

Preface

The publication in 2000 of the third edition of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG) endeavored to meet some of the demand for exhibition of numerous developments in lexicography within recent decades. Chief among these developments has been an interest in expanding the definition of source words beyond the translations or glosses traditionally found in the literature. Inasmuch as the older method permeated shorter dictionaries of the Greek New Testament, the present work takes on new directions.

This lexicon is therefore neither a revision of any previous small-scale dictionary of New Testament Greek, nor an abridgment of BDAG, although I have certainly benefited from innumerable sources of information, ancient and modern, that make their mark in the pages of BDAG. Nor have I hesitated to relocate some of the information F. Wilbur Gingrich and I included in the *Shorter Lexicon of the Greek New Testament* (1983). In addition I am in special debt to such established handbooks as Francis Zorell's *Lexicon Graecum Novi Testamenti* (1904; some revision 1930; reprinted with addenda 1961); G. Abbott-Smith's *A Manual Greek Lexicon of the New Testament* (1921; 3d ed. 1937; reprinted 1954); and *Greek-English Lexicon of the New Testament Based on Semantic Domains*, by Johannes P. Louw and Eugene A. Nida, with Rondal B. Smith and Karen A. Munson, 2 vols. (1988). In short, since lexicographers and translators have left a long trail of contributions, much of the content in a dictionary of brief compass obviously is common coin, but users will immediately recognize some new mintage in the present work.

Entry words or headwords are limited to the vocabulary in the body of the text of *Nestle–Aland: Novum Testamentum Graece*, 27th ed., expanded impression (Stuttgart: Deutsche Bibelgesellschaft, 2001), along with selected variants in the textual-critical apparatus. Detailed information on many textual matters is available in BDAG. To assist the user in locating a headword underlying what may loom as a strange form, whether of verb, adjective, or noun, a select number of forms are cited as headwords (see e.g. ἀγγίσθητι).

Etymological information following most headwords is brief (ἄγγελος), especially for words with complex histories or origins not readily discernible, in the hope that users will recognize their status from various evaluations about probability of derivation and will be thankful for being spared theoretical crossfire. The etymological feature, enclosed in square brackets, includes a gloss or translation equivalent, ordinarily one word, for terms outside the New Testament vocabulary (τρέπω in ἀποτρέπω). When no translation is of-

ferred, users can conclude that a headword (γαμίζω) is from a base (γάμος) appearing in the present volume as a headword and with further etymological detail. Frequently a semicolon concludes the etymological data and is followed by semantic background in non-biblical sources (ἀναγινώσκω, ἀποφθέγγομαι). This latter procedure is exhibited especially in connection with terms that are used only in an extended or imagistic sense in the NT (ἀβαρής). The idea is to help the user recognize the broader linguistic context for New Testament usage of words.

The definition section of the entry follows the etymological observations. Many sections consist of one (ἄβυσσος) or more (ἀγαθοποιέω) major meaning units or semantic classifications introduced by a defining phrase or statement of meaning in light font within single quotation marks. I call this feature “extended definition.” *The Concise Lexicon (CL)* may seem to defy its own title through inclusion of such an extended definition for many entries. But as explained below, this important feature enables the user to understand the formal equivalents or glosses in terms of the actual definition.

Sometimes an extended definition is not necessary, and the initial gloss itself (in bold italics) serves as the meaning (as in ἀγοράζω). When more than one major classification or meaning unit is required, each is numbered with an arabic numeral (ἀγάπη). In related manner any subset of these is noted with an alphabetical letter (ἄγγελος). If further divisions are required, they are marked with Greek letters (ἀπόλλυμι). Since formal equivalents frequently have a semantic life of their own, the extended definition provides a more precise idea of the meaning of the headword and outlines the frame of reference within which the formal equivalents or glosses are to be understood. Thus *CL* tries to avoid some English semantic overload. In addition, *CL* frequently offers suggestions, as either differentiating information or a lightface gloss or both, for rendering a Greek word in a specific passage (ἀδικέω, αἷμα, αἶρω), and with frequent focus on a phrase. The variations exhibited do not indicate different meanings, but reflect the fact that English has numerous devices, including circumlocution and idiomatic transference, for rendering a Greek word that depends on context for its specific sense (βλέπω). On occasion, a gloss contained in one classification may be repeated in another classification but with a different sense simply because of the flexibility of the English language (ἀδικία). Hence the importance of the extended definition for erasure of ambiguity.

Biblical references follow glosses, which are chosen to accord with English idiom for conveying nuances in the Greek text (ἀνάγω). Special phrases in the Greek text may be included and rendered in italics (ἀγανακτέω, κολλάω). Depending on the nature of the data, various ways of indicating meaning are incorporated in flexible adaptation of the procedures described above. The accompanying diagram briefly illustrates the principal lines of what is described in the preceding narrative.

1 **ἄξιός, α, ον** [cp. ἄγω in sense of ‘draw down’ in the scale = ‘weigh’; s. ἀναξίως] —1. ‘having worth or value’, **worthy**, 5 ἄξια πρὸς *of no importance relative to* Ro 8:18. —2. ‘in accordance with expectation of worth’, **appropriate** *fitting*, 4 *attribl* 7 Mt 3:8; Lk 3:8; 23:41; Ac 26:20; 2 Th 1:3. Imper. 6 ἀξιόv ἐστὶ *it is appropriate* 1 Cor 15:4. —3. ‘possessing merit or value that deserves praise’, **worthy, meriting, des.** 8 **a.** in a positive sense, of one who merits recommendation/commendation, with thing merited as reward, with gen. or inf., and sometimes with negation: Mt 10:10; Lk 10:7 = 1 Ti 5:18; Lk 11:19, 21; Ac 13:46; 1 Ti 6:1; Hb 11:38; Rv 4:11 al. Abs. Mt 10:11, 13; 22:8; Rv 9 Other syntactical formulations: Lk 7:4; Ac 13:25 (cp. J 1:27). In Mt 10:37f the point is that those who give preferential treatment to relatives at the expense of honoring Jesus in effect dishonor themselves. —**b.** pejoratively, of actions or conditions deserving/meriting appropriate penalty: blows Lk 12:48; most freq. death 23:15 al. Of pers. meriting penalty Ro 1:32; abs., but in ref. to the narrative that precedes, Rv 16:6.

1. Headword
2. Etymology or derivation in brackets
3. Arabic numeral introducing major semantic classification
4. Extended definition in single quotes
5. Brief rendering or gloss in bold italics
6. Lightface gloss as suggestion for rendering Greek in a specific passage
7. Biblical references
8. Letter introducing subset of major classification
9. Additional nuancing or further detail followed by pertinent biblical references

For many glosses and translation of phrases I encourage users, should they be inclined, to formulate an alternative rendering while keeping the extended definition in mind as the governing semantic agent. Thus the user takes part in the lexical enterprise and the corresponding challenge for acceptable translation.

This dictionary builds on the principle that a source language is not to be contorted by demands of English grammatical and idiomatic considerations. Hence I take a minimalist approach to classification of meaning or definition. Writers in English have a far vaster repertoire of lexemes and dictionary words at their disposal than do writers in Greek. The latter move out of apparent linguistic poverty into a wealth of dexterous use of compounds and syntactical devices. Such creative enterprise leads to some embarrassment for English translators, who find themselves unwittingly engaged in redundancy because of the very wealth of English words with special senses for which a Greek writer resorts to context and grammatical maneuvers to express the

same idea. Users of this dictionary furthermore ought not be surprised when encountering an English neologism used to render some Greek expression for which no specific form exists in standard English usage. Basic principle: the Greek language does not exist for the convenience of translators, but has the genius of challenging receptors of the language to avoid distortion. Having accepted the challenge, I must confess that the task is daunting, and where apology for offending such a beautiful language as Greek in any form is in order I shall mount no defense. But for my attempt to advance the cause of New Testament lexicography in the service of the Greek language and the Great Word proclaimed through it I have no regrets.

I cannot adequately express how much the sage counsel of Kathryn Krug has contributed to the value of this book and the pleasure I have had in preparing it. To Prof. David Warren I am especially indebted for the judicious care he expended on this work. For anything in need of correction I accept full responsibility. To Prof. Dr. Rykle Borger and Prof. James Voelz I remain grateful for their encouragement. Appreciation is due also to Ms. Irene Tsoukakis, a Grecian who alerted me to linguistic and socio-cultural aspects not readily found in academic treatises. My thanks to all on the staff of the University of Chicago Press for their contributions, especially to the welfare of my computer. And space and time would fail me to express my gratitude for Lois, my wife and companion for sixty years (†August 6, 2008), who profoundly bridged matters of mind and spirit and helped clear the way for this lexicon to its final manuscript page.

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A

Α, α, τό first letter of the Greek alphabet, *alpha*, α' as numeral = *one* or *first*, in titles of **1 Cor** etc. See also ἄλφα.

Ἀαρών, ὁ [Heb.] indecl. *Aaron*, brother of Miriam and Moses (Exodus 4:14) **Lk 1:5; Ac 7:40; Hb 5:4; 7:11; 9:4.**

Ἀβαδδών, ὁ [Heb. 'destruction'] indecl. *Abaddon*. Gk. Ἀπολλύων *Destroyer*, the ruling angel in Hades **Rv 9:11.**

ἄβαρής, ἐς, gen. οὖς [ἀ- priv., βάρος; 'not heavy'] *unburdensome* ἀβαρῆ ἐμαυτὸν ἐτήρησα *I was on my guard not to be a burden to you* **2 Cor 11:9.**

ἄββά [Aram.] voc., transl. *abba* = (O) *father*, in our lit. used as address to God in prayer, as ὁ πατήρ: **Mk 14:36; Ro 8:15; Gal 4:6.**

Ἄβελ, ὁ [Heb., of uncertain etymology] some edd. Ἄβελ, indecl. *Abel*, the second son of Adam and Eve (Genesis 4:2–10) **Mt 23:35; Lk 11:51; Hb 11:4; 12:24.**

Ἀβιά, ὁ [Heb.] indecl. *Abijah*—**1.** son of Rehoboam (1 Chronicles 3:10), in genealogy of **Mt 1:7.**—**2.** founder of a class of priests (1 Chronicles 24:10) to which Zacharias belonged **Lk 1:5.**

Ἀβιαθάρ, ὁ [Heb.] indecl. *Abiathar*, priest at Nob, son of Ahimelech (1 Samuel 22:20ff) **Mk 2:26.**

Ἀβιληνή, ἡς, ἡ [orig. uncertain] *Abilene*, the region around the city of Abila, northwest of Damascus, between Damascus and Heliopolis **Lk 3:1.**

Ἀβιούδ, ὁ [Heb.] indecl. *Abiud*, ancestor of Jesus **Mt 1:13.**

Ἀβραάμ, ὁ [Heb. 'father of a multitude'] indecl. *Abraham*, husband of Sarah and cohabitant with Hagar, father of Isaac (by Sarah) and Ishmael (by Hagar) and ancestor of many people groups (Genesis 16–17, with focus on Isaac); in NT in an extended sense as ancestor of the followers of Jesus Christ **Ro 4:1–25** and oft.

ἄβυσσος, ου, ἡ [ἀ- priv., βυσσός = βυθός 'depth' esp. of the sea; 'something of such depth that it appears beyond standard measurement'] 'a transcendent region deep below the earth's surface', *abyss, underworld*, of the deep abode of the dead **Ro 10:7**; of demons **Lk 8:31**; of an apocalyptic beast **Rv 11:7.**

Ἄγαβος, ου, ὁ [Heb.] *Agabus*, a Christian prophet from Judea **Ac 11:28; 21:10.**

ἀγαγεῖν, ἀγάγετε, ἀγαγών 2d aor. act. inf., impv., and ptc. of ἀγω.

ἀγαθοεργέω [ἀγοθοεργός] also as contracted form ἀγαθοουργέω 'do what is good and in a way that is beneficial to another', *render service, confer benefits* **Ac 14:17; 1 Ti 6:18.**

ἀγαθοεργός, ὄν [ἀγαθός, ἔργον] 'doing good in a way that benefits another', *conferring benefits, doing good*, as noun *one who confers benefits / does good*, practically equivalent to being a good citizen **Ro 13:3 v.l.**

ἀγαθοποιέω [ἀγαθοποιός]—**1.** 'do someth. that is good or helpful', *do good (to), confer a benefit (on)* **Lk 6:9** (abs.), **33** (w. acc.).—**2.** 'do that which contributes to the welfare of society or the state', *do the right (thing)* **1 Pt 2:15, 20.**

ἀγαθοποιΐα, ας, ἡ [ἀγαθοποιός] *doing what is good/right/helpful*, with special ref. to one's responsibilities as a member of society **1 Pt 4:19**.

ἀγαθοποιός, ὄν [ἀγαθός, ποιέω] opp. *κακοποιός*: 'pert. to doing what is good, right, or helpful', as noun *one who does someth. good/praiseworthy*, of a public-spirited or socially conscious citizen **1 Pt 2:14**.

ἀγαθός, ἡ, ὄν [orig. unclear] 'pert. to achieving a high standard of excellence in meeting a need or interest', *beneficial, useful, helpful, good*—**a.** of pers.: God as the ultimate measure of goodness **Mk 10:18b**; Christ **10:18a**.—**b.** of things, animate or inanimate: gifts *wholesome, good* **Mt 7:11**; ground, earth *fertile* **Lk 8:8**; vegetation *healthy* **Mt 7:17f**; worthwhile activity, *good, beneficial* works **Ac 9:36**; words *helpful* **Eph 4:29**; day-to-day living *enjoyable* **1 Pt 3:10**; conscience *clear, clean* **Ac 23:1** al.; faith *strong, resolute, steadfast* **Tit 2:10**; personal disposition *kind* **1 Pt 2:18**; expectation *loaded with promise of benefits* **2 Th 2:16**; in imagery of food, Mary chose the *good* course = a portion *loaded with benefits* **Lk 10:42**. Nt. used as noun, *that which is good*, in a civic or social sense **Ro 2:10**; cp. **J 5:29**; of circumstances that turn out to someone's best interest **Ro 8:28**; pl., of assets *goods* **Lk 16:25**.

ἀγαθουργέω s. ἀγαθοεργέω.

ἀγαθωσύνη, ης, ἡ [ἀγαθός] 'quality or characteristic of being concerned about the well-being of others', *goodness* **Ro 15:14**; **Gal 5:22**; **Eph 5:9**; **2 Th 1:11**.

ἀγαλλίασις, εως, ἡ [ἀγαλλιάω; only in biblical usage] 'exuberant joy', *rejoicing* **Lk 1:44**; **Ac 2:46**; in imagery of oil used at a festival ἔλαιον ἀγαλλιάσεως *oil of joy/celebration* **Hb 1:9**.

ἀγαλλιάω [later form of ἀγάλλομαι in same sense] 'be exuberantly joyful', *rejoice, exult*, act. **Lk 1:47**; **Rv 19:7**; mid. with qualifying dat. **1 Pt 1:8**; the joy of Jesus expressed in close association with the Holy Spirit **Lk 10:21**; pass. with act. sense and prepositional qualifier ἠθελήσατε ἀγαλλιαθῆναι ἐν τῷ φωτὶ αὐτοῦ *you were willing to rejoice in his light* **J 5:35**.

ἄγαμος, ου, ὅ/ἡ [ἀ- priv., γάμος] 'pert. to being without a spouse', *unmarried*, either a man or a woman **1 Cor 7:8**; of a man **7:32**; of a woman **7:11, 34**.

ἀγανακτέω [etym. unclear]—**1.** inward aspect 'be upset about someth. that violates one's sense of propriety', *be vexed, be distressed, be annoyed*, **Mt 20:24**; **21:15**; **Mk 10:14**; **Lk 13:14**.—**2.** verbal aspect 'express indignation', **Mk 14:4** ἂ. πρὸς ἑαυτούς, *vehemently shared their displeasure*.

ἀγανάκτησις, εως, ἡ [s. prec.] 'a state of vexation', *indignation*, of anger aroused by a sense of wrong **2 Cor 7:11**.

ἀγαπάω [etym. uncertain]—**1.** of personal relationships, 'have such an interest in another that one wishes to contribute to the other's well-being', *have concern for, hold in esteem, love*, of God's affection for humanity **J 3:16**; **Ro 8:37**; hence in Jesus' directive to his followers concerning enemies **Mt 5:44**. Of Jesus' regard for an interlocutor **Mk 10:21**; similarly for the congregation and as model for husbands **Eph 5:25**. Of Paul's concern for the Corinthians **2 Cor 12:15**. In **J 21:15f** the use of ἂ. implies an interest in others that does not approach the intimacy suggested by φιλία (friendship).—**2.** 'take delight in', *value, esteem*, of recognition by others **Lk 11:43**; **J 12:43**.

ἀγάπη, ης, ἡ [ἀγαπάω]—**1.** 'a relatively high level of interest in the well-being of another', *affection, esteem, love*, of God's self as definition of ἂ., i.e. think of God

and you think of ἄ. 1 J 4:8, 16; of God in outreach to people through the Son Ro 5:8; God and Christ in reciprocity to one another J 15:10; 17:26; of pers.: to God 5:42; to another human 2 Cor 8:7; as a superior quality Ro 13:10; 1 Cor 8:1; 13:1–3.—2. ‘a feast at which common interests are shared’, *love feast* of a Christian group Jd 12; 2 Pt 2:13 v.l.

ἀγαπητός, ἡ, ὄν [ἀγαπάω] ‘held in affection’, *esteemed, dear*, of people by God Ro 1:4; 11:28; believers in various degrees of relationship 1 Cor 4:17; 3 J 2, 5, 11; Phlm 16; pl. 1 Cor 15:58; Js 1:16 al. Jesus esp. chosen by God Mt 3:17.

Ἄγαρ, ἡ [Heb.] indecl. *Hagar*, Sarah’s slave, loaned to Abraham as a concubine (Genesis 16), mother of Ishmael, in imagery of the Mosaic code Gal 4:24f.

ἀγαρεύω [cp. ἄγαρος ‘mounted courier’ in Persia] ‘compel or force to do someth.’ with military nuance associated with the Lat. *angario* = press into service: *commandeer, requisition* Mt 27:32; Mk 15:21; prob. also Mt 5:41.

ἀγγεῖον, ον, τό [ἄγγος ‘vessel’] ‘a container for goods’, with type varying according to commodity, *vessel, container* for fish Mt 13:48 v.l.; *flask* for oil 25:4.

ἀγγελία, ας, ἡ [ἄγγελος] ‘a message delivered from outside the receiving public’ (contrast the verb ἐξαγγέλλω) with nuance of importance, of good news as *announcement* 1 J 1:5; as proclamation, tantamount to *directive* 3:11.

ἀγγέλλω [ἄγγελος] ‘serve as messenger’, *announce, report* J 20:18; 4:51 v.l.

ἄγγελος, ον, ὁ [Skt. assoc., cp. ἀγαρεύω] ‘one who acts as an agent/courier in transmitting a message or announcement’, *messenger, envoy, attendant*—a. of humans: John the Baptizer Mt 11:10; John’s agents Lk 7:24; ἄ. = *spy* Js 2:25.—b. traditionally rendered *angel* in reference to transcendent beings: in general Mt 22:30; Ro 8:38; 1 Cor 6:3. Specifically of attendants at the service of God Mt 24:36; Lk 12:8; of God’s envoy Mt 1:20; as heaven-sent aide or guardian Ac 12:15; cp. Mt 18:10; as mediator Gal 3:19. Also of Satan’s envoy 2 Cor 12:7; cp. the general reference to the Slanderer’s retinue Mt 25:41.

ἄγγος, ουσ, τό [cp. ἀγκών ‘bend of the arm’, hence apparently the idea of an embracing medium; cp. our ‘hold’ in ref. to a container] ‘a container primarily used for wet items’, *vessel, container* for fish Mt 13:48.

ἄγε pres. impv. of ἄγω; functions as interjection in address to one or more pers. *come!* Js 4:13; 5:1.

ἀγέλη, ης, ἡ [ἄγω; any ‘herd’ or ‘company’] *herd* of swine Mt 8:30–32 and only in parallel Gospel passages.

ἀγενεαλόγητος, ον [ἀ- priv., γενεαλογέω] ‘lacking in genealogical history’, *without genealogy* Hb 7:3.

ἀγενής, ἑς, gen. οὖς [ἀ- priv., γένος; ‘not of noble birth’] ‘without recognized social status’, *lowborn, insignificant, of no account* 1 Cor 1:28.

ἀγιάζω [ἅγιος] ‘set apart into the realm of the sacred’, in our lit. with focus on elimination of that which jeopardizes access to God. Of things *purify* Mt 23:17, 19; 1 Ti 4:5; of pers. *purify, set apart, dedicate* J 10:36; 1 Cor 7:14; Hb 9:13; of Christ given priority in one’s inner life 1 Pt 3:15; of all beneficiaries of divine inheritance Ac 20:32; of God’s name *revere* Mt 6:9; Lk 11:2.

ἀγιασμός, οὔ, ὁ [ἀγιάζω] ‘dedication to the interests of deity’, *holiness, consecration* Ro 6:19; 22; 1 Ti 2:15; specifically of God’s achievement in believers through Jesus Christ 1 Cor 1:30.

ἅγιος, α, ον [Skt. assoc.] ‘set apart for dedication to the interests or expectations