDS

As the building blocks of language, words are the means we use to communicate with one another. They're also the means God has chosen to communicate with us, his people. For all those who read and study God's Word, and especially those called to preach and teach, learning to identify the meaning of biblical words in their various contexts is essential for good interpretation. This clear, accurate, and accessible dictionary offers up-to-date scholarship on the meaning of Hebrew and Greek terms and the English words used to translate them.

Whether you're a pastor, a writer, or a student of the Bible, this expository dictionary will serve as a valuable resource to enrich your personal study and help you more effectively communicate God's truth to his people.

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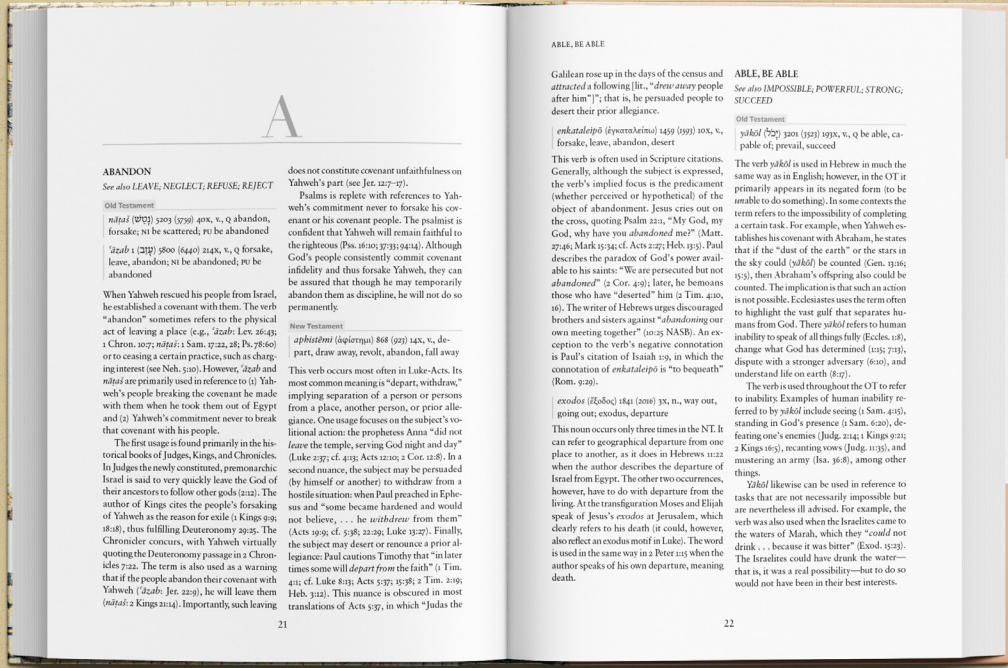
ABANDON
See also LEAVE; NEGLECT; REFUSE; REJECT

Old Testament

nāṭaš (נָטַשׁ) 5203 (5759) 40x, v., Q abandon, forsake; NI be scattered; PU be abandoned

'āzab 1 (עָזַב) 5800 (6440) 214x, v., Q forsake, leave, abandon; NI be abandoned; PU be abandoned

When Yahweh rescued his people from Israel, he established a covenant with them. The verb "abandon" sometimes refers to the physical act of leaving a place (e.g., *'āzab*: Lev. 26:43; 1 Chron. 10:7; *nāṭaš*: 1 Sam. 17:22, 28; Ps. 78:60) or to ceasing a certain practice, such as charging interest (see Neh. 5:10). However, *'āzab* and *nāṭaš* are primarily used in reference to (1) Yahweh's people breaking the covenant he made with them when he took them out of Egypt and (2) Yahweh's commitment never to break that covenant with his people.

The first usage is found primarily in the historical books of Judges, Kings, and Chronicles. In Judges the newly constituted, premonarchic Israel is said to very quickly leave the God of their ancestors to follow other gods (2:12). The author of Kings cites the people's forsaking of Yahweh as the reason for exile (1 Kings 9:9; 18:18), thus fulfilling Deuteronomy 29:25. The Chronicler concurs, with Yahweh virtually quoting the Deuteronomy passage in 2 Chronicles 7:22. The term is also used as a warning that if the people abandon their covenant with Yahweh (*'āzab*: Jer. 22:9), he will leave them (*nāṭaš*: 2 Kings 21:14). Importantly, such leaving

does not constitute covenant unfaithfulness on Yahweh's part (see Jer. 12:7–17).

Psalms is replete with references to Yahweh's commitment never to forsake his covenant or his covenant people. The psalmist is confident that Yahweh will remain faithful to the righteous (Pss. 16:10; 37:33; 94:14). Although God's people consistently commit covenant infidelity and thus forsake Yahweh, they can be assured that though he may temporarily abandon them as discipline, he will not do so permanently.

New Testament

aphistēmi (ἀφίστημι) 868 (923) 14x, v., depart, draw away, revolt, abandon, fall away

This verb occurs most often in Luke-Acts. Its most common meaning is "depart, withdraw," implying separation of a person or persons from a place, another person, or prior allegiance. One usage focuses on the subject's volitional action: the prophetess Anna "did not *leave* the temple, serving God night and day" (Luke 2:37; cf. 4:13; Acts 12:10; 2 Cor. 12:8). In a second nuance, the subject may be persuaded (by himself or another) to withdraw from a hostile situation: when Paul preached in Ephesus and "some became hardened and would not believe, . . . he *withdrew* from them" (Acts 19:9; cf. 5:38; 22:29; Luke 13:27). Finally, the subject may desert or renounce a prior allegiance: Paul cautions Timothy that "in later times some will *depart* from the faith" (1 Tim. 4:1; cf. Luke 8:13; Acts 5:37; 15:38; 2 Tim. 2:19; Heb. 3:12). This nuance is obscured in most translations of Acts 5:37, in which "Judas the

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Galilean rose up in the days of the census and *attracted* a following [lit., "*drew away* people *after him*"]"; that is, he persuaded people to desert their prior allegiance.

enkataleipō (ἐγκαταλείπω) 1459 (1593) 10x, v., forsake, leave, abandon, desert

This verb is often used in Scripture citations. Generally, although the subject is expressed, the verb's implied focus is the predicament (whether perceived or hypothetical) of the object of abandonment. Jesus cries out on the cross, quoting Psalm 22:1, "My God, my God, why have you *abandoned* me?" (Matt. 27:46; Mark 15:34; cf. Acts 2:27; Heb. 13:5). Paul describes the paradox of God's power available to his saints: "We are persecuted but not *abandoned*" (2 Cor. 4:9); later, he bemoans those who have "deserted" him (2 Tim. 4:10, 16). The writer of Hebrews urges discouraged brothers and sisters against "*abandoning* our own meeting together" (10:25 NASB). An exception to the verb's negative connotation is Paul's citation of Isaiah 1:9, in which the connotation of *enkataleipō* is "to bequeath" (Rom. 9:29).

exodos (ἔξοδος) 1841 (2016) 3x, n., way out, going out; exodus, departure

This noun occurs only three times in the NT. It can refer to geographical departure from one place to another, as it does in Hebrews 11:22 when the author describes the departure of Israel from Egypt. The other two occurrences, however, have to do with departure from the living. At the transfiguration Moses and Elijah speak of Jesus's *exodos* at Jerusalem, which clearly refers to his death (it could, however, also reflect an exodus motif in Luke). The word is used in the same way in 2 Peter 1:15 when the author speaks of his own departure, meaning death.

ABLE, BE ABLE
*See also IMPOSSIBLE; POWERFUL; STRONG; SUCCEED*

Old Testament

yākōl (יָכֹל) 3201 (3523) 193x, v., Q be able, capable of; prevail, succeed

The verb *yākōl* is used in Hebrew in much the same way as in English; however, in the OT it primarily appears in its negated form (to be *unable* to do something). In some contexts the term refers to the impossibility of completing a certain task. For example, when Yahweh establishes his covenant with Abraham, he states that if the "dust of the earth" or the stars in the sky could (*yākōl*) be counted (Gen. 13:16; 15:5), then Abraham's offspring also could be counted. The implication is that such an action is not possible. Ecclesiastes uses the term often to highlight the vast gulf that separates humans from God. There *yākōl* refers to human inability to speak of all things fully (Eccles. 1:8), change what God has determined (1:15; 7:13), dispute with a stronger adversary (6:10), and understand life on earth (8:17).

The verb is used throughout the OT to refer to inability. Examples of human inability referred to by *yākōl* include seeing (1 Sam. 4:15), standing in God's presence (1 Sam. 6:20), defeating one's enemies (Judg. 2:14; 1 Kings 9:21; 2 Kings 16:5), recanting vows (Judg. 11:35), and mustering an army (Isa. 36:8), among other things.

Yākōl likewise can be used in reference to tasks that are not necessarily impossible but are nevertheless ill advised. For example, the verb was also used when the Israelites came to the waters of Marah, which they "*could* not drink . . . because it was bitter" (Exod. 15:23). The Israelites could have drunk the water—that is, it was a real possibility—but to do so would not have been in their best interests.

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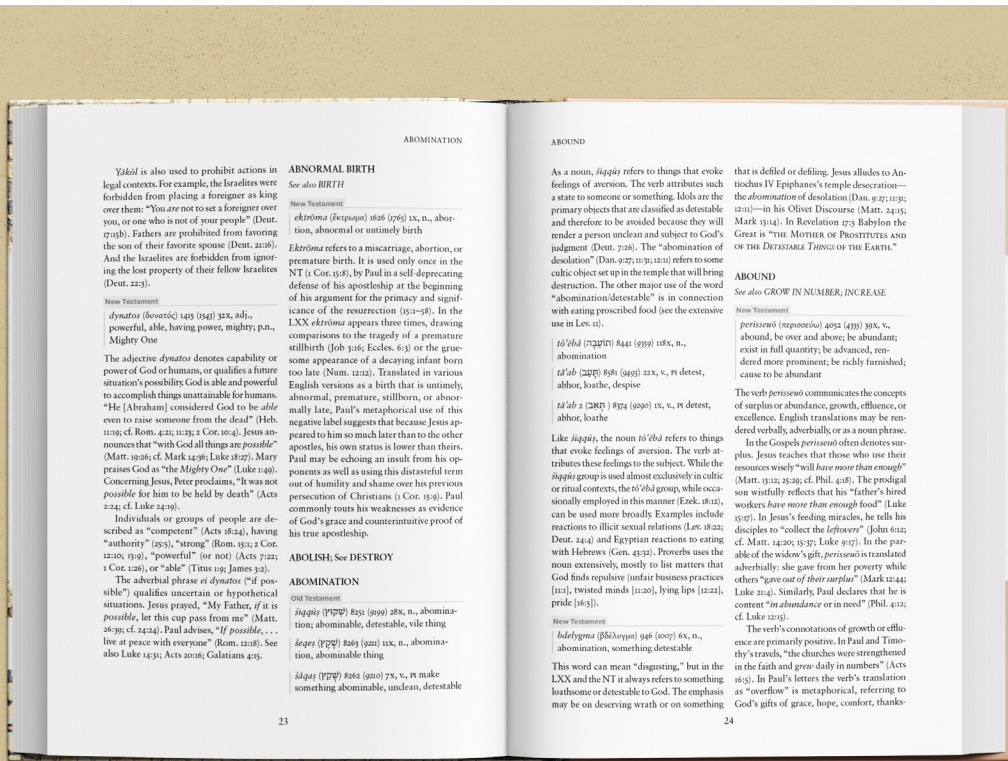
Yākōl is also used to prohibit actions in legal contexts. For example, the Israelites were forbidden from placing a foreigner as king over them: "You *are* not to set a foreigner over you, or one who is not of your people" (Deut. 17:15b). Fathers are prohibited from favoring the son of their favorite spouse (Deut. 21:16). And the Israelites are forbidden from ignoring the lost property of their fellow Israelites (Deut. 22:3).

New Testament

dynatos (δυνατός) 1415 (1545) 32x, adj., powerful, able, having power, mighty; p.n., Mighty One

The adjective *dynatos* denotes capability or power of God or humans, or qualifies a future situation's possibility. God is able and powerful to accomplish things unattainable for humans. "He [Abraham] considered God to be *able* even to raise someone from the dead" (Heb. 11:19; cf. Rom. 4:21; 11:23; 2 Cor. 10:4). Jesus announces that "with God all things are *possible*" (Matt. 19:26; cf. Mark 14:36; Luke 18:27). Mary praises God as "the *Mighty One*" (Luke 1:49). Concerning Jesus, Peter proclaims, "It was not *possible* for him to be held by death" (Acts 2:24; cf. Luke 24:19).

Individuals or groups of people are described as "competent" (Acts 18:24), having "authority" (25:5), "strong" (Rom. 15:1; 2 Cor. 12:10; 13:9), "powerful" (or not) (Acts 7:22; 1 Cor. 1:26), or "able" (Titus 1:9; James 3:2).

The adverbial phrase *ei dynatos* ("if possible") qualifies uncertain or hypothetical situations. Jesus prayed, "My Father, *if* it is *possible*, let this cup pass from me" (Matt. 26:39; cf. 24:24). Paul advises, "*If possible*, . . . live at peace with everyone" (Rom. 12:18). See also Luke 14:31; Acts 20:16; Galatians 4:15.

ABNORMAL BIRTH
See also BIRTH

New Testament

ektrōma (ἔκτρωμα) 1626 (1765) 1x, n., abortion, abnormal or untimely birth

Ektrōma refers to a miscarriage, abortion, or premature birth. It is used only once in the NT (1 Cor. 15:8), by Paul in a self-deprecating defense of his apostleship at the beginning of his argument for the primacy and significance of the resurrection (15:1–58). In the LXX *ektrōma* appears three times, drawing comparisons to the tragedy of a premature stillbirth (Job 3:16; Eccles. 6:3) or the gruesome appearance of a decaying infant born too late (Num. 12:12). Translated in various English versions as a birth that is untimely, abnormal, premature, stillborn, or abnormally late, Paul's metaphorical use of this negative label suggests that because Jesus appeared to him so much later than to the other apostles, his own status is lower than theirs. Paul may be echoing an insult from his opponents as well as using this distasteful term out of humility and shame over his previous persecution of Christians (1 Cor. 15:9). Paul commonly touts his weaknesses as evidence of God's grace and counterintuitive proof of his true apostleship.

ABOLISH; See DESTROY

ABOMINATION

Old Testament

šiqqūs (שִׁקּוּץ) 8251 (9199) 28x, n., abomination; abominable, detestable, vile thing

šeqes (שֶׁקֶץ) 8263 (9211) 11x, n., abomination, abominable thing

šāqas (שָׁקַץ) 8262 (9210) 7x, v., PI make something abominable, unclean, detestable

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As a noun, *šiqqūs* refers to things that evoke feelings of aversion. Idols are the primary objects that are classified as detestable and therefore to be avoided because they will render a person unclean and subject to God's judgment (Deut. 7:26). The "abomination of desolation" (Dan. 9:27; 11:31; 12:11) refers to some cultic object set up in the temple that will bring destruction. The other major use of the word "abomination/detestable" is in connection with eating proscribed food (see the extensive use in Lev. 11).

tô'ēbâ (תּוֹעֵבָה) 8441 (9359) 118x, n., abomination

tā'ab (תָּעַב) 8581 (9493) 22x, v., PI detest, abhor, loathe, despise

tā'ab 2 (תָּאַב) 8374 (9290) 1x, v., PI detest, abhor, loathe

Like *šiqqūs*, the noun *tô'ēbâ* refers to things that evoke feelings of aversion. The verb attributes these feelings to the subject. While the *šiqqūs* group is used almost exclusively in cultic or ritual contexts, the *tô'ēbâ* group, while occasionally employed in this manner (Ezek. 18:12), can be used more broadly. Examples include reactions to illicit sexual relations (Lev. 18:22; Deut. 24:4) and Egyptian reactions to eating with Hebrews (Gen. 43:32). Proverbs uses the noun extensively, mostly to list matters that God finds repulsive (unfair business practices [11:1], twisted minds [11:20], lying lips [12:22], pride [16:5]).

New Testament

bdelygma (βδέλυγμα) 946 (1007) 6x, n., abomination, something detestable

This word can mean "disgusting," but in the LXX and the NT it always refers to something loathsome or detestable to God. The emphasis may be on deserving wrath or on something

that is defiled or defiling. Jesus alludes to Antiochus IV Epiphanes's temple desecration—the *abomination* of desolation (Dan. 9:27; 11:31; 12:11)—in his Olivet Discourse (Matt. 24:15; Mark 13:14). In Revelation 17:5 Babylon the Great is "THE *MOTHER* OF *PROSTITUTES* AND OF THE *DETESTABLE THINGS* OF THE *EARTH*."

ABOUND
See also GROW IN NUMBER; INCREASE

New Testament

perisseuō (περισσεύω) 4052 (4355) 39x, v., abound, be over and above; be abundant; exist in full quantity; be advanced, rendered more prominent; be richly furnished; cause to be abundant

The verb *perisseuō* communicates the concepts of surplus or abundance, growth, effluence, or excellence. English translations may be rendered verbally, adverbially, or as a noun phrase.

In the Gospels *perisseuō* often denotes surplus. Jesus teaches that those who use their resources wisely "will *have more than enough*" (Matt. 13:12; 25:29; cf. Phil. 4:18). The prodigal son wistfully reflects that his "father's hired workers *have more than enough* food" (Luke 15:17). In Jesus's feeding miracles, he tells his disciples to "collect the *leftovers*" (John 6:12; cf. Matt. 14:20; 15:37; Luke 9:17). In the parable of the widow's gift, *perisseuō* is translated adverbially: she gave from her poverty while others "gave out of their *surplus*" (Mark 12:44; Luke 21:4). Similarly, Paul declares that he is content "*in abundance* or in need" (Phil. 4:12; cf. Luke 12:15).

The verb's connotations of growth or effluence are primarily positive. In Paul and Timothy's travels, "the churches were strengthened in the faith and *grew* daily in numbers" (Acts 16:5). In Paul's letters the verb's translation as "overflow" is metaphorical, referring to God's gifts of grace, hope, comfort, thanks-

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HEBREW-ENGLISH DICTIONARY

A single asterisk (*) indicates an entry that has no corresponding Strong's number.

א

1 (1) אָב ʾāb (n.) father, ancestor, founder (1,210x) | FATHER
3 (4) אֵב ʾēb (n.) shoot (2x)
6 (6) אָבַד ʾābad (v.) q perish; pi, hi destroy, kill, exterminate, ruin; be carried off, undone, lost (185x) | PERISH
8 (7) אֹבֵד ʾōbēd (n.) ruin (1x)
9 (9) אֲבֵדָה ʾăbēdâ (n.) lost thing (4x)
10 (9) אֲבַדֹּה ʾăbaddōh (n.) destruction (1x)
11 (11) אֲבַדּוֹן ʾăbaddôn (n.) destruction; Destruction (name of the realm of the dead) (5x)
12 (12) אַבְדָן ʾabdān (n.) destruction (1x)
13 (13) אָבְדָן ʾobdān (n.) destruction (1x)
14 (14) אָבָה ʾābâ (v.) q be willing (54x) | WILL
15 (20) אַבֶה ʾabe (interj.) O that! (1x)
16 (15) אֵבֶה ʾēbe (n.) reed/papyrus (boat) (1x)
17 (16) אֲבוֹי ʾăbôy (interj.) woe! (1x)
18 (17) אֵבוּס ʾēbûs (n.) feed trough, manger (3x)
19 (18) אִבְחָה ʾibḥâ (n.) slaughter (1x)
20 (19) אֲבַטִּיחַ ʾăbaṭṭîaḥ (n.) melon, watermelon (1x)
21 (21) אֲבִיאֵל ʾăbîʾēl (p.n.) Abiel (3x)
23 (24) אָבִיב ʾābîb (n.) ear of grain; month of Abib (8x)
26 (23) אֲבִיגַיִל ʾăbîgayil (p.n.) Abigail (17x)
29 (25) אֲבִיָּה ʾăbîyâ (p.n.) Abijah (28x)

29 (25) אֲבִיָּהוּ ʾăbîyāhû (p.n.) Abijah (2x)
33 (30) אֲבִיהוּא ʾăbîhûʾ (p.n.) Abihu (12x)
33 (48) אֲבִיעֶזְרִי ʾăbîʿezrî (p.n.) Abiezrite (1x)
34 (36) אֶבְיוֹן ʾebyôn (n.) poor, poor person, needy, in want (61x) | POOR
35 (37) אֲבִיּוֹנָה ʾăbîyônâ (n.) caperberry; desire (1x)
40 (43) אֲבִימֶלֶךְ ʾăbîmelek (p.n.) Abimelech (66x)
42 (45) אֲבִינֹעַם ʾăbînōʿam (p.n.) Abinoam (4x)
44 (46) אֲבִיעֶזֶר ʾăbîʿezer (p.n.) Abiezer (7x)
46 (51) אָבִיר ʾābîr (adj.) strong, mighty, powerful (6x)
47 (52) אַבִּיר ʾabbîr (adj.) strong, mighty, powerful (17x)
48 (53) אֲבִירָם ʾăbîrām (p.n.) Abiram (11x)
49 (54) אֲבִישַׁג ʾăbîšag (p.n.) Abishag (5x)
51 (57) אֲבִישַׁי ʾăbîšay (p.n.) Abishai (25x)
52 (59) אֲבִישׁוּעַ ʾăbîšûaʿ (p.n.) Abishua (6x)
53 (94) אֲבִשָׁלוֹם ʾăbîšālôm (p.n.) Absalom (109x)
54 (55) אֶבְיָתָר ʾebyātār (p.n.) Abiathar (30x)
55 (60) אָבַךְ ʾābak (v.) hitp whirl/roll up (1x)
56 (58) אָבַל ʾābal (v.) q mourn; hi cause mourning (39x) | MOURN
57, 59 (56) אֵבֶל ʾēbel 1 (adj.) mourning (8x) | MOURN
60 (57) אֵבֶל ʾēbel 2 (n.) mourning, mourner (24x) | MOURN
61 (58) אֲבָל ʾăbāl (part.) indeed, but (1x)
63 (66) אָבֵל בֵּית מַעֲכָה ʾābēl bêt maʿăkâ (p.n.) Abel Beth Maacah (4x)
68 (68) אֶבֶן ʾeben (n.) stone, rock (276x) | ROCK
70 (71) אָבְנַיִם ʾobnayim (n.) birth stool; potter's wheel (2x)

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72 (75) אֶבֶן הָעֵזֶר ʾeben hāʿēzer (p.n.) Ebenezer (3x)
73 (77) אַבְנֵט ʾabnēṭ (n.) sash (9x)
74 (79) אַבְנֵר ʾabnēr (p.n.) Abner (62x)
77 (80) אָבֶץ ʾābeṣ (p.n.) Ebez (1x)
78 (83) אִבְצָן ʾibṣān (p.n.) Ibzan (2x)
79 (84) אָבַק ʾābaq (v.) ni grapple, wrestle (2x)
80 (85) אָבָק ʾābāq (n.) powder, soot (6x)
81 (86) אֲבָקָה ʾăbāqâ (n.) aromatic powder (1x)
82 (87) אֵבֶר ʾēber (v.) hi soar (1x)
83 (88) אֵבֶר ʾēber (n.) wing (3x)
84 (89) אֶבְרָה ʾebrâ (n.) wing (4x)
85 (90) אַבְרָהָם ʾabrāhām (p.n.) Abraham (175x)
86 (91) אַבְרֵךְ ʾabrēk (interj.) make way! (1x)
87 (92) אַבְרָם ʾabrām (p.n.) Abram (61x)
90 (97) אֲגַג ʾăgag (p.n.) Agag (8x)
91 (99) אֲגָגִי ʾăgāgî (p.n.) Agagite (5x)
92 (98) אֲגֻדָּה ʾăguddâ (n.) sprinkling brush; bundle, group, cord (4x)
93 (100) אֱגוֹז ʾĕgôz (n.) walnut tree (1x)
95 (102) אֲגוֹרָה ʾăgôrâ (n.) payment, fee (1x)
96 (103) אֵגֶל ʾēgel (n.) drop (1x)
98 (106) אֲגַם ʾăgam (n.) pool, swamp (9x)
99 (107) אָגֵם ʾāgēm (adj.) distressed, sick (1x)
100 (109) אַגְמוֹן ʾagmôn (n.) reed (5x)
101 (101) אַגָּן ʾaggān (n.) bowl (3x)
102 (110) אֶגֶף ʾegep (n.) troop (7x)
103 (112) אָגַר ʾāgar (v.) q gather in (3x)
105 (113) אֲגַרְטָל ʾăgarṭāl (n.) metal bowl/dish (2x)
106 (114) אֶגְרֹף ʾegrōp (n.) fist (2x)
107 (115) אִגֶּרֶת ʾiggeret (n.) letter (10x)
108 (116) אֵד ʾēd (n.) stream (2x)
109 (117) אָדַב ʾādab (v.) hi grieve (1x)
117 (120) אָדוֹן ʾādôn (n.) master, lord (774x) | MASTER
117 (123) אַדִּיר ʾaddîr (adj.) magnificent, glorious, mighty, majestic (27x) | MAGNIFICENT
119 (131) אָדֵם ʾādēm (v.) q be red; pu be dyed red; hi be red; hitm be red (10x)
120 (120) אָדָם ʾādām 1 (n.) human (546x) | HUMAN
121 (119) אָדָם ʾādām 3 (p.n.) Adam (12x)
122 (132) אֹדֶם ʾōdem (adj.) red (1x)
123 (133) אֱדוֹם ʾĕdôm (p.n.) Edom (104x)
124 (125) אֹדֶם ʾōdem (n.) ruby, carnelian (3x)

125 (140) אֲדַמְדָּם ʾădamdām (adj.) reddish (6x)
127 (141) אַדְמָה ʾadmâ (p.n.) Admah (5x)
128 (127) אֲדָמָה ʾădāmâ 1 (n.) ground, land (222x) | EARTH
130 (122) אֲדֹמִי ʾădōmî (p.n.) Edomite (12x)
132, 726 (145) אַדְמוֹנִי ʾadmônî (adj.) red (3x)
134 (129) אֶדֶן ʾeden (n.) base, pedestal (58x) | BASE
136 (136) אֲדֹנָי ʾădōnāy (n.) Lord, God (442x) | LORD
138 (151) אֲדֹנִיָּה ʾădōnîyâ (p.n.) Adonijah (7x)
138 (152) אֲדֹנִיָּהוּ ʾădōnîyāhû (p.n.) Adonijah (19x)
142 (155) אָדַר ʾādar (v.) ni be majestic/magnificent; hi make majestic/magnificent (3x)
143 (156) אֲדָר ʾădār (p.n.) Adar (8x)
145 (155) אֶדֶר ʾeder (n.) majesty, magnificence (2x)
150 (165) אֲדַרְכֹּנִים ʾădarkōnîm (n.) darics/drachmas (Persian coins) (2x)
154 (167) אֶדְרֵעִי ʾedrēʿî (p.n.) Edrei (8x)
155 (168) אַדֶּרֶת ʾadderet (n.) robe; splendor (12x)
157 (170) אָהַב ʾāhab (v.) q love (217x) | LOVE
158 (171) אַהַב ʾahab (n.) gifts of love (2x)
159 (172) אֹהַב ʾōhab (n.) joys of love (2x)
160 (173) אַהֲבָה ʾahăbâ (n.) love (33x) | LOVE
164 (164) אֵהוּד ʾēhûd (p.n.) Ehud (9x)
165 (160) אֲהָהּ ʾăhāh (interrog.) where? (3x)
166 (182) אָהַל ʾāhal 1 (v.) hi be bright, shine (1x)
167 (183) אָהַל ʾāhal 2 (v.) pi settle down; pitch a tent (1x)
168 (168) אֹהֶל ʾōhel 1 (n.) tent, home (348x) | TENT
169 (188) אָהֳלָה ʾohŏlâ (p.n.) Oholah (1x)
172 (169) אֲהֳלִיבָה ʾăhŏlîbâ (p.n.) Oholibah (6x)
174 (169) אֲהָלוֹת ʾăhālôt (n.) aloes (2x)
174 (169) אֲהָלִים ʾăhālîm (n.) aloes (2x)
175 (175) אַהֲרֹן ʾahărōn (p.n.) Aaron (347x)
176 (196) אוֹ ʾô (conj.) or, whether (320x)
177 (199) אוֹב ʾôb 1 (n.) wine skin (1x)
178 (200) אוֹב ʾôb 2 (n.) medium, spiritist, necromancer; ghost (16x)
180 (201) אוּבָל ʾûbāl (n.) water conduit, canal (2x)
181 (193) אוּד ʾûd (n.) burning stick, log (3x)
182 (172) אוֹדֶה ʾôde (prep.) on account of (1x)
183 (203) אָוָד ʾāwad 1 (v.) hitp with regard as beautiful, desire, crave; pi desire; ni regard as beautiful (26x) | CRAVE

GREEK-ENGLISH DICTIONARY

A

2 (2) Ἀαρών Aarōn (p.n.) Aaron, brother of Moses (5x)
3 (3) Ἀβαδδών Abaddōn (p.n.) Abaddon; the angel of the abyss (1x)
4 (4) ἀβαρής abarēs (adj.) weightless; not burdensome (1x)
5 (5) ἀββά abba (Ar.) (.) father (3x) | FATHER
6 (6) Ἅβελ Abel (p.n.) Abel, a son of Adam (4x)
7 (7) Ἀβιά Abia (p.n.) Abijah, son of Rehoboam; a division of priests (3x)
10 (9) Ἀβιούδ Abioud (p.n.) Abiud or Abihud, son of Zerubbabel (2x)
11 (11) Ἀβραάμ Abraam (p.n.) Abraham (73x)
12 (12) ἄβυσσος abyssos (n.) underworld, abode of the dead or demons; (adj.) boundless, bottomless (9x) | ABYSS
13 (13) Ἄγαβος Agabos (p.n.) Agabus, a Christian prophet (2x)
14 (14) ἀγαθοεργέω agathoergeō (v.) do good; do right (1x)
15 (16) ἀγαθοποιέω agathopoieō (v.) do good; do well (9x)
16 (17) ἀγαθοποιία agathopoiia (n.) doing what is right (1x)
17 (16) ἀγαθοποιός agathopoios (adj.) doing well; one who does good (1x)
18 (18) ἀγαθός agathos (adj.) good; generous; honorable; excellent; distinguished (102x) | GOOD
19 (19) ἀγαθωσύνη agathōsynē (n.) goodness; do good (4x)

20 (21) ἀγαλλίασις agalliasis (n.) exuberant joy; goodness, gladness (5x)
21 (22) ἀγαλλιάω agalliaō (v.) rejoice, exult (11x) | REJOICE
22 (23) ἄγαμος agamos (n.) unmarried (4x)
23 (24) ἀγανακτέω aganakteō (v.) be indignant; greatly displeased (7x)
24 (25) ἀγανάκτησις aganaktēsis (n.) indignation; anger (1x)
25 (52) ἀγαπάω agapaō (v.) love; esteem; long for; have a deep concern for another's welfare (143x) | LOVE
26 (27) ἀγάπη agapē (n.) love, affection, goodwill; love feast (116x) | LOVE
27 (27) ἀγαπητός agapētos (adj.) beloved, dearly loved (61x) | BELOVED
28 (29) Ἁγάρ Hagar (p.n.) Hagar, servant of Sarah, concubine of Abraham, mother of Ishmael (2x)
29 (30) ἀγγαρεύω angareuō (v.) compel; impress; employ one into service (3x)
30 (31) ἀγγεῖον angeion (n.) vessel (1x)
31 (32) ἀγγελία angelia (n.) message; announcement (2x)
32 (32) ἀγγέλλω angellō (n.) messenger; angel (175x) | ANGEL
34 (35) ἀγέλη agelē (n.) herd; flock (7x)
35 (37) ἀγενεαλόγητος agenealogētos (adj.) without genealogy; no account of descent (1x)
36 (38) ἀγενής agenēs (adj.) unborn; of no family (1x)
37 (39) ἁγιάζω hagiazō (v.) make holy; consecrate; set apart from the profane; purify (28x) | HOLY
38 (40) ἁγιασμός hagiasmos (n.) sanctification;

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holiness; process of becoming holy; devotion, consecration (10x) | HOLY
40 (41) ἅγιος hagios (adj.) holy, sacred, pure; devoted, consecrated, dedicated; (n.) sacred things; sacred places (233x) | HOLY
41 (42) ἁγιότης hagiotēs (n.) holiness (1x)
42 (44) ἁγιωσύνη hagiōsynē (n.) holiness; moral purity; God's character (3x)
43 (44) ἀγκάλη agkalē (n.) the bent arm (1x)
44 (45) ἄγκιστρον agkistron (n.) fishhook (1x)
45 (46) ἄγκυρα agkyra (n.) anchor; fig. safeguard (4x)
46 (47) ἄγναφος agnaphos (adj.) unshrunk cloth; new cloth (2x)
47 (48) ἁγνεία hagneia (n.) purity (2x)
48 (49) ἁγνίζω hagnizō (v.) purify ceremonially or morally; cleanse from defilement (7x)
49 (50) ἁγνισμός hagnismos (n.) ceremonial purification (1x)
50 (51) ἀγνοέω agnoeō (v.) be unaware or ignorant; not know or perceive; not recognize; ignore (22x) | IGNORANT
51 (52) ἀγνόημα agnoēma (n.) error committed through ignorance (1x)
52 (53) ἄγνοια agnoia (n.) ignorance; moral blindness (4x)
53 (54) ἁγνός hagnos (adj.) pure (ceremonial or morally); free from defilement; innocent (8x)
54 (55) ἁγνότης hagnotēs (n.) purity (2x)
55 (56) ἁγνῶς hagnōs (adv.) with pure motives; purely, sincerely (1x)
56 (57) ἀγνωσία agnōsia (n.) ignorance; no knowledge (2x)
57 (57) ἄγνωστος agnōstos (adj.) unknown (1x)
58 (59) ἀγορά agora (n.) marketplace; public place of assembly, administration, commerce (11x) | MARKETPLACE
59 (60) ἀγοράζω agorazō (v.) buy, acquire through purchase (30x) | BUY
60 (61) ἀγοραῖος agoraios (adj.) one who frequents the marketplace; possibly an agitator; courts (2x)
61 (62) ἄγρα agra (n.) catch (2x)
62 (63) ἀγράμματος agrammatos (n.) illiterate; uneducated (1x)
63 (64) ἀγραυλέω agrauleō (v.) live in the fields (1x)

64 (65) ἀγρεύω agreuō (v.) catch; entrap (1x)
65 (66) ἀγριέλαιος agrielaios (n.) wild olive tree (2x)
66 (67) ἄγριος agrios (adj.) growing in the fields; wild; fierce (3x)
67 (68) Ἀγρίππας Agrippas (p.n.) Agrippa, name of two descendants of Herod the Great (11x)
68 (69) ἀγρός agros (n.) field, countryside, farm, land (37x) | FIELD
69 (70) ἀγρυπνέω agrypneō (v.) awake; watchful; alert (4x)
70 (71) ἀγρυπνία agrypnia (n.) sleeplessness; watching (2x)
71, 33 (72) ἄγω agō (v.) bring, lead; take; guide; depart, go; arrest; as a command: come, look, pay attention, listen (69x) | LEAD
72 (73) ἀγωγή agōgē (n.) guiding; manner of life; conduct (1x)
73 (74) ἀγών agōn (n.) athletic contest; the gathering for the competition; a struggle; a conflict (6x)
74 (75) ἀγωνία agōnia (n.) agony; anguish; the intense mental emotion of an athlete before a contest (1x)
75 (76) ἀγωνίζομαι agōnizomai (v.) contend for a prize; struggle; strive with zeal, fight with adversaries, difficulties, dangers (8x) | FIGHT
76 (77) Ἀδάμ Adam (p.n.) Adam, the first man (9x)
77 (78) ἀδάπανος adapanos (adj.) without expense or charge (1x)
78 (79) Ἀδδί Addi (p.n.) Addi, ancestor of Jesus (1x)
79 (80) ἀδελφή adelphē (n.) sister; female associate; female fellow believer (26x) | SISTER
80 (81) ἀδελφός adelphos (n.) brother, sibling, compatriot, neighbor (often inclusive in gender) (343x) | BROTHER
81 (82) ἀδελφότης adelphotēs (n.) collective brotherhood; men and women of the Christian church (2x)
82 (83) ἄδηλος adēlos (adj.) unseen; concealed; uncertain; indistinct (2x)
83 (84) ἀδηλότης adēlotēs (n.) uncertainty (1x)
84 (85) ἀδήλως adēlōs (adv.) uncertainly; without aim (1x)
85 (86) ἀδημονέω adēmoneō (v.) distressed; troubled (3x)