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. ἁγνίσθητι).

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 (ἄδικεω, αἷμα, αἴρω), 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.
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 Tsukakis, 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, τό first letter of the Greek alphabet, alpha, α’ as numeral = one or first, in titles of 1 Cor etc. See also ἄλφα.

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

Ἄβαδδών, ὁ [Heb. ‘destruction’] incl. Abaddon. Gk. Ἀπολλύων Destroyer, the ruling angel in Hades Rv 9:11.

ἄβαρης, ές, gen. οὖς [ἀ- priv., βάρος; ‘not heavy’] unburdensome ἄβαρη ἐμαυτόν 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.


Ἄβιά, ὁ [Heb.] incl. 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.


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

Ἄβιούδ, ὁ [Heb.] incl. Abiud, ancestor of Jesus Mt 1:13.

Ἄβραάμ, ὁ [Heb. ‘father of a multitude’] incl. 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.


ἄγαγεῖν, ἀγάγετε, ἀγαγών 2d aor. act. inf., impv., and ptc. of ἄγω. ἄγαγεῖν, ἄγάγετε, ἄγαγών 2d aor. act. inf., impv., and ptc. of ἄγω.

ἄγαθοεργέω [ἀγοϑοεργός] also as contracted form ἄγαθοεργέω ‘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, όν [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, όν  [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, ή, όν  [orig. unclear]  ‘pert. to achieving a high standard of excellence in meeting a need or interest’, beneficial, useful, helpful —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  [s. prec.]  ‘a state of vexation’ , indignation, of anger aroused by a sense of wrong 2 Cor 7:11.

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.

ἀγαμος, ου, ο/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 ἰ. 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 ἀ. 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 ἀ., i.e. think of God
and you think of ἀ. 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, ὁ, ὁν [ἀγαπάω] 'held in affection', esteemed, dear, of people by God Ro 5:8; God and Christ in reciprocity to one another J 15:15; 15:58; Js 1:16 al. Jesus esp. chosen by God Mt 3:17.

Ἅγαρ, 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.

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

ἄγγελος, οὐ, ὁ [Skt. assoc., cp. ἀγαπητός ‘held in affection’] ‘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; δ. = Ἰσχαρίωτος 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.

ἅγιος, α, ον [Skt. assoc.] ‘set apart for dedication to the interests or expectations of people by God’;

ἁγιασμός, οὖ, ὁ [ἁγιάζω] ‘dedication to the interests of deity,’ holiness, consecration; Riv. 6:19; 22; 1 Ti 2:15; specifically of God’s achievement in believers through Jesus Christ 1 Cor 1:30.