

the
BAKER
EXPOSITORY
DICTIONARY
of
BIBLICAL
WORDS



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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

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 *ʾāzab*, 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 distinguishes between *ʾāzab* 1 and *ʾāzab* 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	ἀγιασμός	ὑμῶν,	ἀπέχεσθαι	ὑμᾶς
3778	1063	1510	2307		2316		0038	4771	0568	4771
this	for	is	will		of God		sanctification	your	to abstain	you
ἀπό	τῆς	πορνείας,	εἰδέναι	ἕκαστον	ὑμῶν	τὸ	ἑαυτοῦ	σκευός		
0575		4202	3608a	1538	4771		1438	4632		
from		sexual sin	to know	each	of you		your own	vessel		
κτᾶσθαι	ἐν	ἀγιασμῷ	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) σκευός *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: σκευός
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.

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.

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:

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

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”; *šūb* (7725, 8740) means “turn, return, repent”; *nāʾaṣ* (5006, 5540) means “despise”; *nāgaś* (5065, 5601) means “beat, oppress, exploit”; *nāʾar* 2 (5287, 5850) means “shake off”; *ʾabad* (5647, 6268) means “work, serve.” The word *bīn* (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 *nā'ar 2* can mean “be shaken off” (passive) or “shake oneself free” (reflexive). In Niphal *rāšab* means “be murdered/killed,” and *'abad* 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 *'abad* 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 *'abad* 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 *nā'ar 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 *'abad* means “be worked.” The rare Polal and Poal stems are both variants of Pual.

Hithpael (HIṬH): 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 *nā'ar 2* can be translated “shake oneself free,” while the Hithpolel of *nā'aš* means “be reviled.”

ABBREVIATIONS

Old Testament (OT)		New Testament (NT)			
Gen.	Genesis	Matt.	Matthew	compar.	comparative
Exod.	Exodus	Mark	Mark	conj.	conjunction
Lev.	Leviticus	Luke	Luke	dat.	dative case
Num.	Numbers	Luke	Luke	e.g.	<i>exempli gratia</i> , for example
Deut.	Deuteronomy	John	John	ET	English translation
Josh.	Joshua	Acts	Acts	etc.	<i>et cetera</i> , and so forth, and the rest
Judg.	Judges	Rom.	Romans	euphem.	euphemism
Ruth	Ruth	1 Cor.	1 Corinthians	fem.	feminine
1 Sam.	1 Samuel	2 Cor.	2 Corinthians	gen.	genitive case
2 Sam.	2 Samuel	Gal.	Galatians	Gk.	Greek
1 Kings	1 Kings	Eph.	Ephesians	Hb.	Hebrew
2 Kings	2 Kings	Phil.	Philippians	i.e.	<i>id est</i> , that is
1 Chron.	1 Chronicles	Col.	Colossians	imperf.	imperfect
2 Chron.	2 Chronicles	1 Thess.	1 Thessalonians	interj.	interjection
Ezra	Ezra	2 Thess.	2 Thessalonians	interrog.	interrogative
Neh.	Nehemiah	1 Tim.	1 Timothy	intrans.	intransitive
Esther	Esther	2 Tim.	2 Timothy	lit.	literally
Job	Job	Titus	Titus	Lt.	Latin
P ^s (s).	Psal ^m (s)	Philem.	Philemon	met.	metaphorical
Prov.	Proverbs	Heb.	Hebrews	meton.	metonym
Eccles.	Ecclesiastes	James	James	mid.	middle voice
Song	Song of Songs	1 Pet.	1 Peter	n.	noun
Isa.	Isaiah	2 Pet.	2 Peter	neut.	neuter
Jer.	Jeremiah	1 John	1 John	nom.	nominative case
Lam.	Lamentations	2 John	2 John	NT	New Testament
Ezek.	Ezekiel	3 John	3 John	OT	Old Testament
Dan.	Daniel	Jude	Jude	par.	and parallel(s)
Hosea	Hosea	Rev.	Revelation	part.	participle
Joel	Joel	General		pass.	passive voice
Amos	Amos	acc.	accusative case	pl.	plural
Obad.	Obadiah	act.	active voice	p.n.	proper noun
Jon.	Jonah	AD	anno Domini	pred.	predicate
Mic.	Micah	adj.	adjective	prep.	preposition
Nah.	Nahum	adv.	adverb	pron.	pronoun
Hab.	Habakkuk	Ar.	Aramaic	pt.	particle
Zeph.	Zephaniah	BC	before Christ	sg.	singular
Hag.	Haggai	ca.	circa, approximately	subst.	substantive
Zech.	Zechariah	cf.	<i>confer</i> , compare	trans.	transitive
Mal.	Malachi	chap(s).	chapter(s)	v.	verb

v.l.	<i>varia lectio</i> (indicates a variant reading)
v(v).	verse(s)
x	“times” (indicates frequency of a word or form)
//	parallel

Hebrew and Aramaic Stems

Basic Hebrew Stems

HI	Hiphil	PI	Piel
HITH	Hithpael	PU	Pual
HO	Hophal	Q	Qal
NI	Niphal		

Basic Aramaic Stems

HA	Haphel	PA	Pael
HITHPA	Hithpaal	PEA	Peal

Other Hebrew and Aramaic Stems

HISTA	Histaphal	PILP	Pilpel
HITHPALP	Hithpalpel	PO	Poel
HITHPO	Hithpolel	POAL	Poal
HOTH	Hothpaal	POLA	Polal
NITH	Nithpael	POLE	Polel
PAL	PALEL	PUL	Pulal
PALP	PALPEL	TIPH	Tiphil

Ancient and Modern Texts and Versions

ASV	American Standard Version
Brenton	Brenton, Lancelot C. L. <i>The Septuagint with Apocrypha</i> . London: Bagster, 1851
CEB	Common English Bible
CEV	Contemporary English Version
CSB	Christian Standard Bible
DSS	Dead Sea Scrolls
ESV	English Standard Version
GNT	Good News Translation
GW	God’s Word Translation
HCSB	Holman Christian Standard Bible
ISV	International Standard Version
KJV	King James Version
LEB	Lexham English Bible
LXX	Septuagint
MT	Masoretic Text
NABRE	New American Bible Revised Edition

NASB	New American Standard Bible
NCB	New Catholic Bible
NCV	New Century Version
NET	The NET Bible (New English Translation)
NETS	New English Translation of the Septuagint
NIV	New International Version
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text</i>
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TLV	Tree of Life Version

Old Testament Apocrypha and Septuagint

1–2 Esd.	1–2 Esdras (2 Esdras = Ezra, Nehemiah)
1–2 Macc.	1–2 Maccabees
Jdt.	Judith
Sir.	Sirach
Tob.	Tobit
Wis.	Wisdom of Solomon

Apostolic Fathers

1–2 Clem.	1–2 Clement
Did.	Didache
Frg. Pap.	Fragments of Papias
Herm. Mand.	Shepherd of Hermas, Mandate(s)
Ign. <i>Eph.</i>	Ignatius, <i>To the Ephesians</i>
Ign. <i>Phld.</i>	Ignatius, <i>To the Philadelphians</i>
Ign. <i>Pol.</i>	Ignatius, <i>To Polycarp</i>
Ign. <i>Rom.</i>	Ignatius, <i>To the Romans</i>
Ign. <i>Trall.</i>	Ignatius, <i>To the Trallians</i>
Mart. Pol.	Martyrdom of Polycarp

Dead Sea Scrolls

1QH ^a	1QHodayot ^a	11Q19	11QTemple ^a
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Philo

<i>Moses</i>	<i>On the Life of Moses</i>
<i>Spec. Laws</i>	<i>On the Special Laws</i>

Josephus

Ant. *Jewish Antiquities*
J.W. *Jewish War*

Rabbinic Literature

b. Babylonian Talmud
 m. Mishnah
 t. Tosefta

Ber. Berakot
 Meg. Megillah
 Pesah. Pesahim
 Sanh. Sanhedrin
 Sukkah Sukkah

Targumic Texts

Tg. Isa. Targum Isaiah

Greek and Latin Works

Anth. Vettius Valens, *Anthology*
Disc. Epict. Arrian, *Discourses of Epictetus*
Educ. Childr. Plutarch, *On the Education of Children*
Fort. Alex. Plutarch, *On the Fortune of Alexander*
Medit. Marcus Aurelius, *Meditations*
Pol. Aristotle, *Politics*

Secondary Sources

COS *The Context of Scripture*. Edited by William W. Hallo. 3 vols. Leiden: Brill, 1997–2002.
 IBHS *An Introduction to Biblical Hebrew Syntax*. By Bruce K. Waltke and Michael O'Connor. Winona Lake, IN: Eisenbrauns, 1990.

ICC International Critical Commentary
 JETS *Journal of the Evangelical Theological Society*
 LN Louw, J. P., and E. A. Nida. *Greek-English Lexicon of the New Testament Based on Semantic Domains*. 2nd ed. 2 vols. New York: United Bible Societies, 1989.
 LSJ Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. 9th ed. with rev. supplement. Oxford: Clarendon, 1996.
 NIDB *New Interpreter's Dictionary of the Bible*. Edited by Katharine Doob Sakenfeld. 5 vols. Nashville: Abingdon, 2006–9.
 NIDNTTE *New International Dictionary of New Testament Theology and Exegesis*. Edited by Moisés Silva. 2nd ed. 5 vols. Grand Rapids: Zondervan, 2014.
 NIDOTTE *New International Dictionary of Old Testament Theology and Exegesis*. Edited by Willem A. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997.
 NIVAC NIV Application Commentary
 TDOT *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by J. T. Willis et al. 15 vols. Grand Rapids: Eerdmans, 1974–2006
 TLOT *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni, with assistance from Claus Westermann. Translated by Mark E. Biddle. 3 vols. Peabody, MA: Hendrickson, 1997.

TRANSLITERATION GUIDE

Hebrew

Consonants		Vowels	
א	ʾ	אָ	ā qāmeṣ
ב	b	בַּ	a pataḥ
ג	g	גֵּ	afurtive pataḥ
ד	d	דֶּ	e ségōl
ה	h	הֶ	ē šērē
ו	w	וִ	i short híreq
ז	z	זִ	ī long híreq written defectively
ח	ḥ	חֹ	o qāmeṣ ḥātûp
ט	ṭ	טוֹ	ó ḥōlem written fully
י	y	יֹ	ō ḥōlem written defectively
כ/ך	k	כּוֹ	ú šúreq
ל	l	לִ	u short qibbúṣ
מ/ם	m	מִ	ū long qibbúṣ written defectively
נ/ן	n	נֶה	â final qāmeṣ hēʾ (נֶה = āh)
ס	s	סֵ	ê ségōl yōd (סֵ = ēy)
ע	ʿ	עֵ	ê šērē yōd (עֵ = ēy)
פ/ף	p	פִּי	î híreq yōd (פִּי = iy)
צ/ץ	ṣ	צֵ	ā ḥātēp pataḥ
ק	q	קֵ	ě ḥātēp ségōl
ר	r	רֹ	ö ḥātēp qāmeṣ
שׁ	ś	שׁ	ə vocal šēwāʾ
שׂ	š		
ת	t		

Notes on the Transliteration of Hebrew

1. Accents are not shown in transliteration.
2. Silent šēwāʾ is not indicated in transliteration.
3. The spirant forms כ פ ת ב ג ד כ פ ת are usually not specially indicated in transliteration.
4. *Dāgēš forte* is indicated by doubling the consonant. Euphonic *dāgēš* and *dāgēš lene* are not indicated in transliteration.
5. *Maqqēp* is represented by a hyphen.

Greek

α	<i>a</i>	ξ	<i>x</i>
β	<i>b</i>	ο	<i>o</i>
γ	<i>g/n</i>	π	<i>p</i>
δ	<i>d</i>	ρ	<i>r</i>
ε	<i>e</i>	σ/ς	<i>s</i>
ζ	<i>z</i>	τ	<i>t</i>
η	<i>ē</i>	υ	<i>y/u</i>
θ	<i>th</i>	φ	<i>ph</i>
ι	<i>i</i>	χ	<i>ch</i>
κ	<i>k</i>	ψ	<i>ps</i>
λ	<i>l</i>	ω	<i>ō</i>
μ	<i>m</i>	ϛ	<i>h</i>
ν	<i>n</i>		

Notes on the Transliteration of Greek

1. Accents, lenis (smooth breathing), and *iota* subscript are not shown in transliteration.
2. The transliteration of asper (rough breathing) precedes a vowel or diphthong (e.g., ἄ = *ha*; αἶ = *hai*) and follows ρ (i.e., ῥ = *rh*).
3. *Gamma* is transliterated *n* only when it precedes γ, κ, ξ, or χ.
4. *Upsilon* is transliterated *u* only when it is part of a diphthong (i.e., αυ, ευ, ου, υι).

EXPOSITORY DICTIONARY



ABANDON

See also LEAVE; NEGLECT; REFUSE; REJECT

Old Testament

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

ʿāzab 1 (אָזַב) 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., *ʿāzab*: 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, *ʿāzab* 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 (*ʿāzab*: 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., de-part, 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

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 (ἐξοδος) 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.

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 (1543) 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 (ἐκτρώμα) 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

šiqqûš (שִׁקְוֹשׁ) 8251 (9199) 28x, n., abomination; abominable, detestable, vile thing

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

šāqaš (שָׂקַשׁ) 8262 (9210) 7x, v., PI make something abominable, unclean, detestable

As a noun, *šiqqûš* refers to things that evoke feelings of aversion. The verb attributes such a state to someone or something. 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 (תועבה) 8441 (9359) 118x, n.,
abomination

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

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

Like *šiqqûš*, the noun *tô‘ēbâ* refers to things that evoke feelings of aversion. The verb attributes these feelings to the subject. While the *šiqqûš* 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, ren-
dered 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-

giving, and love (Rom. 5:15; 15:13; 2 Cor. 1:5; 9:12; Col. 2:7; 1 Thess. 3:12). Paul exhorts the Corinthians, “For just as the sufferings of Christ *overflow* to us, so also through Christ our comfort *overflows*” (2 Cor. 1:5). The introduction in Ephesians speaks of “the riches of [God’s] grace that he *richly poured out* on us” (Eph. 1:7–8).

Finally, *perisseuō* means “excel, surpass” (Matt. 5:20) or “be better than” (1 Cor. 8:8). Paul uses *perisseuō* to promote excellence in faith and service. He encourages the Corinthians to “be steadfast, immovable, always *excelling* in the Lord’s work” (1 Cor. 15:58; cf. 2 Cor. 8:7; 9:8). The Thessalonians, who are already pleasing God and loving one another, are to “*do this even more*” (1 Thess. 4:1, 10).

ABOUT TO; See MUST

ABSTAIN

New Testament

apechō (ἀπέχω) 568 (600) 19x, v., receive in full; be distant or far from; (mid.) abstain from or refrain from

The verb *apechō* has three main meanings. First, it means “receive in full what one is due or desires.” Jesus condemns the hypocrites who “*have* their reward” when they publicly give to the poor, pray, or fast (Matt. 6:2, 5, 16; cf. Luke 6:24). Thanks to the Philippians’ generosity, Paul has “*received everything in full*” (Phil. 4:18). Singularly, Jesus uses it as an imperative to express dismay at his disciples’ sleepiness: “*Enough!*” (Mark 14:41).

Second, *apechō* means “be far away or at a distance from.” The disciples’ boat “*was far from* the land” (Matt. 14:24 NRSV). Isaiah prophesied of people whose “heart *is far from* [God]” (Matt. 15:8; Mark 7:6). The village of Emmaus “*was about seven miles [distant] from* Jerusalem” (Luke 24:13).

Finally, in its middle voice *apechō* means “abstain from.” Paul urges the Thessalonians to “*keep away from* sexual immorality” (1 Thess. 4:3) and “*stay away from* every kind of evil” (5:22). See also Acts 15:20, 29; 1 Peter 2:11.

ABUNDANTLY

See also **ABOUND; GROW IN NUMBER**

New Testament

perissoterōs (περισσότερως) 4056 (4359) 12x, adv., more, more abundantly, more earnestly; to a much greater degree; especially, frequently, extremely

This comparative adverb, used primarily by Paul, heightens the fervency or urgency of the writer’s assertion. Although various adverbs are used in translation, its usual connotation is “even more” or “even greater.”

Regarding Titus’s reunion with Timothy and himself, Paul writes, “We rejoiced *even more* over the joy Titus had, because his spirit was refreshed by all of you” (2 Cor. 7:13; cf. 7:15; 12:15; Phil. 1:14). Of his former life, Paul says, “I was *extremely* zealous for the traditions of my ancestors” (Gal. 1:14). Paul quantitatively compares himself to the false apostles as one having suffered “*far more* labors, *many more* imprisonments” (2 Cor. 11:23). The writer of Hebrews uses *perissoterōs* to promote diligence: “I urge you *all the more* to pray that I may be restored to you very soon” (13:19; cf. 2:1).

Cognate words include the nouns *perisseia* and *perisseuma* (“surplus, overflow”) and the verb *perisseuō* (“abound”). Cognate adjectives *perissos* and *perissoterōs* (“more”) and adverb *perissōs* (“even more”) are often synonymous with *perissoterōs* (e.g., Matt. 27:23; Heb. 6:17; Luke 12:48).

ABYSS

See also DEEP; GRAVE; HELL

New Testament

abyssos (ἄβυσσος) 12 (12) 9X, n., underworld, abode of the dead or demons; adj., boundless, bottomless

In the LXX *abyssos* usually refers to the depths of the earth or the seas, places accessible to God but perilous for humans. But in the NT it always refers to the underworld, the dreadful subterranean abode of demons (Luke 8:31) or the dead (Rom. 10:7). In Revelation it is the abode of demonic beings (9:1–2) and their leader, identified by various names (9:11; 11:7; 17:8; 20:1–3). In Romans 10:7 Paul evokes OT imagery (Deut. 30:12–14) to illustrate that righteousness by faith, through Christ, is *not* inaccessible—we need not descend to the *abyssos* to find Christ. Various translations render *abyssos* as “abyss, Abyss, bottomless pit” (Luke 8:31; Rev. 9:1–2, 11; 11:7; 17:8; 20:1, 3) or “the deep, the depths, the dead, the world below” (Rom. 10:7). Jesus never uses the term, instead employing the Aramaic word *gehenna* for “hell” in the Synoptic Gospels (see also James 3:6), while a verbal form of the Greek word *tartarus* is translated as “hell” in 2 Peter 2:4. “Sheol” is the Hebrew term for the abode of the dead in the OT.

ACACIA

See also TREE

Old Testament

šittâ (שִׁטָּה) 7848 (8847) 29X, n., acacia wood

Šittâ is a hardy shrub or tree commonly found in the deserts of Egypt and Palestine. Most OT occurrences of *šittâ* describe the wood used to construct furnishings for the tabernacle in Exodus 25–38. The ark of the covenant (Exod. 25:10; Deut. 10:3), the table for the bread of the presence (Exod. 25:23), and the incense altar

(Exod. 30:1) are all constructed of *šittâ* and overlaid with gold, as are the poles for each of those pieces (Exod. 25:13, 28; 30:5). The altar of burnt offering is constructed of *šittâ* and overlaid with bronze (Exod. 27:1–3). “Acacia wood” (*ēšē šittîm*) is used for the upright supports (Exod. 26:15) and crossbars (Exod. 26:26) of the tabernacle and the pillars for the curtain (Exod. 26:32), all of which are overlaid with gold.

In the eschatological era God promises to plant a forest of trees in the desert, including *šittâ* (Isa. 41:19).

ACCOMPLISH

See also COMPLETE; FILL; FINISH; FULFILL; WORK

New Testament

ergazomai (ἐργάζομαι) 2038 (2237) 41X, v., work, be active, accomplish, produce, labor, trade, traffic, do business; do, perform, commit, be engaged in; acquire

Over half of the NT occurrences of *ergazomai* refer to labor or toil—that is, working for pay or food (Matt. 25:16; John 6:27; Acts 18:3; Rom. 4:4; 2 Thess. 3:8; Rev. 18:17) or to fulfill obligations: A father tells his son to “go *work* in the vineyard today” (Matt. 21:28). The work may be manual (Eph. 4:28; 1 Thess. 4:11), administrative (1 Cor. 9:13; Heb. 11:33), or ministerial (Gal. 6:10; 2 John 8).

Ergazomai also refers to accomplishing or performing noteworthy actions. Jesus defends the woman who anoints him with perfume: “She *has done* a noble thing for me” (Mark 14:6; cf. John 6:30; Acts 13:41; 3 John 5). Actions performed habitually may have eternal significance. Paul promises “glory, honor, and peace for everyone who *does* what is good” (Rom. 2:10; cf. Matt. 7:23; John 3:21; Acts 10:35).

Human disposition or passion (versus action) may produce (or fail to produce) a spiri-

tual outcome: “For godly grief *produces* a repentance that leads to salvation” (2 Cor. 7:10), whereas “human anger does not *accomplish* [*katergazomai*] God’s righteousness” (James 1:20). See also Romans 13:10; James 2:9.

katergazomai (κατεργάζομαι) 2716 (2981) 22x, v., accomplish; work out; produce, bring out; put into practice; make ready, prepare

Katergazomai is nearly synonymous with *ergazomai* in depicting ongoing or habitual actions. Often the actions are destructive: “There will be affliction and distress for every human being who *does evil*” (Rom. 2:9; cf. 1:27; 7:15; 1 Cor. 5:3; 1 Pet. 4:3); but not always: “The signs of an apostle were *performed* with unflinching endurance among you” (2 Cor. 12:12; cf. Rom. 15:18).

Similarly, systems (the law), practices (sin, generosity), and ordeals (affliction, grief, testing) produce positive or negative outcomes. Paul proclaims that “the law *produces* wrath” (Rom. 4:15), while “affliction *produces* endurance” (5:3). See also Romans 7:8; 2 Corinthians 4:17; James 1:3.

Lastly, *katergazomai* means “make ready, prepare.” “Now the one who *prepared* us for this very purpose is God” (2 Cor. 5:5; cf. Eph. 6:13).

ACCOUNT

See also GENERATION

Old Testament

tōlēdōt (תולדות) 8435 (9352) 39x, n., account, family history, generations, record

Tōlēdōt is used almost primarily in the Pentateuch (28x) and Chronicles (9x), with its only other occurrence appearing in the book of Ruth. It is the nominal form of the verb *yālad*, which means “bear, give birth.” However, its meaning is broader than “children” as typically used in English. Rather than referring

exclusively to the direct sons and daughters of a person, it refers more generally to all of one’s descendants. It has been variously translated as “account,” “family history,” “generations,” and “record.”

The author of Genesis uses *tōlēdōt* to structure the book’s narrative. Narrative units are introduced with the formula “These are the *records* of X” (Gen. 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). The person named (e.g., Noah, Abraham, Jacob, Esau) is the father, or ancestor, of the people whose story is told in that particular narrative unit. Thus, the narrative units tell the story not of the ancestor (e.g., Terah, Jacob) but rather of that ancestor’s children (Abraham, the twelve sons of Jacob). The narrative formula begins in Genesis 2:4 with the broadest category, “the *records* of the heavens and the earth,” and narrows the narrative scope until Genesis is telling only the story of the descendants of Jacob/Israel (37:2), from whom God’s covenant people receive their name. Along with its narrative function in Genesis, *tōlēdōt* is used primarily to introduce a genealogical list (e.g., Exod. 6:19; Num. 1:20, 22, 24, 26, 28, 30, 32; Ruth 4:18; 1 Chron. 5:7).

ACCURATELY

New Testament

akribōs (ἀκριβῶς) 199 (209) 9x, adv., accurately, carefully, thoroughly; with precision

The adverb *akribōs* stresses diligence, accuracy, and thoroughness in the actions of investigation, instruction, and understanding. Matthew, Luke-Acts, and Paul’s letters employ it and its lesser-used cognates: its adjectival root *akribēs* (“strict, exact”; Acts 26:5), the noun *akribeia* (“strictness, precision”; Acts 22:3), and verb *akriboō* (“determine precisely”; Matt. 2:7, 16).

In Matthew’s Gospel, King Herod asks the

wise men to “search *carefully*” for the Christ child (2:8). Luke’s usage demonstrates his concern with accuracy and thoroughness in relation to investigation and teaching. Luke opens his Gospel by stressing how he “*carefully* investigated” Jesus’s life and ministry (1:3). In Acts, Apollos is seen “teaching *accurately* [but incompletely] about Jesus” until Priscilla and Aquila “explained the way of God to him *more accurately*” (18:25–26).

Akribōs can also stress diligence in deceit and malevolence. The Sanhedrin conspires to investigate the charges against Paul “more thoroughly” so they can kill him (Acts 23:15, 20).

Luke and Paul use *akribōs* with verbs of perception (seeing, knowing) to stress thorough understanding of something taught or learned (Acts 24:22; 1 Thess. 5:2) or mindfulness for followers of Christ (Eph. 5:15).

ACCUSE

See also DO; MAKE; ADVERSARY; CHARGE; DEVIL; SPEAK AGAINST

New Testament

katēgoreō (κατηγορέω) 2723 (2989) 23x, v., speak against, accuse, make a legal charge

The verb *katēgoreō* requires an accuser (*katēgoros*) who brings a charge or accusation (*katēgoria*) against another person. It is used primarily in the Gospels and Acts with Jesus or Paul as the person accused of violating religious or civil law. Religious leaders accuse Jesus of breaking the Sabbath (Matt. 12:10; Mark 3:2; Luke 6:7; cf. John 8:6). Jesus cites Moses as the accuser of those accusing him (John 5:45). Jewish leaders ultimately accuse Jesus of sedition before Pilate and Herod (Matt. 27:12; Mark 15:3–4; Luke 23:2, 10, 14).

Katēgoreō is used in Acts to describe Paul’s escalating legal conflicts resulting from opposition in Jerusalem. Paul is first accused by “the

Jews” (22:30) and subsequently by Tertullus the lawyer before local governors (24:2, 8; 25:5, 16) of agitation. Paul disputes charges against him (24:13, 19) and appeals to the emperor (25:11; 28:19).

Paul argues in Romans that the conscience of gentiles and “their competing thoughts either *accuse* or even excuse them” (2:15). Finally, the vanquished devil is an “accuser [*katēgōr*] of our brothers and sisters, who *accuses* them before our God day and night” (Rev. 12:10).

ACQUIRE

Old Testament

qānā 1 (קָנָה) 7069 (7764) 85x, v., Q acquire, buy, get; NI be bought; HI enslave

Qānā is best known for Eve’s declaration upon bearing Cain: “I have *obtained* a male child with the Lord’s help” (Gen. 4:1 NASB). Aside from this, *qānā* is used primarily in (1) financial transactions and (2) with reference to wisdom. In financial contexts, the term means to buy or purchase something. *Qānā* appears frequently in the Joseph narrative of Genesis 37–50, particularly in chapters 47–50 (6x), where it refers to the land that Joseph “acquired” for Pharaoh (47:20). Levitical law forbids cheating one another, instead commanding one to “*purchase* from your neighbor based on the number of years since the last Jubilee” (Lev. 25:14–15). *Qānā* can also refer to the purchase of human slaves (Exod. 21:2; Lev. 22:11; 25:44; Eccles. 2:7) and to their redemption from debt slavery (“buy back,” Neh. 5:8).

Perhaps recalling Exodus 15, where Miriam sings of Israel as “the people whom you *purchase*,” the psalmist calls on Yahweh to “Remember your congregation, which you *purchase* long ago” (72:4). In the parable he tells condemning David’s adultery with Bathsheba and murder of Uriah, the prophet Nathan tells of a man who “had nothing except one small

ewe lamb that he had *bought*” (2 Sam. 12:3). David will later insist on “*buying* for a price” Araunah’s field, for he would not “offer to the Lord my God burnt offerings that cost me nothing” (2 Sam. 24:24).

Drawing on the financial usage of *qānā*, Proverbs urges readers to pursue wisdom from above: “Let a discerning person *obtain* guidance” (1:5). “*Get* wisdom, *get* understanding” (4:5). “Wisdom is supreme—so *get* wisdom. And whatever else you *get*, *get* understanding” (4:7). “*Get* wisdom—how much better than gold! And *get* understanding—it is preferable to silver” (16:16). And personified Wisdom says, “The LORD *acquired* me at the beginning of his creation, before his works of long ago” (8:22).

ACTION

See also DO; MAKE; PRACTICE

Old Testament

maʿālāl (מַעַלְאֵל) 4611 (5095) 45x, n., action, deed

Most simply, *maʿālāl* refers to things that a person does—that is, one’s deeds, actions, behaviors, works, and so on. The term’s usage is overwhelmingly negative and almost always refers to the deeds of humans. The two clear exceptions to this usage occur in Psalms. In Psalm 77:11 the psalmist states, “I will remember the LORD’s *works*; yes, I will remember your ancient wonders,” and the psalmist writes in Psalm 78:6–7, “They were to rise and tell their children so that they might put their confidence in God and not forget God’s *works*, but keep his commands.” These are the only two instances in which Yahweh, and not humans, is the one to whose actions *maʿālāl* refers. *Maʿālāl* occurs only three other times in Psalms, twice in Psalm 106, which chronicles Israel’s disobedience, and both occurrences refer to covenant unfaithfulness (vv. 29, 39). In the third occurrence (Ps. 28:4), the psalm-

ist calls on God to repay the wicked for their “deeds,” the context making it clear that these deeds are evil.

Further, Psalms 77:11 and 78:7 are the only two places where *maʿālāl* does not refer clearly to evil actions. Proverbs 20:11 is the only other exception in regard to the morality of one’s *maʿālāl*, but even it allows for the deeds in question to be evil: “Even a young man is known by his *actions*—by whether his behavior is pure and upright.”

In all other instances of *maʿālāl* in the OT, it is used in reference to actions that are evil. The term is first used in Deuteronomy 28, when the author lists the covenant curses that will come upon God’s people should they fail to keep covenant faithfulness: “The LORD will send against you curses, confusion, and rebuke in everything you do until you are destroyed and quickly perish, because of the wickedness of your *actions* in abandoning me” (v. 20). This verse seems to establish its future usage.

Maʿālāl is used infrequently in the historical books, appearing in Judges 2:19 in reference to the “evil *practices*” of Israel whenever a judge died and again in Nehemiah’s confession of sin on behalf of the nation: “They would not serve you or turn from their wicked *ways*” (Neh. 9:35). These instances confirm the term’s covenantal overtones. The term’s only other appearance in the historical books comes in 1 Samuel 25:3 in reference to Nabal, who “was harsh and evil in his *dealings*.”

Maʿālāl is most common in the prophetic books (33x). This is not surprising given the word’s use in the covenant curses section of Deuteronomy and the prophetic concern to demonstrate the people’s covenant unfaithfulness and call them to right relationship with Yahweh. The prophet Isaiah employs *maʿālāl* in calling for repentance (e.g., Isa. 1:16; 3:8, 10). He urges his audience to “remove your evil *deeds*” in 1:16 and then describes covenant faithfulness: “Learn to do what is good.

Pursue justice. Correct the oppressor. Defend the rights of the fatherless. Plead the widow's cause" (1:17). Jeremiah likewise uses *ma'ālāl* when describing the actions and behaviors that characterize covenant unfaithfulness and from which God's people must turn (Jer. 4:4, 18; 11:18; 17:10; 18:11). Jeremiah 7:3 includes the promise that Yahweh "will allow you to live in this place" if the people will correct their ways and actions (*ma'ālāl*). In sum, except in rare instances *ma'ālāl* is a term used for the type of actions and behaviors that characterize covenant unfaithfulness and from which God's people must turn in order to be in right relationship with him.

New Testament

praxis (πρᾶξις) 4234 (4552) 6x, n., deed, action, practice; function

Praxis, the noun form of the more frequently used verb *prassō* ("do, accomplish, practice"), refers to actions, deeds, or habitual practices of people. Classical Greek differentiated between *eupraxia* ("good fortune, success, conduct") and *dyspraxia* ("ill success, luck") (LSJ). Koine Greek dispensed with the prefixes and the concept of luck or fortune, portraying human conduct as moral choice or inclination. The scant NT occurrences of *praxis* portray primarily negative human behavior. Luke notes that Joseph of Arimathea did not agree to the "plan and action" of the Sanhedrin to crucify Jesus (Luke 23:51), and, later, that "many who had become believers came confessing and disclosing their practices" (Acts 19:18). Jesus soberly promises that "the Son of Man . . . will reward each according to *what he has done*" (Matt. 16:27). Paul promotes the necessity of putting to death "the deeds of the body" (Rom. 8:13; cf. Col. 3:9). Paul also uses *praxis* for the "functions" of the members of the body (Rom. 12:4).

Its wider usage in the LXX includes the recorded deeds (acts, events, stories) of kings

and warriors, whether heroic or villainous (2 Chron. 12:15; 13:22; 27:7; 28:26; 1 Macc. 13:34; 16:23). In wisdom literature *praxis* implies business: "A wise domestic will have prosperous business" (Prov. 13:13a NETS); "He who does less business . . . will become wise" (Sir. 38:24 NETS).

Post-NT writers portray *praxis* positively and negatively, extolling the good "deeds" of spiritual ancestors (1 Clem. 19.2; cf. 30.7) and prescribing meaningful "actions" and charitable "acts" for God's people (Did. 2.5; 15.4). Conversely, human actions are usually evil to the Shepherd of Hermas: "I do not understand anything and my heart has been hardened by my previous deeds" (Herm. Mand. 4.2.1 [30.1]). Finally, *praxis* is the word used in the title of Luke's "Acts of the Apostles" (*Praxeis Apostolōn*), referenced by Irenaeus (ca. AD 180) and Papias (Frg. Pap. 3.10; 18.2).

ADD

See also INCREASE

Old Testament

yāsap (יָסַפּ) 3254 (3578) 213x, v., Q add, do again, continue; NI be added to; HI add, increase; HO be added

Though typically translated into English with terms such as "again, another, more, also," *yāsap* is a verb that means "add" or "do again." It is used in conjunction with another verb to indicate the repetition of action that English typically signals with adverbs and adjectives. It appears first in Genesis 4:2, when Eve "also gave birth to" Abel. A wooden translation demonstrates its function: "And she added [*yāsap*] to bear [*yālad*] his brother Abel." The verb appears again only ten verses later when God pronounces his punishment on Cain for murdering that same Abel: "[The ground] will never *again* give you its yield" (4:12). *Yāsap* features prominently in the final part of the

Genesis flood narrative when God promises to “never *again* curse the ground because of human beings” (8:21).

Yāsap is used in the Joseph narrative to great effect, first appearing when Rachel bears Joseph and names him with a pun: “She named him *Joseph* [yōsēp] and said, ‘May the LORD *add* [yōsēp, Qal imperf. of *yāsap*] another son to me’” (Gen. 30:24). It shows up again in Genesis 37:5, 8, in each instance highlighting the continued hatred of Joseph’s brothers toward him. Its final occurrence in the Joseph narrative comes in Genesis 44:23, when Joseph declares that his brothers “will not see me *again*” if they do not bring Benjamin along.

In addition to indicating repetition, *yāsap* indicates that a particular action will no longer occur. In such contexts it often, but not always, appears with a particle of negation and typically is translated with terms such as “any longer.” For example, at Mount Sinai the Israelites ask Moses to be their intercessor with Yahweh, stating, “We will die if we hear the voice of the LORD our God *any longer*” (Deut. 5:25; woodenly, “if we add to hear”).

New Testament

prostithēmi (προστίθῃμι) 4369 (4707) 18x,
v., add, increase, adjoin; lay with or by the side of; (pass.) be brought to, given

This versatile verb denotes an addition (e.g., of people, time, benefits) to an existing group or quantity. God is often the stated or assumed agent who bestows favor upon his people: “But seek his kingdom, and these things will be *provided* for you” (Luke 12:31; cf. Mark 4:24; Luke 17:5; Gal. 3:19). “Every day the Lord *added* to their number those who were being saved” (Acts 2:47). With human agents, the addition may be unattainable (Matt. 6:27) or unfavorable to the recipient: “Herod *added* this to everything else—he locked up John in prison” (Luke 3:20).

The concept of increase is often obscured

in translation. In Luke 19:11 (cf. Acts 12:3) Jesus “*went on* to tell a parable,” (i.e., added to what he said before). The concept may be rendered adverbially (“again, also, yet”) or adjectivally (“another”). In the parable of the tenant-farmed vineyard, the master “sent *yet another* servant. . . . And he sent *yet* a third [servant]” (Luke 20:11–12).

A common idiomatic usage in the LXX indicates one’s burial with ancestors: “Abraham . . . was *gathered* to his people” (Gen. 25:8). It is used only once in the NT: “David . . . was *buried among* his fathers” (Acts 13:36 NASB).

ADMINISTRATION, ADMINISTRATOR

New Testament

oikonomia (οἰκονομία) 3622 (3873) 9x, n.,
stewardship; management, administration;
ministerial commission; plan, scheme

The noun *oikonomia* refers to the office or action of administration. In the context of human duties, it refers to estate or household management, whereas in reference to God’s kingdom, it refers to God’s divine plan, commissions, and work.

In one of Jesus’s vineyard parables, the master tells his irresponsible manager, “Give an account of your *management*” (Luke 16:2; cf. vv. 3–4). In Paul’s defense of his apostleship (1 Cor. 9), he analogizes himself as an estate manager “entrusted with a *commission*” whose only option is to perform his duties (9:17). In the LXX the Lord God of Armies pronounces judgment against the palace steward in Jerusalem, saying, “I will remove you from your *office*” (Isa. 22:19), and “I will hand your power and *office* over to [Eliakim]” (22:21).

Other uses of *oikonomia* refer to God’s kingdom. Paul refers to God’s purpose and “plan” through Christ (Eph. 1:10). Similarly, Ignatius, the second-century bishop of Antioch, refers to “the divine *plan* with respect

to the new man Jesus Christ” (Ign. *Eph.* 20.1; cf. 18.2). Paul, regarding his own ministry, refers to “the *administration* of God’s grace” (Eph. 3:2) and “God’s *commission*” given to him in behalf of those he ministers to (Col. 1:25). Finally, Paul warns against those teaching false doctrine or focusing on myths that distract from “God’s *plan*” (1 Tim. 1:4; or “God’s *work*” [NIV]).

Cognate words to *oikonomia*, the noun *oikonomos* (“manager”) and the verb *oikonomeō* (“manage, administer”), are used in similar contexts. All three words are used in Jesus’s parable of the dishonest manager (Luke 16:1–8), although the verb form occurs only once in the NT (Luke 16:2).

oikonomos (οἰκονόμος) 3623 (3874) 10X, n., manager, administrator, director, trustee; steward; treasurer

This noun refers to a person in an administrative role, usually one entrusted with financial resources. In the LXX *oikonomos* refers to an officer or treasurer for the king (e.g., 1 Kings 4:6; 1 Esd. 4:47; Isa. 36:3). In Jesus’s parables an *oikonomos* is an estate “manager” (Luke 12:42; 16:1), commonly translated as “steward” in older English versions (e.g., KJV, RSV). Paul uses the word in several contexts: he sends greetings from “Erastus, the city *treasurer*” of Corinth (Rom. 16:23), describes himself and his associates as “*managers* of the mysteries of God” (1 Cor. 4:1–2; cf. 1 Pet. 4:10), and refers to the “trustees” of a child’s future inheritance (Gal. 4:2). Once church offices became established, the bishop is depicted as God’s “manager” [*oikonomos*] (Titus 1:7 NLT; cf. Ign. *Pol.* 6.1).

Other words translated as “steward” or “manager” include *epitropos* (Matt. 20:8; Luke 8:3) and *architriklinos* (John 2:8–9), although (except for Luke 8:3) the resources being managed are other than financial.

Cognate words include the noun *oikonomia*

(“management, administration”) and the verb *oikonomeō* (“manage, administer”).

ADMONISH

See also CORRECT; DISCIPLINE; REBUKE; WARN

Old Testament

ʿūd 1 (𐤅𐤃) 5749 (6386) 44X, v., HI witness, call as a witness, warn; HO be warned

The term ʿūd features in covenantal contexts to mean both “bear witness,” primarily in the negative sense of bearing witness against someone, and “warn,” in the sense that Yahweh warned the people of Israel of the negative consequences, or curses, associated with covenant unfaithfulness. In the first sense of bearing witness, Moses calls “heaven and earth as *witnesses* against you today that you will quickly perish from the land” (Deut. 4:26) because of their failure to keep the stipulations of the covenant Yahweh had made with them in Exodus. Similarly, in Deuteronomy 30:19 and 31:28 Moses again calls heaven and earth to “witness” against the current generation (30:19) about to enter the promised land as well as their children (31:28), thus making it clear that all generations of Israelites are called to covenant faithfulness.

The second aspect of ʿūd (“admonish, warn”) appears in covenantal contexts calling for faithfulness. Rather than heaven and earth “bearing witness against” the people, in these contexts ʿūd warns the people to remain faithful (e.g., Jer. 6:10; 11:7; Amos 3:13; Mal. 2:14). Similarly, postexilic writers use ʿūd to reflect on such warnings. For example, in Nehemiah’s prayer of repentance that reflects on the state of exile, he says, “But they were disobedient and rebelled against you. They flung your law behind their backs and killed your prophets who *warned* them in order to turn them back to you. They committed ter-

rible blasphemies. . . . You *warned* them to turn back to your law. . . . You were patient with them for many years, and your Spirit *warned* them through your prophets” (Neh. 9:26, 29–30). The Chronicler likewise points to the prophets as emissaries who called for covenant faithfulness: “Nevertheless, he sent them prophets to bring them back to the LORD; they *admonished* them, but the people would not listen” (2 Chron. 24:19).

ADOPTION

New Testament

huiiothesia (ἠιοθεσία) 5206 (5625) 5x, n., adoption

Huiiothesia, used only in the Pauline Epistles, refers to the familial relationship between God and select individuals or people groups: believers in Jesus Christ (Rom. 8:15, 23; Gal. 4:5; Eph. 1:5) or the nation of Israel (Rom. 9:4). This relationship is modeled on first-century Greco-Roman adoption, a reciprocal arrangement of legal authority, nurture, and discipline on the part of the adoptive father, and rights and privileges equal to those of natural-born children for the adoptee. As with other primarily Pauline theological terms (e.g., “redemption,” *apolytrōsis*; “sanctification,” *hagiasmos*), *huiiothesia* connotes the inherent tension between the believer’s present and future status with God. An adopted child is already an heir (Rom. 8:15–17) but has not yet received his or her full inheritance (8:23).

Adoption was common in the ancient Mediterranean world (e.g., Moses’s adoption by Pharaoh’s daughter; Exod. 2:10), but the word *huiiothesia* does not appear in the LXX. The portrayal of God as father to human children is rare in the OT (but see 2 Sam. 7:14; Ps. 2:7; Hosea 1:10). Instead, the Israelites are the “people” of God (e.g., Exod. 6:7; 2 Sam. 7:24; Jer. 30:22). The intimate model of God’s

people as adopted children is new with Paul’s writings.

ADORN

New Testament

kosmeō (κοσμῶ) 2885 (3175) 10x, v., arrange, adorn, decorate, make beautiful; put in order

The verb *kosmeō* denotes the act of decorating, adorning, tidying, or readying for use, depending upon its object. A lamp’s wick is “trimmed” before using (Matt. 25:7). A house is swept and “put in order” (Matt. 12:44; Luke 11:25). Sacred edifices are “decorated” or “adorned” (Matt. 23:29; Luke 21:5; Rev. 21:2). Women “adorn” themselves in their dress, hairstyling, and accessorizing (1 Tim. 2:9; 1 Pet. 3:3, 5).

Adornment is illustrated positively and negatively. Structures representing God’s splendor are elaborately and fittingly “adorned” (Luke 21:5; Rev. 21:2, 19). The Pharisees are hypocritical in adorning their ancestors’ graves (Matt. 23:29). A bride’s adornment is admirable (Rev. 21:2). But women’s outward adornment was discouraged in the early church; instead, the inner adornments of submission and holiness were idealized (1 Tim. 2:9; 1 Pet. 3:3–5). Submissiveness and faithfulness were said to “adorn” God’s teaching when practiced by slaves in Christian households (Titus 2:10). Unequivocally positive is the jeweled adornment of the new Jerusalem (Rev. 21:2, 19).

The cognate noun *kosmos* (“world, universe”) only once denotes “adornment” (1 Pet. 3:3 NIV).

ADULTERY, ADULTERER, ADULTEROUS, COMMIT ADULTERY

See also PROSTITUTE; SEXUAL IMMORALITY

Old Testament

nāʾap (נָאֵפַ) 5003 (5537) 31X, v., Q, PI commit adultery

Nāʾap means “commit adultery”—that is, for a person who is married to have sexual relations outside of marriage or for a person to have sexual relations with the spouse of another. In the OT the term is used literally to refer to a man who has sexual relations with another man’s wife (Lev. 20:10), as well as to women who commit adultery (e.g., Hosea 3:1). While the verbal form refers to the act of adultery, the participial form of *nāʾap* refers to one who commits adultery (again referring to both men and women; see Hosea 3:1; Mal. 3:5).

The OT clearly prohibits adultery in several places. The first of these comes in the Ten Commandments, with Exodus 20:14 stating plainly, “Do not *commit adultery*,” a prohibition repeated in Deuteronomy 5:18. Speaking on God’s behalf, the psalmist argues that those who “associate with *adulterers*” have no right “to recite my [God’s] statutes and to take my [God’s] covenant on your lips” (Ps. 50:16, 18). Proverbs points out the foolishness of adultery: “The one who *commits adultery* lacks sense” (Prov. 6:32). Finally, the prophets include adultery in the laundry list of Israel’s sins against Yahweh (e.g., Jer. 7:9; 23:10; Hosea 4:2; Mal. 3:5).

The prohibition against adultery carries with it the most stringent of penalties: death to both participants. Leviticus 20:10 reads, “If a man *commits adultery* with a married woman—if he *commits adultery* with his neighbor’s wife—both the *adulterer* and the *adulteress* must be put to death.” However, it is unclear how frequently and consistently this penalty was applied in ancient Israel. In addition to the death penalty, the book of Proverbs points out the reality of corporal punishment associated with adultery as well as its cultural stigma: “The one who *commits adultery* . . .

will get a beating and dishonor, and his disgrace will never be removed. For jealousy enrages a husband, and he will show no mercy when he takes revenge” (6:32–34). In the honor-shame culture of the OT, the dishonor that trailed the adulterer was perhaps as significant a deterrent as was the threat of death.

In addition to the literal use of *nāʾap* in the OT, the term is used metaphorically to describe Israel’s sin of breaking covenant with Yahweh. The book of Hosea, especially, puts this metaphor to arresting use. There the prophet Hosea is told to take as his wife a “woman of promiscuity [*zanûnîm*, a synonym of *nāʾap*]” (1:2) and later is told, “Go again; show love to a woman who is loved by another man and is an *adulteress* [*mənāʾāpet*, the participial form of *nāʾap*]” (3:1). The purpose of Hosea’s excruciating experience was to illustrate the spiritual adultery that his people were committing by “abandoning the LORD” (1:2).

While Hosea’s experience is the most vivid, other prophets also use the imagery of adultery to communicate the gravity of Israel’s and Judah’s sin of breaking covenant faithfulness with Yahweh. For example, Ezekiel uses the metaphor in chapters 16 and 23, stating in chapter 16 that Israel “spread [her] legs to everyone who passed by” (v. 25) and that her “heart was inflamed with lust” (v. 30), finally calling her an “*adulterous wife*” (v. 32). As with the punishment attendant to physical adultery, Yahweh proclaims that the punishment for Israel’s spiritual adultery would be great shame, dishonor, and the death of many, though the relationship eventually will be restored (Ezek. 16:35–63).

New Testament

moichalis (μοιχαλῖς) 3428 (3655) 7X, n., adulteress, unfaithful person; adj., adulterous, unfaithful

Moichalis is one of five cognate words used in the NT (and LXX) relating to adultery,

derived from the root *moichos* (“adulterer”). *Moichalis* is a noun: “adulteress” (Rom. 7:3), “adulterers” (James 4:4 NRSV); or an adjective: “*adulterous* generation” (Matt. 12:39). *Moichalis* is used figuratively of those hostile or unfaithful to God. Jesus censures the “evil and *adulterous* generation [that] demands a sign” (Matt. 12:39; 16:4; cf. Mark 8:38); James condemns “*adulterous* people” who are friends with the world but enemies of God (James 4:4; cf. 2 Peter 2:14). Only Paul in the NT uses *moichalis* in relation to marital infidelity (Rom. 7:3).

In the LXX *moichalis* functions both literally and figuratively. The prophet Hosea’s unfaithful wife is an “adulteress”; she in turn is a metaphor for Israel’s unfaithfulness to God (Hosea 3:1).

moichaō (μοιχάω) 3429 (3656) 4x, v., commit adultery

Moichaō and its more recurrent cognate verb *moicheuō* are synonymous in the NT. Only Jesus uses this verb, defining the status of a man who marries a divorced woman or wrongfully divorces his wife and marries another: he “commits adultery” (Matt. 5:32; 19:9). The standard applies to both men and women (Mark 10:11–12).

moicheia (μοιχεία) 3430 (3657) 3x, n., adultery

Jesus lists *moicheia* (“adultery”) as a sin that comes “from the heart,” along with “evil thoughts, murders, . . . sexual immoralities [*porneia*]” (Matt. 15:19; cf. Mark 7:21–22). In the LXX the prophet Hosea also uses *moicheia* in a list of transgressions rampant in Israel (Hosea 4:2). Jesus forgives a woman “caught in *adultery*” (John 8:3), after reminding her accusers of their own guilt.

moicheuō (μοιχεύω) 3431 (3658) 15x, v., commit adultery, become an adulterer

Moicheuō is synonymous with but more prolific than *moichaō* in the NT as a verb meaning “commit adultery.” Jesus, Paul, and James use it in citing the Decalogue: “Do not *commit adultery*” (Matt. 5:27; 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11). The same verb is used in the LXX: “You shall not *commit adultery*” (Exod. 20:14 [LXX 20:13]; cf. Deut. 5:18 [LXX 5:17]). In Luke 16:18 Jesus uses *moicheuō* in his prohibition against divorce and remarriage, whereas its synonym *moichaō* appears in the parallel Synoptic passages (Matt. 5:32; 19:9; Mark 10:11–12). The Pharisees bring a woman to Jesus who is caught “committing adultery” (John 8:4). Revelation uses *moicheuō* of the self-styled prophetess Jezebel, who corrupts the church of Thyatira with both sexual and religious infidelity (Rev. 2:22).

moichos (μοιχός) 3432 (3659) 3x, n., adulterer

Moichos (“adulterer”) is the root word from which its cognates (see above) are derived. In its three NT occurrences, its context is that of judgment against marital rather than religious infidelity (Luke 18:11; 1 Cor. 6:9; Heb. 13:4).

ADVERSARY

See also ACCUSE; CHARGE; DEVIL; ENEMY

Old Testament

śātān (שָׂטָן) 7854 (8477) 27x, n., adversary, accuser, Satan

’ōyēb (אֹיֵב) 341 (367) 285x, n., foe, enemy

śar 2 (צָר) 6862 (7640) 70x, n., enemy, foe; trouble, distress

These three Hebrew terms have overlapping ranges of meaning, though there are important differences in how each is used. The first term, *śātān*, in a political sense means “adversary, enemy, accuser,” and can refer to either angelic beings or humans. We see the first usage,

“adversary,” in the books of Samuel and Kings in reference to the political or military foes of David and Solomon (e.g., 2 Sam. 19:22; 1 Kings 5:4; 11:14, 23, 25; see also Ps. 109:6; the Philistine commanders also use it in 1 Sam. 29:4 to refer to David). *Šātān* refers to an angelic being in the book of Job (e.g., 1:6; 2:1, 6–7) and in the narrative of David’s census in Chronicles (1 Chron. 21:1), and the book of Zechariah uses *šātān* in relating a scene similar to the divine council scene in Job, in which *šātān* stands against a human (Zech. 3:1–2).

ʿŌyēb is a general term for “enemy” that refers to those who would oppose God’s chosen people. The Pentateuch frequently uses it this way in covenantal contexts. Its first usage occurs in the story of the binding of Isaac (called the Akedah in Jewish tradition) when Yahweh confirms his covenant with Abraham and promises that “your offspring will possess the city gates of their *enemies*” (Gen. 22:17). This usage recurs throughout the Pentateuch as God reaffirms his commitment both to destroy Israel’s enemies (e.g., Lev. 26:7; Num. 10:9; Deut. 6:19; 12:10; 20:3–4) and to allow Israel’s enemies to destroy them should Israel be unfaithful to Yahweh (e.g., Lev. 26:16, 25, 36–38; Deut. 28:7, 25, 31, 48, 53, 57, 68).

Šar has a similar range of meaning as the above two terms, such as when Job refers to God as his enemy (e.g., Job 16:9; 19:11). However, it can also refer more broadly to “trouble, distress, anguish,” such as in Job 7:11 and Psalms 32:7; 106:44. It is used frequently in Job, Psalms, and prophetic literature, primarily in poetic contexts.

ADVICE, ADVISE

See also COUNSELOR; DECISION; PLAN

Old Testament

ʿēšā (עֵשָׂא) 6098 (6783) 87x, n., advice, counsel, plan

yāʿaš (יָאֵשׁ) 3289 (3619) 80x, v., Q advise, counsel; NI take counsel together, deliberate, decide, be advised; HI advise; HITH take counsel, conspire

In its verbal form the word *yāʿaš* means “give advice” or “counsel,” and its nominal counterpart *ʿēšā* refers to the advice or counsel given. In the OT the verbal form is used in reference to giving counsel or advice to political leaders. This can be seen in the examples of several biblical leaders who are advised or counseled, such as Moses (Exod. 18:19), David (2 Sam. 16:23), Absalom (2 Sam. 17:7), Rehoboam (1 Kings 12:6), Jeroboam (1 Kings 12:28), and the king of Syria (2 Kings 6:8). In addition to counselors advising political leaders, Yahweh himself counsels humans. For example, the psalmist states that Yahweh “*counsels* me” (Ps. 16:7). In addition, the prophet Isaiah states that Yahweh “purposes [*yāʿaš*]” his “purpose [*ʿēšā*]” (Isa. 14:26), and when he has done so, “so it will happen” (14:24; see also 19:12, 17; 23:8–9). While Yahweh counsels humans, he is counseled by no one (Isa. 40:14). The wicked are also said to counsel or conspire together against God and his people. In Psalm 83:5 the psalmist complains that “they have *conspired* with one mind; they form an alliance against you [God],” and in Psalm 71:10 the psalmists’ enemies “talk about me, and those who spy on me *plot* together.”

Both good and bad counsel can be given, and those giving the advice can be either well-meaning or ill-intentioned. For example, in 2 Samuel 17 Absalom is counseled by Ahithophel and Hushai. Ahithophel offers good advice to Absalom that is intended to help the insurrectionist overthrow David, but Hushai counsels Absalom in such a way as to undermine Ahithophel’s advice and secure David’s victory over Absalom.

ʿĒšā, the nominal form of *yāʿaš*, is used in much the same way and in similar contexts

as its verbal counterpart. The noun features prominently in the book of Job, where Eliphaz (5:13), Job (10:3), Bildad (18:7), and Yahweh (38:2) use it to refer to the counsel of humans, and Job uses it to refer to the counsel of Yahweh (12:13). *Ēšâ* is also common in Proverbs, which refers positively to the counsel of Wisdom (1:30; 8:14), extols the value of heeding wise advice (12:15; 19:20), and declares that Yahweh’s “decree will prevail” (19:21) and that “no counsel will prevail against” him (21:30). The Psalter uses *Ēšâ* similarly in reference to Yahweh’s counsel (e.g., Pss. 33:11; 73:24). Finally, *Ēšâ* is used in Psalm 1, the introduction to the Psalter and lens through which it should be read. In that psalm *Ēšâ* is one of three synonyms used to describe the lifestyle of the wicked, along with “pathway” and “company.” The “happy” or “flourishing” (see Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing* [Grand Rapids: Baker Academic, 2017], 51–53) do not follow the way of the wicked and instead their “delight is in the LORD’s instruction” (Ps. 1:1–2). The result of avoiding the *Ēšâ* of the wicked and focusing instead on the way of Yahweh is a life over which Yahweh watches.

AFFECTION; See COMPASSION

AFFLICTION

See also HUMBLE; OPPRESS; PERSECUTE; POOR; SUFFER

Old Testament

‘*ānî* (אָנִי) 6041 (6714) 80x, n., afflicted, poor, needy

‘*ānâ* 2 (אָנָה) 6031 (6700) 79x, v., Q be afflicted, humbled; N1 submit, humble oneself, be afflicted, humbled; P1 afflict, oppress, rape, humble; PU be afflicted; H1 afflict, humble

The noun *‘ānî* in the OT typically refers to a group of people, as in “the needy,” “the

poor,” or “the afflicted.” This is in contrast to English, in which these terms typically are used as adjectives: “afflicted people,” “needy people,” and “poor people.” An important exception to this typical usage occurs when the noun *‘ānî* is used in clauses that lack a verb and are typically translated into English with the helping verb “to be.” For example, in Psalm 86:1 the psalmist states, “Listen, LORD, and answer me, for I am *poor* and needy.” The Hebrew lacks a verb to connect the subject (“I”) and predicate (“poor and needy”) in the final clause, so a wooden translation would be: “for poor and needy I.” In instances such as these, the Hebrew construction comes closest to the adjectival usage common in English: “I am a poor and needy person” or “I am in the state of being poor and needy.”

The OT contains strict guidelines for the treatment of this group of people. In Exodus 22:25 the Israelites are warned against charging interest to “the poor” (for clarity, CSB has “the poor person”). Leviticus 19:10 stipulates that the Israelites must “not strip your vineyard bare or gather its fallen grapes. Leave them for the *poor* and the resident alien.” By placing *‘ānî* in parallel with “resident alien,” the author indicates that *‘ānî* is understood as a specific class of people, just as are “resident aliens.” Deuteronomy 15:11 commands generosity toward the poor, and Deuteronomy 24:14 provides protection for workers who are poor. In addition to the protections afforded by the Torah, Yahweh will “rescue an *oppressed* people” (2 Sam. 22:28), remember them (Pss. 9:18; 10:12), be their refuge (Ps. 14:6), hear them (Ps. 34:6), and deliver them (Ps. 35:10), among other feats in their behalf. These passages indicate that *‘ānî* describes people in whom Yahweh is particularly interested.

‘*Ānâ*, the verbal form of *‘ānî*, describes being afflicted, humbled, and oppressed as well as afflicting, humbling, and oppressing others. In its participial form *‘ānâ* refers to one who