

**ASSESSING NEW TESTAMENT LEXICOGRAPHY: A PROPOSAL FOR AN
INTEGRATED SYNTHESIS BETWEEN BAUER-ARNDT-GINGRICH-DANKER AND LOUW-NIDA**

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"I, James A. Swanson, declare that ASSESSING NEW TESTAMENT LEXICOGRAPHY: A PROPOSAL FOR AN INTEGRATED SYNTHESIS BETWEEN BAUER-ARNDT-GINGRICH-DANKER AND LOUW-NIDA is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references. I also declare that this work has never been submitted anywhere else for any degree."

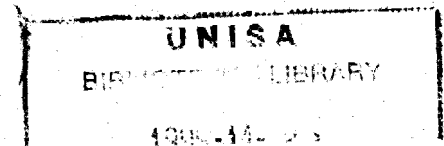
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Summary:

Chapter one of this thesis is an overview and evaluation of a number of English language Bible dictionaries. It is followed by a similar evaluation of Greek and Hebrew dictionaries commonly used by Bible scholars.

Chapter two is a somewhat thorough investigation and evaluation of Bauer-Arndt-Gingrich-Danker Greek lexicon, an extremely influential traditional Greek language dictionary. It is followed by an in-depth discussion and evaluation in chapters three and four of the new Louw-Nida Greek lexicon based on semantic domains. Both of these two types of dictionaries are examined and evaluated in terms of discovering, describing, and evaluating their distinctive philosophies, methods, and structural formats. Generally, preference is given to the principles of Louw; yet affirming some elements of Bauer which have been discarded in the new approach by Louw-Nida.

Chapter five is a new suggested synthesis for New Testament lexicons: Bauer's traditional structure mixed with the innovative underlying philosophies and methods of Louw-Nida's lexicon. This proposed new format is also illustrated in various addenda.



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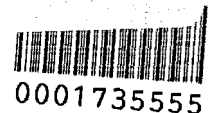


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Title of thesis:

**ASSESSING NEW TESTAMENT LEXICOGRAPHY: A PROPOSAL FOR AN
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Key terms:

Contextual semantic formulation; Diachronic word study; Dictionary making; Etymology and meaning; Greek lexemes and lemmas; Greek lexical forms; Greek lexicons (overview); Greek semantics; Greek word studies; Hebrew lexicons (overview); Lexicography; Meaning formulation; New Testament semantics; Semantic domain dictionaries; Semantic domains; Semantic fallacies; Synchronic word study; Translation methods.

Abbreviations

ASV	=	American Standard Version (1901)
BAGD	=	<i>A Greek-English lexicon of the New Testament and other early Christian literature</i> , by Bauer, Arndt, Gingrich, Danker (1957, 1979)
BCV	=	book, chapter, verse
BDB	=	<i>Hebrew and English lexicon of the Old Testament</i> , by Brown, Driver, & Briggs (1907)
CEV	=	Contemporary English Version (1995)
ERV	=	English Revised Version (1881)
f.n.	=	feminine noun
GK	=	Goodrick/Kohlenberger (Greek/Hebrew numbering system)
GNT	=	Greek New Testament (both as a text [1993 4 th ed.] and generally)
KB	=	<i>Lexicon in Veteris Testamenti libros</i> by Koehler & Baumgartner (1958)
KJV	=	King James Version (1611)
LN	=	<i>Greek-English lexicon</i> by Louw & Nida (1988)
LXX	=	Septuagint
m.n.	=	masculine noun
NAB	=	New American Bible (1986)
NASB	=	New American Standard Bible (1963)
NEB	=	New English Bible (1970)
NewL	=	New Lexicon (Swanson's proposed lexicon format)
NIV	=	New International Version (1973, 1978, 1984)
NJB	=	New Jerusalem Bible (1984, 1985)
NLT	=	New Living Translation (1996)
n.n.	=	neuter noun
NRSV	=	New Revised Standard Version (1989)
NT	=	New Testament
OT	=	Old Testament
REB	=	Revised English Bible (1990)
RSV	=	Revised Standard Version (1946, 1952)
TR	=	<i>Textus Receptus</i>
UBS	=	United Bible Society
v.r.	=	variant reading

Chapter One

What is a Lexicon?

1.1 Why Study Lexicography?

A dictionary/lexicon evaluates and records the thoughts and ideas of cultures that have gone before us, through the study of words and their relationships. As a result, proper lexicography gives a reliable record of meaning. A lexicon is a graphic vehicle to gain entrance into the hearts and minds of the users of a language of a specific culture at a specific time in history. As a reliable record, a lexicon also is a benchmark of meaning for future generations, that they too may study those who have lived before them. The study of lexicography is important, since it produces a product; meaning for today, and meaning for prior and/or future generations.

1.2 The Lexicon: a Key to Meaning of Ancient Written Materials

Especially to the Greek New Testament (GNT) devotee, theologians, and exegetes, a lexicon is a key element of past generations. Ancient literary bodies need to be decoded to discover the meanings first expressed by an author/speaker. A lexicon helps to decode meaning, and is therefore an essential tool to discover the meanings of ancient writing. A lexicon also facilitates the transmission of that same message to other cultures who wish to hear and study that message.

So, a lexicon *is* valuable for crossing not only time barriers, but also for inter-cultural communication and translation in the same generation. Today, there are thousands of languages, each the product of, and representing a culture. A lexicon wisely made and skillfully used, can communicate a message to each of them. Of course, the tools which are created should be well thought-out and precise.

The lexicon is in a crucial position for the process of communicating meaning; it is a primary, basic source in the hermeneutical process. If the lexicon gives even slightly incorrect or obfuscating material, then the rest of the process of interpretation is also tainted.

So a lexicon or dictionary if made hastily or not thoughtfully, will distort, make unclear, or miss altogether meanings from the ancient materials being studied. Lexicographers are anterior to theologians. Some theologians depend substantially upon the work of lexicographers, to discover word meanings in the Bible as one of the factors upon which to build their interpretations. So, it is essential for a lexicon to have clear, accurate content. Traditional lexicons have, to some degree, muddled the interpretive process inadvertently, and their legacies are felt to this day.

This dissertation has five chapters. In chapter two, we will evaluate the philosophy and method of today's widely acclaimed Greek Lexicon by Bauer, *A Greek-English lexicon of the New Testament and other early Christian literature*, [henceforth, BAGD] (Bauer 1979). Chapter three is an appraisal of volume one of Louw-Nida's lexicon [henceforth, LN]. Chapter four is an evaluation of volume two of LN. In chapter five we will then propose a new synthesis of BAGD and LN, a New Lexicon [henceforth, NewL] with sample pages of all the features and indices. An addendum of dozens of possible adjustments for the next edition of LN is also provided.

We will discuss several points in this first chapter. The main point here is traditional Bible language lexicons may have presuppositional and methodical errors which cause non-communication or serious distortion of the meaning.

The discussion begins with the definition and scope of a lexicon. We will present and judge the worth of some of the published definitions of a lexicon. Thereupon, we will compare and contrast them. Next is an overview of traditional lexicons in both NT and OT lexicons, though BAGD will be evaluated in more detail in the next chapter. Following that, we will assess the philosophy and its derived method from these books. Furthermore, we will then discuss some of the related positive elements which we think a lexicon should have. At that point, we will give the dissertation definition of "what is a lexicon?" Lastly in the chapter, we will offer three necessary personal qualifications of lexicographers.

1.3 Traditional Definitions of a Dictionary or Lexicon

We begin the discussion of “what is a lexicon?” by evaluating current English definitions. By seeing what definitions other word-smiths have hammered out, one can see how to change or refine the definition for the purposes of this dissertation.

Merriam Webster's collegiate dictionary (Mish 1993:669) gives the following definition of a lexicon:

lexicon: 1. a book containing an alphabetical arrangement of the words in a language and their definitions: DICTIONARY 2. a: the vocabulary of a language, an individual speaker or group of speakers, or a subject b: the total stock of morphemes in a language 3: REPERTOIRE, INVENTORY

In the above entry in Webster's, primarily 1., is the definition on which this dissertation will focus.

The above definition from Webster's Dictionary is prejudicial because it assumes the *sine qua non* to be the organization of the work i.e., alphabetical arrangement as contrasted with the imparting of meaning and the semantic and structural functions of words.

So, according to the definition of Webster's Dictionary, a lexicon based on semantic domains, such as Louw-Nida's lexicon is not primarily alphabetical, and so it is not, *ipso facto*, a lexicon.

Webster's Dictionary also does not make a distinction between a lexicon and a dictionary:

dictionary... 3: a reference book giving for words of one language equivalents for another.

Hence, according to this dictionary, the terms “lexicon” and “dictionary” have overlapping meanings.

In addition, Barr observes in *Semantics of Biblical language* (Barr 1961:219) that the above term “equivalents” suggests words as a focus, not meanings and so considers most dictionaries as “giving word substitutes, such as most dictionaries offer”.

The compact edition of the Oxford English dictionary (Murray 1971) gives a closer definition of a lexicon for the purposes of this dissertation.

lexicon: A word-book or dictionary, chiefly applied to a dictionary of Greek, Hebrew, Syriac, or Arabic The restricted use is due to the fact that until recently dictionaries of these particular languages were usually in Latin, and in modern L[atin].¹ *Lexicon* not *dictionarius* has been the word generally used.

This Oxford Dictionary has a more involved definition for a dictionary.

dictionary...1. a book dealing with the individual words of a language or certain specified classes of them, so as to set forth their orthography, pronunciation, signification, and use, derivation, and history, or at least some of these facts: for convenience of reference, the words are arranged in some stated order, now, in most languages, alphabetical; and in larger dictionaries the information given is illustrated by quotations from literature; a word book, vocabulary, or lexicon.

After giving this definition, the entry continues to explain that there are two dictionaries proper: those which are multi-lingual, and those working only in one language.

The above definition of a dictionary is a more careful description of what is a dictionary, by softening the absolutist language found in Webster's Dictionary. The Oxford Dictionary says, regarding the order of arrangement:

arranged in some stated order, now, in most languages, alphabetical.

This definition leaves open the possibility that one can have a dictionary without a primary alphabetical arrangement. We appraise this as a fair, balanced statement to make about the normal process of making a dictionary.

The definition from the Oxford Dictionary has a great many elements. A dictionary, according to this definition, sets forth a plethora of information: grammatical information, including the forms of letters and words in a language; phonetics; diachronic analysis, *et cetera*. Yet a key word of this long list is "signification". The basic function of a multi-language dictionary or lexicon is to give the meaning of words. All of the rest of the list may

¹ Brackets added for clarity.

be added as potentially interesting information, but it should not be the main function of a dictionary. The Oxford definition does show the need for a better-focused and fine-tuned definition of a lexicon. The Oxford definition also reflects the *practice* of existing dictionaries and does not suggest what a dictionary *ought* to be!

The above definitions contain elements of what a lexicon is, though they also contain extra elements not necessary to be in a lexicon, since the extra elements do not directly deal with meaning. However, one should not dismiss too readily the idea that extraneous materials *must be excluded* from a lexicon either. Since meaning has to do with a set of relationships, then it may indeed be proper to include other kinds of material in the entry: grammatical, encyclopedic, historical, *et cetera*. But we find that this should be put clearly in boxes or other graphic devices to keep that material separated from the central function of the lexicon, i.e., signification.

We have just shown and evaluated English definitions of a “lexicon”. Now we move to biblical lexicons of the Older Covenant (Hebrew/Aramaic) and the New Covenant (Greek).

1.4 Overview of Traditional Lexicons

We place the assessment of these many biblical lexicons here in chapter one, so as to get a larger view of lexicography in the past century. BAGD will not be evaluated here, but is reserved in its own next chapter, since it will be a central focus of evaluation in relation to the LN lexicon. Some may think that a Hebrew lexicon appraisal is not appropriate in a New Testament specialty dissertation. However, we thought it appropriate to evaluate OT materials as well, to demonstrate that problems in philosophy and method in biblical materials are not limited to the corpus of NT studies. In addition, the practice of Biblical lexicography does not vary between OT & NT lexicons, and thus both these types of lexicons provide us with valuable insights into the past practice of lexicography.

We will now focus on a survey of traditional approaches to lexicography in the Biblical Languages in English. Leaving BAGD for later, we will survey three typical New Testament lexicons: *Greek-English lexicon of the New Testament* (Thayer 1885), *Manual Greek lexicon of the New Testament* (Abbot-Smith 1936), *Shorter lexicon of the New Testament* (Gingrich 1983). In the Old Testament four Hebrew/Aramaic lexicons are assessed: *Gesenius' Hebrew-Chaldee lexicon to the Old Testament* (Gesenius 1846), *Hebrew and English lexicon of the Old Testament [BDB]* (Brown, Driver & Briggs 1907), *Lexicon in Veteris Testamenti Libros [KB1]* (Koehler & Baumgartner 1958), *A concise Hebrew and Aramaic lexicon of the Old Testament* (Holladay 1971).

1.4.1 *Thayer's Greek-English lexicon of the New Testament* (Thayer 1885), still widely used by today's scholars, is a dictionary of the New Testament Greek, written in the last decades of the 19th century, based on the work of C.L. Wilibald Grimm of Jena (Thayer: preface). The arrangement is alphabetical, with the entries organized in standard parts of speech, nouns in masculine, feminine, and neuter; verbs in the active form, with a sub-category of deponent verbs within the entry; adjectives in any of three terminates; adverbs spatial and temporal; then particles and conjunctions. It has a great deal of information at the beginning of the entries especially citations: in classical Greek works, in parsing and grammatical information, in LXX, and in various manuscripts.

In his entries, Thayer gives an etymological parsing of the origin of words, often relating the parts to what he (based on Grimm's work) apparently considers more basic parts. Here is a citation of an entry to illustrate (Thayer 1885:85):

Αὐτόματος, -ον, and -η, -ον (fr. Αὐτός and μέμαα to desire eagerly, fr. obsol. theme μάω) *moved by one's own impulse, or acting without the instigation or intervention of another.*

The entry then ends with usage and citation from the classical sources, as well as the NT,

thus the entry continues:

(fr. Hom. down); often of the earth producing plants of itself, and of the plants themselves and fruits growing without culture; [on its adverbial use cf. W. sect. 54,2]: Mk iv.28; (Hdt. 2,94; 8,138; Plat.polit.p. 272a.; [Theophr. H.p.2,1]; Diod.1,8,etc. Lev. xxv.5,11). Of gates opening of their own accord: Acts xii.10, (so in Hom.ΙΙ.5,749; Xen. Hell.6,4,7; Apoll.Rh.4,41; Plut. Timol.12; Nonn. Dion. 44,21; [Dion Cass. 44,17])

The entry above implies that there is a meaning prior (anterior in time) to Αὐτόματος in the New Testament; and this meaning is the sum of two Greek lexemes. The indicator of this is at the beginning of the entry, “fr. Αὐτός and μέμαα to desire eagerly”. The preposition “from” (“fr.”) implies that Αὐτόματος has a prior meaning, and that meaning is fundamentally and intrinsically found and *derived* in the separate meanings of the two etymological word parts.

Thayer seems to imply the “real” meaning of Αὐτόματος is glossed as “self (Αὐτός)-to desire eagerly (μέμαα)”. The user of the lexicon is now introduced with the element of attitudes and emotion keyed through the gloss “desire”. That is, the user now reads that the “real” meaning is “self-to desire eagerly”.

But this immediately creates a conflict with the New Testament’s marked meanings. Specifically, “desire” is an element which is capable of *animate* objects, especially human beings. But on the contrary, both the NT contexts have *inanimate* objects (soil, Mk 4:28 and gates, Ac 12:10) and so are incapable of desiring. This is an example of etymological information clouding or confusing the meaning.

As a standard lexicon, Thayer’s is commended for its wealth of grammatical data, parsings, and citation of ancillary lexical matters. But Thayer’s lexicon has the shortcoming of introducing historical etymology as the basis for translating NT words. It allows (or is based on?) too much influence of other relatively distant bodies of literature, classical and to a lesser degree the LXX.

1.4.2 *Manual Greek Lexicon of the New Testament* (Abbott-Smith 1936)

This is a lexicon whose third edition was published in the mid 1930's, from work two decades earlier. The work is built on Thayer's lexicon with the special features of incorporating new material from the Greek Papyri, and Hatch and Redpath's LXX concordance materials. It is a lexicon still cited and recommended today in some academic circles. Still valuable for quickly tracing NT Greek to LXX or Hebrew words, it is in print at the reputable T & T Clark Publishing House.

Abbott-Smith's entries and parts of speech mimic that of Thayer's. Using the "less than" symbol, "<", with the meaning "derived from or related to", Abbott-Smith again gives the inference that the meaning of a word is derived from a prior word. In the specific entry αὐτόματος, Abbott-Smith (1936:69) questions the etymology proposed by Thayer and gives every reference of this word in the LXX.

1. of persons, *acting of one's own will*. 2. Of inanimate things and natural agencies, *of itself, of its own accord*: γῆς, Mk 4:28 (MM, s.v.); πύλη, Ac 12:10.

Apparently, Abbott-Smith's purpose was to make a smaller, study-size lexicon. Therefore much of the classical citation was left out and primarily Biblical material was dealt with, especially LXX citation. The entry here is clearer by distinguishing between numbers (1.) and (2.). Abbott-Smith shows that in the NT this word is never used as an emotion or attitude of a person. But the lexicon then under (2.) uses italics to give translational equivalents, "*Of itself, of its own accord*" as the gloss of αὐτόματος. This means that when one encounters the Greek word αὐτόματος in reading or translating the New Testament Greek, the words "of itself" or as an alternate "of its own accord" would be (according to Abbot-Smith editors) acceptable English equivalents. This is sometimes also called a "gloss", and is in line with the concordant method of translation. There are other names for glossing: the "concordant" method, "word matching", or "word translating" (Louw 1985:1).

Using a gloss in a shorter lexicon has the advantage that one can compress what appears to be a meaning in a very small space. It is perfectly understandable in the history of lexicons

why the gloss method has been used. Pragmatically, a gloss takes far less print space than one or more sentences giving a definition.

But the gloss method also has serious drawbacks. A gloss gives the impression that words intrinsically *have* meaning. But for the purposes of this dissertation (Louw 1982:47):

Meaning is a set of relations for which a verbal symbol is a sign.

Since meaning is a *complexity* prior to words, and words are the instruments of meaning, then it follows that a gloss or glosses alone cannot deliver the meaning. It requires a method of using many words in a sentence or paragraph or other formats (a context), to more adequately deliver a meaning into an understanding. Secondly, English words can convey ambiguity, and so a gloss alone is inadequate since they may not specify the intended meaning.

In conclusion of this section, Abbot-Smith made some changes in format, and we will see that Gingrich's Shorter Lexicon also has made some clarifications.

1.4.3 The *Shorter Lexicon of the New Testament*, second edition (Gingrich 1983)

This is a condensation of the work of BAGD. The Gingrich Shorter Lexicon is a simple, precise work, using clear glosses, with profuse citation of New Testament verses. Classical, LXX, Hellenistic, Papyri, Josephus, and all other Greek citations which are not from the New Testament (in BAGD) are removed. Also Gingrich added hundreds of parsings of inflected forms with their lexical forms to see at the end of the parsing. Gingrich also added several variant reading lexical forms which BAGD does not have. For any Greek teacher, student, or pastor, this Shorter Lexicon is invaluable as an aid to porter with the Greek text. Here, Gingrich (1983:32) basically uses the gloss method, but also will use explanatory phrases or sentences to explain the gloss.

Αὐτομάτος, η, ον *by itself* of something that happens without visible cause Mk 4:28; Ac 12:10.*
[automatic]

This entry is likely the most satisfying for the study of NT meaning, with the gloss direct, clear, and lacking peripheral historical and grammatical material. Yet there is still the underlying assumption that merely glossing creates meaning for the user of the lexicon. Later in this dissertation one will see this is an inadequate basis for making a lexical entry.

Moving to another lexeme, the below entry will illustrate the confusion that can occur when more than one meaning is found in a text. Here is a commonly given example from Gingrich Shorter:

καταλαμβάνω--

1. --a. act and pass. *seize, win, attain, make one's own...* For Jn 1:5 there are two sets of possibilities: *grasp, comprehend* and *overcome, put out, master*.
--b. *seize with hostile intent, overtake, come upon...*
--c. *catch, detect...*
2. mid. *grasp, find, understand.*

The above entry has been used as an illustration that organization in standard lexicons often can be confusing when using a gloss or word-match method for defining the meaning of a word. As one carefully reads through the list of italicized words one sees they are separated by commas. It is unclear and confusing to know what the relationship is between each of the words. Compare for instance 1.a. *seize...* with 1.b. *seize with hostile intent*. Is an intent of hostility really a different meaning? What is the difference between “seize” and “grasp”? The user is filled with confusion about what are the meanings of the entry.

The above are some examples of entries in standard lexicons and inferences of the philosophies and methods they employ. We will now survey some of the OT lexicons.

1.4.4 Old Testament Lexicons

In Hebrew and Aramaic studies there have been many developments in the study of the OT. It is appropriate to include paragraphs generalizing some of the developments in this area of OT lexicography, since theologians and students of the Bible inevitably use both the Greek *and* Hebrew lexicons.

The arrangements have been generally alphabetical as in Gesenius (1846), KB1 (1958), and Holladay (1971). Hebrew and Aramaic languages are divided into distinct, separate alphabetical sections in BDB, KB1, and Holladay. On the other hand, Gesenius (1846) and *Strong's exhaustive concordance of the Bible* Hebrew index (Strong 1894) combines the Hebrew and Aramaic (Chaldee) entries.

Around the turn of the 20th century, BDB (1907) tried a different arrangement of organizing all word formations under a three-radical² root, at times hypothetical. This arrangement though noble in effort is generally a failure. It was a failure because the three-radical root analysis was, at times, somewhat arbitrary. Later Semitic analogous studies have shown BDB connected roots which were etymological "false friends". It was also a failure because the broad definition of the three-radical roots tended to control the meanings of all the related words under the entry. So, in the latter half of this century, KB1, KB3,³ and Holladay go back to the standard alphabetical organization.

Each of the lexicons has an impact for lexical study. Gesenius has a wealth of information, and makes a good resource to begin a lexical study, especially for traditional interpretations in difficult or *hapax* lexemes. I have found this book to have keen lexical insight. Though sometimes difficult to find individual entries,⁴ BDB contains a wealth of grammatical parsings, and often exhaustive entries of biblical usage, even when an entry is used hundreds

² There are also at least eight Hebrew lexical forms (of verbs) that are currently considered four-radical roots: GK numbers 2892H; 2955H; 3173H; 4124H; 4155H; 8521H; 8186H; 9553H.

³ So the reader understands the designations: KB1 is the main body of the 1958 work; KB2 is the supplement (volume two of the same purchase); KB3 is now the designation of the English revision, the first volume came out in 1994 and has just been completed in 1998 totaling four volumes. KB3 has distinguished itself on several important semantic fronts, not merely giving better English translations than were inadequately offered in KB1.

⁴ A book recommended for even advanced users in Hebrew Lexicography is *Index to Brown, Driver, & Briggs Hebrew Lexicon* (1976) based on the Hebrew text book, chapter, and verse. This has saved users many fruitless hours searching for a lexeme under some hypothetical three-radical root, sometimes derived for reasons known only to the original editors. Done early in the history of computer collation, there is a need to make a second corrected edition; yet it is much better than not having anything available.

of times.⁵ KB1 (1958) is a lexicon that has a special feature of having analysis of lexemes, with the new material that is available in Semitic studies. Though at times KB1 could be more sensitive to biblical contexts, generally, the etymological information for obscure and hapax material makes the book worth using, and KB3 has improved even more in this regard.

Also in the KB1 (1958) the English translation words from the German are sometimes misleading or need to be better formulated. Though glossing is still the method, the new all English edition is better: more understandable English and it offers new suggestions in entries that KB1 (1958) defined as *unerklärt* meaning “unclear, unexplained”. Also the KB3 (1994) comparative Semitic information is more reliable than KB1 (1958).

Holladay (1971) is organized according to KB1 virtually verbatim. But William Holladay has given clearer, thoughtful translation glosses in English, with alternate renderings offered by other sources; he also occasionally used his own materials for augmentation. In *Language and translation*, WC van Wyk (Louw 1985:93) illustrates that Holladay focused on translating KB1 and giving suitable glosses, in contrast to using component analysis to define the meaning of a lexeme.

Two basic points of criticism apply to all of these lexicons:

1.) Too much influence from etymology is allowed in defining or glossing a translation equivalent, while discounting the context. I am not convinced that the influence is total, but the least that can be said is that it is too pervasive. A clear example of this is found in BDB (Brown, Driver & Briggs 1907:861):

ts^epee`ah “n.f. dub[ious]; appar[ently] fr[om] context **offshoot**,”

BDB shows its low view of contextual relationships as a key to meaning by using the key word above “dubious”. It is so if one must *only*, *merely*, rely on the context.

⁵ BDB (1907:523), *lebab*, used 251 times and yet every reference is cited.

2.) Word-matching or glosses are an inadequate basis for deriving or communicating meaning. This problem is of the same nature as those found in the New Testament lexicons.

1.5 Presuppositions About “Meaning” Underlying Traditional Lexicons

We have seen that traditional lexicons may have some philosophy and methodology which need better formulation. Here we will evaluate some works which rely on lexicons (Vine’s expository and a theological treatise on the church). We will see in practice how unclear or wrong suppositions of lexicography produce further confusion later on.

We will also see further examples that show a diachronic and synchronic approach to meaning is also unsatisfactory. Let us begin by assessing the *Grundbedeutung* (ground or root example) as a basis for meaning.

1.5.1 The Diachronic Approach Introduction

Traditional lexicons, unlike the *Greek-English Lexicon* by Louw-Nida (LN), make certain assumptions about deriving meaning through words, called the diachronic approach. This approach has an assumption that if one can go far enough back “into” (a word loaded with its own assumptions) the language of the lexeme, then the “real” meaning will be discovered, and then applied into the NT as “usages”. But this approach is actually an improper transfer of meaning. Though attractive as a philosophy, it simply does not hold up under scrutiny.

1.5.2 Diachronic Example in Greek

A notable example of the diachronic approach comes from a doctoral thesis on *The nature of the church* (Radmacher 1972:109). In his dissertation, he does a 59-page word study of ἐκκλησία, which he calls an investigation of “usage”.

Radmacher quotes AT Robertson⁶ as the premise for the word study:

One does not fully know a Greek word till he knows its history. The resultant meaning of a word in any given instance will be determined by the etymology, the development, and the immediate context. These three things are to be carefully noted before a final conclusion can be safely reached.

Then Radmacher gives nearly sixty pages of the history of the usage of the word, ranging from classic Greek to the LXX and its Hebrew translational equals, and argumentation of the nuance of Hebrew distinctions, Latin etymological distinctions, technical and non-technical usage, *et cetera*. A careful reading only confused me more each time I read it. It is an example of diachronic study which results in hard to understand writing. Here is the summary of nearly sixty pages of historical study of the meaning of “church”. I chose to extend the quote so as not to take him out of context. He writes (Radmacher 1972:167):

By way of summary, it has been the purpose of this chapter to define the *ekklésia*. To achieve this the meaning of *ekklésia* has been explained both positively and negatively. Positively stated, it has been seen that the word *ekklésia* experienced a development in meaning from the earlier non-technical meaning to the technical meaning to the metaphorical meaning. The great majority of the occurrences are technical in meaning, thus stressing both physical unity and spiritual unity. The latter of these was found to be the essence of the metaphorical usage.

The above summary does not tell you what the meaning of *ekklésia* actually is; it only tells you that a great deal of development went on. It does state one aspect of the meaning as “unity”. This example shows that a diachronic approach brings in so much extraneous data that confusion occurs as to what is the meaning. This error only compounds the central error of trying to fit the history of the word into the NT context. We determine that the diachronic approach is an improper approach to meaning.

1.5.3 Diachronic Example in English

The diachronic approach also manifests itself in English word studies. Theologians and preachers like to use Teutonic etymology to connect the “real” meaning of the English word “holy” by appealing to the oldest citations of “whole”, as noted under the “holy” entry in *The Compact Edition of the Oxford English Dictionary*, (1971) and so connecting it to

⁶ Robertson AT *A New Short Grammar of the Greek*, page 3.

another English lexeme, “healthy”. But whole and healthy were never connected according to *Semantics of Biblical language* (Barr 1961:111). But if one then applies it to the lexical unit as a marker of surprise, “holy cow!” then one might infer that one was making reference to a whole cow in contrast to a partial amount of a butchered cow, or a healthy cow and some other cow! This is another example of how appeals to diachronic etymology can send one into *lucus a non lucendo*.⁷

1.5.4 The Synchronic Approach Introduction

Another similar misguided approach is to break a single Greek word into parts (affirmatives in the front, middle, and back of words), define each of the parts with what is assumed to be a literal, original meaning and then go back to the original lexeme with the new insight. This approach is called a synchronic approach to determining meaning. Granted that NT Greek does use agglutination in word formation, but sometimes the meaning of the word parts is lost quickly. Often, a great deal of effort is given to explain the change from the word formation’s former meanings to the current meaning. The practical shift is that the lexicon then spends much valuable space on matters not directly related to the meaning.

1.5.5 Synchronic Example in Greek

A synchronic example is found from the popular-selling work of E.W. Vine, *Vine’s complete expository dictionary of Old and New Testament words* (Vine & Unger 1984:288):

SUNEIDÊSIS (συνείδησις), lit. a knowing with (*sun*, with, *oida*, to know), i.e., a co-knowledge (with oneself), the witness borne to one’s conduct by conscience, **that faculty by which we apprehend the will of God, as that which is designed to govern our lives;**⁸

⁷ Formally, “(called) a grove from the absence of light”. The Latin phrase itself is a marvelous example of two words having an appearance of etymological relationship, when there is none. Words with this false appearance are also informally called “false friends”.

⁸ Bold added for emphasis.

Now note the entry which Louw-Nida (26.13) gives:

συνείδησις, εως f. (contrast συνείδησις “information about something” LN 28.4) **the psychological faculty which can distinguish between right and wrong-‘moral sensitivity, conscience.’**⁹

In contrasting and comparing these two entries, the portions in bold are quite similar. Since “right and wrong” is a subset of the “will of God” and “distinguish between right and wrong” implies a proper “governance”, the differences between these two (portions) of the definitions is inconsequential.

But I will now focus on the first part of Vine’s definitions. “Lit. a knowing with”, is a premium example taking compositional word parts of a Greek lexeme to make a new so-called literal meaning. Once the error of assigning a nature to the meaning is made, then the error is compounded by trying to make sense of it. Then the definition develops into “co-knowledge” implying that the self is now divided into parts! Knowledge and action may be divided, but this entry’s etymology leads to the belief that there is “the self” and then *another* self which watches over the actions of the first. If this is not what Vine meant, then an apology is due. But this first “primary” or “literal” information must lead one near our conclusion that Vine separated the self into two parts. This approach of breaking words into parts and then reassembling them into a “real” meaning ignores the axiom that context is the determiner of meaning.

Much more useful is the LN approach which gives only the essential unmarked meaning, and for further information relates LN 28.4 for other meanings of the same lexeme. The lexicon user is not led down paths which lead to inferences or conclusions which need to be better formulated, as did the Vine entry.

⁹ Bold added for emphasis.

1.5.6 Synchronic Examples in English

We further illustrate with English examples, so as to deal with common examples to which one can easily relate. Take the commonly given example in English of the insect, a butterfly. It is formed by the words *butter* and *fly*. Any English speaker knows the meanings of these two component parts, yet how they came to refer to the insect is debated, according to a book of etymologies, *Who put the butter in butterfly?* (Feldman 1989:19). This book states that some believe it refers to the color of the insect, "butter-colored"; others the color of the excrement of the butterfly; still others believe this insect came out in the spring, the time when butter was churned; finally, Medieval folklore includes a myth that witches and fairies would fly and steal butter at night.

The above is all speculation, and adds nothing to the referential meaning of a butterfly as stated in *Merriam Webster's collegiate dictionary* (Mish 1993:155):

1: any of numerous slender-bodied diurnal insects (order Lepidoptera) with broad often brightly colored wings.

Note that this definition efficiently gets to the matter at hand: it is an insect with distinctions from other insects.

The answer to the false assumption that the study of agglutination can bring meaning is to study the context diligently and not venture into the broad, seductive path of etymological word formation.

1.5.7 More Synchronic Examples of English Words

We give three more examples below of English etymology, demonstrating the (improper) use of etymology to determine or derive meaning: *lexicon*, *idea*, and *etymology*. We give these examples because they are the very words which frame the discussions of the making of dictionaries. It might seem that the examples are redundant, but we wish the reader to clearly understand this approach to meaning is pervasive and misleading.

A common approach in defining “lexicon”, is to give the meaning as coming from the Greek root, λεξικόν. This is not a useful approach to determine the meaning. This etymological material is found in Webster’s and Oxford dictionaries, and is found often in many other English Dictionaries, in the header information. Though potentially interesting or illustrative, the fact that “lexicon” etymologically derives from Greek λεξικόν and “dictionary” from the Latin *dictionary* should not be a factor in conferring the meanings of these two words. This approach is found often in scholarly writings. *Lexicography and translation* (Louw 1985:2) states that there is an apparent underlying assumption of a “root meaning” (or *Grundbedeutung*) inherent in the meaning of a word.

Another example of etymology improperly setting the stage for discussion is found in “idea”. In an unpublished masters thesis in philosophy, from a student at Liberty University, titled *Toward a Thomistic theory of meaning* (Howe 1990:24), Howe states in the chapter “Approaches to the Problem of Meaning”:

The term “Idealism” derives from the Greek word ἰδέα, which was used of something seen or looked upon.

It is ironic that the problem of meaning discussed in his dissertation has a problematic approach to the discussion of meaning!

In another example, “etymology”, noted in *Semantics of Biblical language* (Barr 1961:115), Barr argues that etymology is an unsound principle for determining meaning.

Barr states:

The fact that Cremer appeals to the etymology of the word ‘etymology’ i.e. to the Greek τὸ ἔτυμον, and hence derives a suggestion that etymology deals with ‘the essential’ in a word, shows a failure to understand the historical nature of etymological research; in fact it means an acceptance of something like the Stoic theory expressed in the term τὸ ἔτυμον.

These kinds of examples of diachronic and synchronic etymological studies abound in Biblical study reference books. It is little wonder that one is more confused about the

meaning of a word after doing the study! The answer to the fallacies of diachronic and synchronic etymology is to study the context.

1.5.8 “Central Meaning” Problem Discussed

Another problematic assumption of standard lexicons, at least in practice, is the belief that words intrinsically have *one* central meaning. Also related to this is the belief that a word has a point of meaning as contrasted with an area of meaning. According to this assumption, a gloss or word-match in the target language is adequate to represent the same meaning in the target language. This assumption is not profitable, for words must have a context to have a meaning. Stated another way: meanings use words, not words use meanings.

According to this dissertation, meaning is a set of relationships. Picture for a moment a blank sheet of paper with only one word, “trunk”. This word has no meaning in and of itself. The person who picks up the sheet and reads it can come up with five or six possible meanings: 1. a part of an elephant 2. swimming attire 3. piece of furniture 4. main body of a tree 5. storage compartment of an auto 6. telephone line circuit.

This dissertation asserts that this single word on the paper does not mean one of these six meanings, but that it has no meaning at all. The sensible, intelligent¹⁰ person may survey the possible meanings at his disposal, and derive some meaning with helps such as the extra-linguistic context.

His sensibilities and intelligence must bring *a* meaning to the essentially blank paper. Or he may defer to assign any meaning, waiting for more information. Or he may survey the possible meanings at his disposal, and delimit them through the extra-linguistic context. For example this could be a one-word note to a worker in a zoo; or a one-word note in a

¹⁰ We give a technical meaning here of “sensible” as not merely “common sense” but the philosophical meaning of an entity being capable of creating formal signs or “Ideas”.

furniture factory. The sensible person viewing the context would decide if enough information was available for signification to occur.

1.6 Related Elements of a Lexicon

Below are the related elements of a lexicon.

1.6.1 Lexicon Exhaustive as a Norm

A lexicon is usually for a specific body of literature. That lexicon should seek to be exhaustive, within its focused body of literature, unless otherwise stated by the compilers.

We observe that New Testament lexicons are not exhaustive in the absolute sense. For example though virtually complete, BAGD does not have every variant reading included. These variants usually are a matter of different spellings, often a letter or two, and do not change the lexical meaning of its variant counterpart.

1.6.2 Lexicon Should Have Common Elements

Another key element in the arrangement and use of a lexicon is commonality. Commonality is the creation of the lexical entries in a systematic way that makes the lexicon available to all persons with the same level of skill, here NT Greek.

On a practical level, this means the lexicon should establish commonality with other reference books on the same body of literature. "See references" can help achieve the goal of commonality. The editors of Greek New Testament reference books should endeavor to create as much commonness between them as possible for the convenience of the end user. Again, a lexicon of the NT must have sufficient commonness of forms, codes, and jargons so that the end user has a common reference point with the editors of the lexicon.

1.6.3 Examples of Commonality

Some examples of commonness in New Testament studies are keeping the book, chapter, and verse numbers of the Bible according to the King James Version, 1611. This was based on the T.R.'s versification. The UBS4 and other modern editions did not renumber this historical, though arbitrary, system, but have kept the verse numbers of a chapter, merely skipping the verses considered an addition, and keeping the next number in the order of the chapter (e.g., Mt 17:21; 18:11; 23:14; Mk 7:16; 9:44, 46; 11:26; 15:28; Lk 17:36; 23:17; and another six or more times in the NT). *The importance of mathematical precision was outweighed by the need for a commonality of reference.*

Another example of the importance of commonality in Greek lexicography, is the *Concordance to the Septuagint* by Hatch-Redpath (1897) which uses the infinitive form for the concurring of the Greek verbs. In our opinion, this is a superior format to the *Grundform* Greek NT lexicon headers for verbs, i.e., usually the present indicative active, first person, singular, with occasional exceptions such as the impersonal forms.¹¹

Yet the superior infinitive lexical form has not survived modern Greek lexicography. The latter *Grundform* has survived. Though the high level student or teacher can work with the two systems interchangeably, the οἱ πολλοί of the Greek students need commonality. Finally, to reiterate, though a system of lexical headings or other organizational features *may be* philosophically or theoretically *superior*, commonality for use is an important feature which is not to be discredited. After all, giving the meaning is the most important feature of a lexicon. Having the common elements without compromising meaning is difficult, but asserted as possible.

¹¹ μέλει, ἀδυνατεῖ, ἀνήκει, δεῖ, ἐνδέχεται, ἔξοστι, λυσιτελεῖ, χρή, and possibly others; or ἤκω, or ὀράω.

1.7 Dissertation Definition of a Lexicon

This dissertation postulates that a lexicon is “a communication in the form of a written, codified body of knowledge, pertaining to imparting the signification (meaning or defining) of words from a receptor language to a target language, with as many helps as necessary for the user to use the book meaningfully”. A lexicon to the Biblical languages would then be a book specific to one of the corpora of the Bible (Hebrew, Aramaic, and Greek) imparting the meaning into English (or another target language).

1.8 The Role of a Lexicographer

A lexicon is also the product of the interaction of one’s mind to evidence presented. Just as there can be corruption based in poor philosophy or method, so also there can be corruption of the work by people of poor or prejudiced character. This is placed at the end of this chapter, because we believe that a lexicon is only as good as the philosophy, method, *and integrity* of the editor making a lexicon. One’s attitude in approaching the work must have the humble commitment of a jurist: keen to evidence, even-handed, not succumbed to special pleading, desiring above all that justice be done to record the meaning(s) of the word. The soul or mind-set of the editor is the filter or grid screen through which all the evidence and philosophy must pass.

1) The NT lexicographer must know the body of literature, and be able to read the body of literature accurately, and with meaning.

2) The NT lexicographer must consciously acknowledge his job as a historical recorder of information, and not innovate meanings.

3) The NT lexicographer must honestly investigate the meaning of individual words with as little prejudicial assumptions as possible: theological systems, philosophical grids, logical systems, or political agendas must consciously be avoided. Whether a fundamentalist, moderate, liberal, or even unbeliever, empirical neutrality in assessing information is essential.

We are now ready to move to chapter two, an in-depth assessment of the strengths and weaknesses of BAGD. We have chosen this particular lexicon because of its influence and scope, and because it is a typical example of the kind of material New Testament scholars and theologians are confronted with.

Chapter Two

Assessment of Bauer-Arndt-Gingrich-Danker (BAGD 1979)

2.1 The Nature of the Greek Language

Because BAGD has such an emphasis on the development of the Greek language (cf. 2.3ff.), it is appropriate to survey the different views of the nature of the Greek language. We will see that the theories have been quite diverse over the last two centuries.

2.1.1 Introduction to the Nature of Greek, and Relationship to BAGD's View

Traditional lexicography has spent a great deal of effort in trying to explain the *kind* of Greek which composes the Greek NT. BAGD also spends a great deal of time discussing the nature of this language in its introduction. Therefore, we will digress a little to survey some of the theories of the nature of the NT corpus. We will see that there is no uniform theory of the development of the GNT language. But most importantly, this discussion implies that meanings expressed by a language can only be understood if the nature of that language is understood. After this discussion we will see how this philosophy of prior meaning determining current understanding filters down into the approach to the individual lexical entries.

Generally, there has been and continues to be a great deal of discussion about the *genre* or nature of Greek that composes New Testament Greek.¹²

2.1.2 The Purist View

The purist view of the nature of the GNT is that of a crude, diminished Greek. From the time of the Renaissance, the Greek language of the New Testament was looked at through the filter of classical Greek, the Greek of the Golden Age of Athens and hence, seen as

¹² Lengthy discussions on the nature and *genre* of NT Greek are found in *Grammar of New Testament Greek* (Moulton 1908 1:1-41); on Semitic coloring of the language (Moulton 1908:2:12ff); *Grammar of the Greek New Testament in light of historical research* [R.] (Robertson 1934:40ff); see also BAGD (Bauer 1979:xxii); See also *Biblical Words and their Meaning* (Silva 1994:53ff).

inferior. Even today, some Greek classical language professors and students who read the simplicity of the Gospel of John pejoratively refer to the *Koine* New Testament as “bastardized Greek”.¹³ We appraise this purist view as fallacious, since it begs the question. It assumes classical Greek as right, and (according to the view) therefore any derivation a perversion. But one proper question is, “Can the GNT language communicate?”

2.1.3 The Hebraist View

The Hebraist (Robertson 1934:76) view saw the NT language, in all its unique lexical and grammatical structure, as the result of the influence of the Hebrew language. In today’s terms this would be called “Semitic influence”, which would include Aramaic and other northwest Semitic languages. Dr. Hatch was a chief proponent of this view, as a reaction to the purist view. We conclude that this view has elements which are satisfactory. Those studying NT theological words should consult Hebrew and LXX studies to see if there is a proper semantic loading of a NT term. However, we cannot implant a Hebrew/LXX meaning of a word into the GNT word, merely because of a statistical correspondence. Moisés Silva (Silva 1994:72) best expresses my evaluation, “It would of course be a mistake to ignore the Hebrew altogether, but we must maintain a sensitive balance between the meaning of a word in secular Greek and the desire of the translator to preserve the thrust of the original.”

Moisés Silva (Silva 1994:61) quotes Abbott who correctly asserts about a major influence, the LXX:

Such facts as these show that the influence of the Septuagint version on the vocabulary of the New Testament was not predominant, and that to make the usage of the former determine the interpretation of the latter, **except in the case of terms of Hebrew theology**,¹⁴ is quite out of the question.

Hence, the LXX vocabulary is very valuable, even a *sine qua non* for New Testament

¹³ We note private conversations with a graduate of New York University, with a bachelors degree in classical Greek, as she related the words and attitudes of her professors of classical Greek.

¹⁴ Bold added for emphasis.

lexicography, when relating many theological and even some non-theological words.

Or, put into Bauer's less superlative words (Bauer 1979:xxi):

As for the influence of the LXX, every page of this lexicon shows that it outweighs all other influences on our literature.

2.1.4 The Mystical View

The Mystical view believes the Greek NT was the language of the Holy Spirit, and not anchored in historical method. This view was criticized by AT Robertson as the opposite of the historical method (Robertson 1934:49ff). We agree with Robertson that this view is not acceptable.

2.1.5 The Koine View

The Koine view believes the nature of the GNT is that of the common culture of the day in the Levant. Deissmann, enforced through Robertson, argued that papyri discoveries at the end of the 19th century proved conclusively the nature of the GNT. With others, we appraise that this conclusion may have been an over-exuberant view. Deissmann was understandably caught up in the joyful *mania* of this wonderful discovery!

Moulton (1908:1.3ff) commenting on Deissmann's work in the papyri, may have overstated the case for the Koine influence on the NT Greek. As is seemingly too common, when a new discovery in NT studies is made, it is often over-interpreted and overstated in making an academic case. This occurrence of overstatement was the showing of causality and hence relationship between the papyri body of literature and the language of the New Testament.

Thus, we appraise the Koine view. Merely showing words to be found in the papyri which prior to 1890 were not found other than in the NT, does not in and of itself prove that the nature of the NT is "common". Specifically, it lies in the assumption that the community it was found in was Koine, i.e., common and secular. This is begging the question (*argumentum petitio principii*). We do know there were large communities of Jewish culture present in these areas. It would be analogous to proclaiming the King James Bible

vocabulary to be secular or common, because a cache of written materials was found in a Pennsylvanian archaeological site. But what if the site was a Quaker religious colony? The discovery of the cache of common materials could easily have been influenced by prior religious vocabulary such as the KJV.

2.1.6 The Jewish-Greek View

We judge that the best balanced approach to the nature of the GNT is found in the MHT 4, the book on the style of the New Testament, by Nigel Turner (Moulton, Howard & Turner 1976). He refers to the NT Greek as “Jewish Greek”, with the various sections of the New Testament showing various degrees of various influences, depending on the book or *genre* of the NT.

2.1.7 Conclusion of the Views

The above theories of the nature of the GNT demonstrates that the exact nature of NT Greek has not been decided in the academic community. Some other theory may come which will prove to be the right one. Fortunately, knowing the precise nature and history of each era of change of the Greek NT language is not necessary to understand the meaning of the New Testament. The immediate context is the determiner of meaning. More will be said of this later in the dissertation.

BAGD is no different in his approach to seek discovery of the nature of the GNT. He also puts forth his own focus on the development of the GNT language. Below we will see how this attitude about historical development of the GNT language as a whole also influences his approach to the meaning of individual words.

2.2 History of BAGD and Prior Editions

As stated in chapter one, BAGD will receive its own evaluation since *de facto* it is the most influential Greek lexicon for the latter half of this century. Few would dispute its influence on Bible translation in English Bibles, exegesis, commentary, and study of the Greek New

Testament. The evaluation of BAGD is therefore critical to our understanding of Greek lexicography of the last four decades.

BAGD is the standard (and typical) traditional lexicon of our day in NT lexical studies. It represents the culmination of all the lexicons that went before it, differing only in extent of material, but not substantially different in approach. Hence, this chapter is devoted to give detail to both the positive and negative aspects of this influential book. Here follows an assessment of it.

The first English edition of *A Greek-English lexicon of the New Testament* [BAGD] (Bauer 1979:title page) is:

A translation and adaptation of the fourth revised and augmented edition of Walter Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, by William F. Arndt and F.W. Gingrich (1957).

The second edition, which is the current edition in English, is:

REVISED AND AUGMENTED BY F. WILBUR GINGRICH AND FREDERICK W. DANKER
FROM WALTER BAUER'S FIFTH EDITION, 1958 . . . copyright 1979.

Walter Bauer's (Bauer 1979:v) work was also based on the work of another. As is stated in the foreword:

The first dictionary to appear after the epoch-making discoveries of papyri. etc., beginning about 1890, was Erwin Preuschen's Greek-German lexicon of 1910. Much to the disappointment of many reviewers, it failed to make much of the new material, though it did include for the first time the words of the Apostolic Fathers.

In 1920, upon the death of Preuschen, Walter Bauer of Göttingen was entrusted with the revision (Bauer 1979:v):

In 1928 a revision of Preuschen's work: it was hailed as the best thing in its field.

In 1937 (Berlin) a third edition was published and W. Bauer's name alone appeared on the title page.

We refer to this work as “Arndt and Gingrich” or now “Bauer-Arndt-Gingrich-Danker” (BAGD), commonly pronounced “bag”. Though translated from German to English, the departures from the general sense of Bauer’s work have been few and far between. In the foreword to the first edition (1957), Arndt and Gingrich note changes in just over 100 entries in the original German work. The changes are described as “slight” (Bauer 1979:vi).

As noted in the foreword to the second edition of the English BAGD, new materials in the fifth edition of Bauer’s German work were added, as well as editorial changes by Gingrich and Danker. This foreword (Bauer 1979:ix) states:

More important, the classics, papyri, and inscriptions have yielded fresh formal and semantic parallels, in some cases necessitating rearrangement of patterns of definition.

The above demonstrates that the first and second English editions are virtually and substantially the work of Bauer’s German work, beginning in 1928. It further demonstrates that the underlying lexical emphasis (i.e., the papyri discoveries in the 1890’s) as well as the underlying assumptions of how meaning is derived (i.e., etymology, diachronic approach to meaning) has not changed. Therefore, it is of value to analyze the introduction of BAGD.

In the following paragraphs we will be appraising the introduction of BAGD. First a discussion on the (alleged) *nature* of the NT Greek language. So we will survey several theories about the nature of the GNT language, commenting also on Bauer’s view of the development of the Greek language. We then show the various features of BAGD and the terms he uses which infer his philosophy and method. At the same time the observations are interspersed with comparison to the philosophy and method of LN.

2.3 The Theory of BAGD

Now we move on to the theory of BAGD.

2.3.1 Introduction

The Introduction to BAGD never fully explains its theory or method, and therefore we must deduce from observations and infer indirectly from statements in the introduction to ascertain the theory and method.

Let it further be said from the very beginning that the massive amount of work, and the huge compilation of material (without the use of modern electronic data retrieval systems) is no less than remarkable. The additional fact (Bauer 1979:v) that what he did as “the performance of one man”, makes it all the more worthy of academic respect.

2.3.2 BAGD Has Focus on Development of Language

The focus in Bauer’s introduction is on the developmental *history* of Greek, and its exact historical nature, specifically based on the new (i.e., new in 1928) evidence from the papyri. The introduction spends a great deal of effort to show the *formation* of Greek words (i.e., the morphology). He deals with specific examples of changes in letters and sounds, as well as the formation of compound words. He (Bauer 1979:xiii) then tries to identify their relationship to various dialects, or time periods in the history of the language. These observations include such minute matters as the change from -ττ- to -σσ- also the letter -ε- or -η- for the diphthong -ει-.

Bauer (Bauer 1979:xviii) states that a language “improves” through the process of new formations, and introduction of foreign words, and new meanings and usage to old words. In our judgment, the term “improves” would be better stated as “changing”. Bauer also assumed etymology had some influence in the meaning of words, as did lexical products before him.

2.3.3 BAGD and Thayer Compared and Contrasted

As noted in chapter one, and now compared specifically to BAGD, Thayer's (Thayer 1885:introduction) is a good example of using etymology to determine or influence the meaning which needs a better formulation.

Thayer's lexicon in English was produced from 1860's to 1880's. Thayer included Grimm's etymological analysis, though supplemented by the works of Curtis and Fick (Thayer 1895:vii). There is extensive notation of classical etymology in this work for practically every lexeme which is not a so-called proper name.

Additionally, Thayer used terms like "primary denotation" to give a first definition of the Greek lexeme; then its history. Thayer used etymology as an influencing principle for determining meaning. Bauer's introduction does not repudiate this notion, hence one may assume that Bauer uses etymology as a first principle, or possibly a lesser but somehow governing principle for determining meaning. This is an inferentially silent argument, (*argumentum e silentio*), but Bauer offers a hint that the history of a lexeme is worth noting, as even influencing the definition in the New Testament context.

2.3.4 BAGD and "Central Meaning"

BAGD's use of the word "originally" (often abbreviated "org.") in the body of BAGD articles suggests that the etymology was important to the meaning in the New Testament. Dozens of entries in BAGD use the word "org." suggesting the basing or formulation of meaning is in etymology. There are many examples.¹⁵ Here is one example, ἀστοχέω. The following is a quote from the article in BAGD, leaving out the biographical information, and extra-biblical references, in order to focus attention to our point.

¹⁵ Other examples, though not exhaustive are: ἄδης, Βεεζεβούλ, Καίσαρ, Πόντιος, ἀπαρχή, ἅγιος, ἀπολύτρωσις, αὐγή, βάσανος, γλωσσόκομον, διαμαρτύρομαι, δύσκολος, ἐρεύγομαι, εὐαγγέλιον, κῶμος, λάρυγξ, λεπρός, μᾶμη, πεζεύω, πεζῆ, πῆχυς, πραιτώριον, ραβδοῦχος, ῥοπή, σκύλλω, στοιχέω, στόμαχος, στρατηγός, τετραάρχης, φανός, φάσις.

It states as follows:

ἀστοχέω, orig[inally] *miss the mark*, then, *miss, fail, deviate, depart w[ith] gen[itive] fr[om] something* 1 Ti 1:6; *περὶ τὴν πίστιν miss the mark w[ith] regard to the faith* [1 Ti] 6:21; *ἀ. περὶ τὴν ἀλήθειαν, 2 Ti 2:18.*¹⁶

In this brief entry, one sees the apparent influence of etymology in the definitions of the word in the New Testament. There is at the very least confusion in this matter. BAGD states that originally the word meant to *miss the mark*. Then at a later time in history the word came to mean *miss, fail*. Apparently then BAGD meant to have a semicolon to mark another meaning, *deviate, depart* (i.e., turn from something). This is then the definition given for 1Ti. 1:6.

However, in the final two verses referred to, he defines ἀστοχέω to *miss the mark w.[ith] regard to the faith*, ([1Ti] 6:21); and (by a clear inference, assumed to be editorial shorthand) to *miss the mark with regard to the truth*, (2Ti 2:18).

In these last two references, BAGD has again introduced “the mark” in the original, i.e., etymological phrase “miss the mark”.

This example demonstrates that BAGD uses etymology and the “orig.[inal]” meaning as a guide to present meaning. This principle was also seen in traditional OT and NT lexicons, such as BDB.

2.3.5 BAGD Uses Contextual Sense and Etymology

All of the above in the introduction of BAGD (1928), as well as the examples showing an “original” meaning, suggest that the use of etymology was the way to begin the process of determining the meaning of a word. This is not to suggest that Bauer did not use the principle of *ad sensum*, and context as the primary locus to ultimately derive the meaning of

¹⁶ Bracket added for clarity.

the lexeme in a particular context. Yet it seems as well he would circle back to the etymology and modify the sense in its context. Much work has been done since BAGD (1957).¹⁷ We will now move on to assess the feature of literal and figurative distinctions in BAGD.

2.3.6 BAGD Distinguishes Literal and Figurative Sense

“Literal” and “figurative” is a common distinction which BAGD uses to categorize the meanings of words. BAGD uses this distinction in 901 articles, a total of 1,036 times.¹⁸ Generally, separating the literal and figurative use is a good idea. Words commonly have these two types of meaning: a base meaning with one expectancy and a possible extended figure involving a shift in that expectancy (cf. Louw 1985:9). Admittedly, the further defining and clarification of the difference between these two terms can be difficult.

An instance of properly distinguishing literal and figurative is “anchor” (ἄγκυρα). The uses of ἄγκυρα in BAGD are both the literal and figurative: first, a literal ship’s anchor, Ac. 27:29,30,40; second, a figurative use in Heb. 6:19, [τῆς ἐλπίδος] ἢν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς [of the hope] which we have as an anchor of the soul. Here in Hebrews there has been a shift in expectancy. Instead of a weighted object of a certain number of kilograms, used to secure a boat or ship in a body of water, the word now shifts to a figure of stability,

¹⁷ Since James Barr’s watershed book *Semantics of Biblical language* (Barr 1961), as well as the work in *The Theory and Practice of Translation* (Nida & Taber 1969) and of course J.P. Louw, *et al.*, *Semantics of New Testament Greek* (Louw: 1982) in the last three decades, Biblical philologists and translators have rethought and reformulated how to determine the meaning of a word, as well as what influences to accept in fine tuning the definition of the word.

There has been an on-going philosophical debate about how to derive meaning. Diachronic studies may have value, but meaning is found in context, and best supported by synchronic studies. The relationship of signs and meanings (i.e., semiotic entities and semantic entities) are two aspects of one entity, as seen in Waltke’s *Grammar An Introduction to Biblical Hebrew Syntax* (Waltke & O’connor 1990:45 footnote 4). One general view is that the relationship of signs and meanings is that the two are of the same nature, as explained (but not subscribed to) in Louw’s *Semantics of New Testament Greek* (Louw 1982:23ff); and another opposite view that the relationship of signs and meanings is largely (but possibly not totally) arbitrary, as in Aristotle’s *Interpretation (Hermeneia)* (Smith (tr) 1959:47), “every sentence has meaning, not as a natural instrument, but by convention”. The former view would see etymology as a foundational principle, the latter would not. The latter view is more comprehensive.

¹⁸ A search was made using Logos Software 2.0, searching an electronic BAGD (Logos Research Sys. Inc.).

security, *et cetera*. Yet, an improper use of “literal” and “figurative” can cause confusion, as seen in BAGD below.

2.3.7 BAGD at Times Can Confuse Literal and Figurative

The example of confusion in BAGD will be the categories of the article under γέεννα (Gehenna, Hell). Of the 12 occurrences in the New Testament, 11 are considered by BAGD as literal, “in the gospels it is the place of punishment in the next life, *hell*”. The twelfth occurrence is in the Epistle of James 3:6. BAGD cites this as a figurative reference. Yet there has been no change or shift in expectancy. There has been a kind of personification of Gehenna, in that Gehenna causes an action (i.e., sets on fire). Hence it is questionable to place Jas 3:6 as a figurative reference. But there is inconsistency, for personification of γέεννα also occurs in the Gospel according to Saint Matthew 23:15. Jesus here calls a class of converts to Pharisaism, “doubly made sons of Gehenna”. Even accounting for the Semitic idiom, *ben-* (“son of” related to one of a class or kind),¹⁹ this occurrence is no more or less figurative than in James 3:6. So LN correctly has only one domain (1.21) **Regions Below the Earth**. BAGD needs to be revised as to a more careful analysis of figurative and literal. We now will observe and comment on the use of the “gloss” in BAGD.

2.3.8 BAGD Uses the Gloss as a Method of Defining Words

Strictly speaking BAGD does not define words, rather it offers glosses. It finds a word substitute in English (cf. 1.4.3). In the Introduction to the *Greek-English Lexicon* (Louw & Nida 1988:viii) Louw correctly observes:

The principal reason for a new type of Greek New Testament lexicon is the inadequacy of most existing dictionaries, which for the most part are limited in indicating meanings, since they depend principally upon a series of glosses.

¹⁹ See *Grammar of New Testament Greek* (Moulton, Howard & Turner 1908:2:441) “the use of υἱός or τέκνον with the genitive in the **metaphorical sense**”, (bold added for emphasis).

It is axiomatic that the *locus* of meaning is in a context. Louw in *Semantics of New Testament Greek* (1982:88) reasons:

Semantics is concerned not only with words, or even sentences, but also with the relations that permeate an entire argument.

He generally argues that the minimum unit for meaning is the sentence, or even possibly the paragraph. Should it be any more true that a lexicon can adequately give the meaning of a word by mere word substitution? It would be better to create a context (such as a descriptive sentence or paragraph) in which the meaning can be communicated.

2.4 The Structure of BAGD

2.4.1 Introduction

As in many disciplines, from theories and beliefs come practices and methods. So also it is true in the process of lexicography in BAGD, as we will see below.

2.4.2 BAGD is Alphabetical

This book is arranged by an alphabetical matrix of the Greek alphabet, including Greek letters not found in the best manuscripts of the NT Greek, the letters *stigma* and *vau*.

Such an arrangement has the positive features of easier use and is a familiar format for users, since alphabetical entries are relatively easy to find. But such an arrangement does not further the communication of meaning. Semantically speaking, such an arrangement is arbitrary.

In defense of such an arrangement, it should be pointed out that it follows the normal conventions of prior lexicons, and therefore has the advantage of usability. This point should not be passed over too lightly. Reference books should have a *nomenclature* that allows the user of a particular kind of reference, to work within the genre of the literature studied. This *commonality* is what gives the reference points for navigating through the intricacies of lexical and grammatical information. Common reference points and common structures are

the glue necessary to have meaningful discussion of technical natures. This is why systematic numbering systems have been so popular through the decades, such as Strong's (Strong 1894) numbering system or its successor the Goodrick-Kohlenberger (GK) numbering system for the NIV Exhaustive Concordance (Goodrick & Kohlenberger *et al.* 1990).

2.4.3 BAGD Markers for Parts of Speech

BAGD lists the traditional grammatical parts of speech, specifically: nouns, adjectives, verbs, adverbs. Then also listed are the categories of the structural markers for the relationships of the first order parts of speech: prepositions (proper, and so-called improper), particles, articles, conjunctions, disjunctions, *et al.*

Here are some examples:

Proper noun:	Ἀαρών, ὁ
Common noun:	ἄγαμος, ὁ, ἡ
Adjective:	ἀβαρής, ἐς, gen. οὖς
Verb:	ἀγαθοεργέω
Adverb:	ἀγνῶς
Preposition:	ἀνά
Improper preposition:	ἄνευ
Particle:	ἀλλά
Article:	ὁ, ἡ, τό pl. οἱ, αἱ, τά
Conjunction:	γάρ
Disjunction:	μηδέ

Typically, a noun entry has the lexical form in the nominative singular, then a genitive ending, and an article to show its grammatical gender: ἄβυσσος, ου, ἡ.

An adjective may have one, two, or three terminations noted in the header of the entry:

ἀγαθός, ἡ, ὄν.²⁰ Within the entry of an adjective, BAGD sometimes confuses nouns and adjectives, calling them “substantival adjective.” This confusion is likely based in a diachronic approach. The user is confused. Is it a noun *per se*? Or is it a sub-category of an

²⁰ For discussion on the terminations of the adjectives, see Robertson's full Grammar (Robertson 1934:271ff.).

adjective? An example of this is ἀγαθά, ὦν, τά. Here BAGD has a header place for it, but then places it as a substantival neuter of the adjective ἀγαθός. From a synchronic view, this is in fact a neuter noun in the literature of the NT. It would be an improvement to BAGD to separate the adjectives that are nouns in NT literature from the entry of adjectives [see also 4.3.12(b) and Addendum I [6.1ff.] for more specific examples of separating what BAGD has placed together].

Generally, the category of adverb lexical forms in BAGD do not have consistent markers (like an article for a noun, and terminates for an adjective) in the Greek, though 34 entries of the adverb do have the end form -ῶς. Other generalizations about the lexical forms of the adverb in BAGD I have not observed. The form and accent of the inflected text form seems to be fixed, and BAGD then gives its inflected form as the lexical form. BAGD uses the term “adverb” in a much broader sense than a narrow definition that an adverb modifies or qualifies a verb, adjective, or other adverb. BAGD has adverbs of relation: place, time, causality, manner, degree, *et cetera*, as well as the more narrow definition. BAGD has sometimes placed an adverbial entry like ταχύ under an adjective entry, such as ταχύς, εἶα, ύ. Generally, LN has separated this kind of combining into two lexical entries, though possibly further work in LN can be done in the next edition (see Addendum I [6.1ff.]).

The verbs in BAGD are indexed under the *Grundform* of the grammatical present, first person, indicative, active form. This normally means the form of an —ω or —μι. Verbs may also be deponent, defined here as verbs which give a middle or passive form, yet have an intrinsic or personal engagement that is active or outward, usually intransitive. The markers for these *Grundformen* are —μαι with various connecting vowels. This is the lion’s share of BAGD’s entries of the verbs. The rest are the less familiar forms such as the impersonal forms ending in —εἶ or —ει, (deponent) —ται, or even χρή, as well as second aorist forms like ἀπέειπον, εἶδον, εἶπον, ἐπέειδον, προείπον, or obsolete perfects such as εἶωθα, ἔοικα, οἶδα, σύνοιδα, or anomalous presents like ἔνι.

2.4.4 BAGD Incorporates Hellenistic and NT Lexical Forms

BAGD includes a whole body of extra-biblical Greek lexicography not found in the New Testament studies. BAGD has hundreds of lexical forms not found in the NT. Of course, this is because the scope of the lexicon was broadened to include Christian literature after the time of the New Testament.

Therefore BAGD has many lexical forms in the active *Grundform* [—ω or —μι] when in the NT literature the lexical form is deponent: ἐντέλλω in BAGD is ἐντέλλομαι in LN [see 4.3.12(a) for a more complete listing of examples of LN separating or exchanging the BAGD's active form with a deponent form].

2.5 Conclusion of BAGD's Strengths and Weaknesses

One of the great strengths of BAGD is the amount of bibliographical information, and references in Josephus and the Septuagint. This alone makes BAGD a must-have for further studies. In the periodical *Evangelical Quarterly* (Apr 1990:62:183) I. Howard Marshall is less than supportive of setting aside BAGD for LN. In his review he states:

It would be better to edit and revise BAGD in light of some of the principles of LN.

We agree with Marshall's overall evaluation. An integration of the semiotic and semantic philosophy with some of the structural elements of BAGD (and updating of bibliographic elements in BAGD) could be very functional and meaningful to the user of that new synthesized lexicon. Another option is to simply use both BAGD and LN, searching each for its strengths.

In fact, Louw in *Lexicography and translation* (Louw 1985:161) indirectly praises BAGD, by correctly pointing out that:

The traditional layout of regular dictionaries is very useful since it provides one with the total range of meanings, references, usages and translational equivalents of a particular word. This is very useful for quickly selecting the appropriate term in a particular passage.

As a major contributor to modern lexicography, Louw's comment shows there are possibly other formats that will be beneficial, as we will propose in chapter five. The demise or even eclipse of the BAGD as a valuable Bible study tool is not in sight. This is a conclusion not unlike that of *Biblical words and their meaning* (Silva 1994:170ff):

It may be stated categorically that this is the best specialized dictionary available for any ancient literature. Anyone who exploits the resources modestly tucked away by Bauer in his articles must surely marvel at the extraordinary competence needed to have accomplished this feat.

We find that this is currently true; the demise of BAGD is not in sight. However, works using a semantic domain approach to the making of lexicons (as seen in the next chapter) show an incipient academic shift away from the traditional lexicon format and method.

Chapter Three

Assessment of Louw-Nida Lexicon (LN 1988)

3.1 Introduction

More than ten years in the making, a new *kind* of lexicon came onto the anvil of the word-smith. In every sense it is a ground-breaking work! But further refinements may need to be made, since it is such a dramatic shift from traditional philosophy, methods, and formats. Such refinements which may be offered here toward a second edition, are given in a spirit of commendation and encouragement toward these lexical pioneers.

3.2 Louw-Nida History

Greek-English Lexicon of the New Testament based on semantic domains (LN) is a new kind of lexicon when compared to traditional lexicons of the New Testament. It is essential that this book be evaluated in detail as to its theory and method, since the rest of the dissertation will also be primarily based on the assumptions of LN.

Published in 1988 by the United Bible Societies, Louw-Nida was worked on intermittently for 16 years. The two main editors were Eugene Albert Nida and Johannes Petrus Louw. The preface to the book states that Nida was involved in classification and definitions with Louw, but that Louw was also heavily involved in each level of the development as senior editor, including Nida's contribution. Karen Munson was given the title associate editor, undoubtedly to honor her commitment and diligent work throughout each of the levels of development: classification of meanings; verification and editing of those meanings; preparation of definitions and notes; and final editing, cross referencing, and proof-reading. Finally, Rondal B. Smith was given credit as part-time editor. Credit is given to Louw's staff for the final editing which included: Stienie Venter, Willem Oliver and Tienie Bosman assisted by Wessel Venter.

The stated purpose of the lexicon is to serve New Testament translators. The preface further states that this book will also be of use to Bible students in various fields of study and ministry. The particular focus of the lexicon, according to LN preface, is also stated:

...this lexicon [is] of particular value, since it focuses on the related meanings of different words.²¹

The lexicon is in two volumes. Volume one has the following contents: preface, introduction, bibliography, table of domains, main body of material, abbreviations, and lastly maps. Volume two consists of four sections: (1) an exhaustive alphabetical Greek listing of every word with the domains and numbers of the meanings of any given entry, (2) an alphabetical abbreviated list of English words and their corresponding domains and numbers, (3) Scripture index in standard canonical order with corresponding domain and number in main body of volume one, (4) maps of Palestine and the ancient Levant primarily used by domain 93, places.

3.3 LN Overview of Introduction

The LN has an introduction that really helps the reader. LN clearly presents the need, philosophy, features, and use of the LN lexicon. Also, another handbook was published as an ancillary to the introduction, *Lexicography and translation* (Louw 1985). This booklet has an even more detailed account of the philosophy, method, and development of the LN lexicon.

The LN lexicon has every vocabulary word of the UBS3 Greek text (and footnote variants), which includes about 5,000 lexical forms, divided into 25,000 meanings. Though later in the dissertation we will show that not every entry is a meaning, but some are usages/referents.

We will first discuss LN reasons for a new type of lexicon, then the significant features of the lexicon, then how to use the lexicon, finally, basic principles employed in the preparation

²¹ Bracketed word is added for sense.

of the lexicon. This is an orderly, well thought out introduction; especially in contrast to traditional lexicons. We liked the focus of the writer communicating his philosophy and procedure for making the lexicon.

3.4 Reasons For a New Type of Greek New Testament Lexicon

Below are reasons given in the Introduction to LN in volume one.

3.4.1 Traditional Lexicons Depend on Glosses

Traditional lexicons depend on single or multiple-word glosses to indicate meanings. As shown in *Biblical words and their meaning* (Silva 1994:172) and LN (Louw & Nida 1988:viii), καταλαμβάνω is but one example from BAGD showing this confusion (see also 2.3.8 of this dissertation).

3.4.2 Traditional Lexicons Unsystematic in Presentation

Traditional lexicons can give unsystematic, even misleading, presentations of the meanings of a lexeme. Λόγος is but one example (see below) from BAGD showing this confusion. Some presentations in traditional lexicons divide along theological lines instead of proper semantic lines.

BAGD has a rather lengthy article on λόγος due no doubt to the extensive uses in the New Testament. We will only relate the headings and outlines and make some observations of the unsystematic presentation of the material. This is an edited version of BAGD's presentation. We will not use elliptical dots or other quotation devices, so as to allow a readable presentation of the outline.

1. *speaking*

a. generally

α. *word (opposite deed)*

β. The expression may take any one of many different forms, so that the exact translation of λόγος depends on the context: [then about 25 different glosses varying from "prayer" to "teaching"]

γ. of a statement of definite content:

- δ. the plural οἱ λόγοι is used
 - (1) either of words uttered on various occasions, of speeches made here and there. . .
 - (2) or of word and expressions that form a unity whether it be connected discourse, a conversation, or parts of one and the same teaching, or expositions on the same subject. . .
- ε. the *subject* under discussion, *matter, thing*
- ζ. of written words and speeches: of the separate books of a work. . .
- b. of revelation by God
 - α. of God's word, command, commission
 - β. of the divine revelation through Christ and his messengers

2. *computation, reckoning*

- a. *account, accounts, reckoning*
- b. *settlement (of an account)*
- c. *respect, regard, with regard to, for the sake*
- d. *reason, motive*
- e. *to reckon*
- f. *a concern*

3. *the Logos*

Used over 300 times in the New Testament, one expects a longer article on this lexeme than others. But the article could have been less confusing.

1) The article should delineate meanings and not usage. In other words, BAGD makes a distinction between general communication and divine communication (1a and 1b). This is the confusion of sense and reference, of marked and unmarked meaning.

2) The article should not confuse the discussion of meaning by introducing introductory material about the concept of *the Logos* in ancient literature (3. above). This is a confusion of the presentation of the materials under 1.b β. in which divine revelation through Christ is in contrast to "the Word" as a divine revelation through Christ.

3) The article should begin the entries in a consistent format. Sometimes a gloss begins the section, sometimes a statement, other times the word "of"

4) The article should not combine a catch-all category in the outline (1.a.β) with wide and varied glosses.

5) The article should not divide entries by singular and plural if there is no difference in meaning; this is a grammatical information presentation.

This is contrasted with LN presentation of λόγος. The entry below shows that several entries are refinements of the area of speech and communication (domain 33), financial accounts and exchanges (domain 57), a relational marker of reason (domain 89) and so on. Additionally, Greek phrases with a unique meaning (loosely, “idioms”) are also given their own meaning (see 3.4.3). The LN approach here is clear and concise, unlike the obfuscating article in BAGD. The two articles have about the same number of outline elements; but the presentation is more systematic in LN as to the different meanings of the materials.

a	statement	33.98
b	speech	33.99
c	gospel	33.260
d	treatise	33.51
e	Word	33.100
f	account	57.228
g	reason	89.18
h	event	13.115
i	appearance	30.13
j	accusation	56.7
units:		
	message spreads	28.25
	be of opinion	31.2
	accept a complaint	56.10

We now move on to other examples and issues. The arrangement of the domains for the LN were based not on theological, philosophical classifications, but on semantic considerations: common, distinctive and associative features.

In essence, Nida says αἰτέω has only one meaning, “asking for on the basis of presumed need”. “Pray” is but one of the marked (denoted), meanings. However, they were not always consistent with this principle.²²

²² We have observed categories that are theological in division, not semantic, as in ‘Pray’ 33.178-33.179 and not the more consistent semantic division of ‘Ask’; also ‘Be a Believer, Christian Faith’ 31.102-31.107 and not the more consistent semantic division of aspects of ‘believe’ 31.1 to 31.101; or ‘Save in a Religious Sense’ 21.25-21.32 when the more consistent semantic division is ‘Cause to be Safe, Free from Danger’ 21.17-21.24. We concede this may have been done for merely pragmatic reasons for the end user.

3.4.3 Traditional Lexicons Unsystematic in Use of Figures

Traditional lexicons lack a systematic presentation of idioms and figurative speech. Louw contrasts the example of βρόχος in BAGD and LN. The gloss “noose” is inadequate for the meaning of domain 37 **Control, Rule**. The introduction of the *Greek-English lexicon* (Louw & Nida 1988:ix) also states:

The most important reason for a new approach to a Greek New Testament lexicon is the necessity of bringing together those meanings which are most closely related in semantic space, that is to say, those meanings which are regarded as partial synonyms because the ranges of their meaning tend to overlap. One may also describe some of the problems of such closely related meanings as consisting of fuzzy boundaries, especially in view of the connotative factors involved.

A lexeme can have very diverse meanings. A πνεῦμα can be a non-material, supernatural being (spirit) that has never been animate, a non-material entity or state of a once animate being (ghost), the inner being of a currently animate creature, a movement of air (wind, breath). When such great semantic space occurs in meanings, then grouping them together in domains is an adequate method of communication.

3.4.4 Traditional Lexicons Unsystematic in Use of Lexical Forms

Another advantage of the domain approach is that words which have similar form, but are different in terms of grammatical parts of speech, can be placed in the same entry, if they both denote the same event or state. For example, εὐχαριστέω is a verb and εὐχαριστία is a noun (LN 33.349), yet there is little semantic space between them so they are in the same entry “to express gratitude for benefits or blessings-”.

3.4.5 Traditional Lexicons May Not Offer Alternate Renderings

Whenever more than one reference is possible, alternate renderings are given. An example is LN entry 20.35 where “destruction” or “ostracism” can be glossed from ἐξολεθρεύω in Acts 3:23.²³

²³ Is the more consistent domain, Domain 35.54ff (Desert, Forsake)?

Explanatory footnotes are provided profusely so as to give further information, without confusing the definition and gloss which serve the meaning.

We agree that these are sound reasons for a new type of lexicon. The unsystematic presentation of material in traditional lexicons creates confusion that can cause even the most diligent Greek student to throw up his hands in frustration.

3.5 LN Categories For an Entry

The three primary distinctions of a lexeme or idiom were:²⁴

3.5.1 Proper Nouns

(1) **Naming unique referents** (commonly called person and place proper names) as in domain 93.

3.5.2 Common Nouns, Adjectives, Adverbs, and Verbs

(2) **Naming class referents** (common words) further designated as classes of:

a. *Entities* (things/objects that exist in the perceptual or sensible world) such as “tree, stone, house, hill, water, angel”.²⁵ They are called nouns or substantivals in traditional lexicons. Domains 1 to 12 characterize this class.

b. *Events* (actions) such as “run, walk, talk” or states related to events such as “dead, tired, rested”. Called verbs in traditional lexicons. Domains 13 to 57 characterize this class.

c. *Abstracts* (a lexeme which expresses a quality apart from an object or event) such as “red, big, fast, continuous”. They are called adjectives and adverbs in traditional lexicons. Domains 58 to 91 characterize this class.

²⁴ We are taking liberty to expand and explain the introductory material in LN as necessary, using material in the corollary *Language and translation* (Louw 1985).

²⁵ We add “Angel” in this dissertation, as an example from *Lexicography and translation* (Louw 1985:5-6). Philosophically speaking, an entity must not of necessity be empirically sensible in order to be in domains one to twelve. Adler in *Ten philosophical mistakes* (Adler 1985:34) shows that it is right to include purely intelligible objects as entities. We also deny the opposite view of Nominalism as self defeating, and include sensible and intelligible entities in domains one to twelve.

3.5.3 Structural Markers

(3) **Relational markers**²⁶ (lexemes which are structural or grammatical glue functioning to hold so-called content words together in meaningful constructs) further designated as classes of:

a. *Spatial* (relating two places, real or sensible) such as “front, behind, between, before”. Domains 80 to 86 characterize this class, especially 83 and 84.

b. *Temporal* (relating time elements) such as “before, after, when, then” Domain 67 characterizes this class.

c. *Logical* (relating words, phrases, or clauses which are necessary for sensibility of the content lexemes but not necessarily related to place or time) such as “then, therefore, so, just as”. Called “conjunctions, particles, prepositions (proper and so-called improper), adverbs (spatial & temporal) in traditional lexicons. Domains 89 and 91 characterize this class. Domain 92 characterizes markers showing logical relation between sections, pericopés, discourses, *et cetera*. We find that these categories are adequate, and innovative, given that nothing like this has ever been done before.²⁷

²⁶ Note that Louw places relational markers under abstracts, while Wendland and Nida in *Lexicography and translation* make a separate category (Louw 1985:6).

²⁷ Note that I spent more than 4,500 hours creating an OT semantic domain lexicon/dictionary, and I had adequate success in placing the Hebrew entries into the LN domains and subdomains. Out of *circa* 45,000 meanings distinguished, a couple of dozen times I was uncomfortable with the analysis and placement, but this is merely a matter of fixing or expanding a subdomain when future editors work with the material. I did it this way, so as to give commonality between the works, and users could then adjust to some other better form, or edit both in forthcoming editions to fix any potential category problems. The LN domain itself became an empty marker or “holding spot” for an entry. In the OT work then, the domain fills with distinctive Hebrew/Aramaic meaning, not the Greek meaning. For example, the domain “Truth” (domains 70 and 72) in LN and Swanson’s both occur, but the content within the domain may or may not be the same, depending on cultural perceptions, *et cetera*. Or another example, military categories (domain 55): both LN and Swanson’s have this domain, but many particulars will change, LN domain “filled” with Roman military structure, and Swanson’s with Babylonian, Persian, Hebrew, *et cetera*. structures. We find that the LN domains are adequate and potent for communication in both Old Testament and New Testament language studies, though not full or complete in an absolute sense.

We cannot think of any domain that should be added, though all may not be necessary.²⁸ We postulate that Nida gave expertise and input into the anthropological categories of domains 1-93, and that in conjunction Louw worked inductively²⁹ and refined the subdomains of any given domain.³⁰ As pointed out in private discussions, these categories (though inductively as possible gained) in LN are from a modern, western mind-set and not in an absolute sense, an ancient Greek or Jewish taxonomy.³¹ In an ideal setting, an ancient Greek speaking from the times of the biblical writings would make a domain structure which might vary from LN. The making of an OT semantic domain lexicon would be even more problematic, since the materials of the OT were written over hundreds of years, and redacted at least once in the time of Ezra. In an ideal world where we could get an ancient OT speaker to make the lexicon, it would be problematic as to which century would be the right one to pick this

²⁸ When it comes to innovations, it is better to be a “splitter” than a “clumper” since later considerations can always regroup the data *back* into a group, but the reverse is, practically speaking, much more difficult.

²⁹ Though we acknowledge that LN worked from an inductive view, the approach was nevertheless an etic approach (outside the system) and not an emic (inside the system). As Vorster writes (Vorster 1999:37-49) “Pike (1966:153) gives a very useful survey of the most important characteristics of the two standpoints [etic and emic]. It becomes clear that, if we apply these characteristics to the study of the language of the New Testament, one can hardly speak of studying the Greek vocabulary solely from an emic point of view. While the emic structure of a system, for example, has to be discovered, the etic structure is created”. Still Vorster concludes that LN is authoritative, as do we also.

³⁰ We infer this from the discussion in the development of the categories in *Lexicography and Translation* (Louw 1985:169).

³¹ We credit to Dr. Eugene Botha of UNISA (December 3, 1997) this observation. We take all responsibility for any distortion, if any, concerning this view. Here is an edit of Dr. Botha’s response to the question of the competency of the categories for LN and future works in other biblical material.

“It is indeed true that meaning, and the way meanings are ascribed are governed by culture and culturally conditioned perceptions of reality. The categories used by Louw and Nida are for the most part semantic domains westerners would use, and an ancient Mediterranean would probably construct semantic domains somewhat different. The problem is that we do not have ancient Mediterraneans or Jews around to do this, and very little research in this regard is available to guide us.”

“I think Louw and Nida probably sat down and from their perspective (informed by what they assumed to be an ancient perspective, but not going back to any specific social scientific model) decided on domains, which is of course somewhat problematic, but not to be sneered at given the lack of any other model of this kind. . . . it is true that a Hebrew semantic domain dictionary should be somewhat different from a Greek one, if both are based on mother tongue speakers from the ancient world. However, we do not have enough research available on the way in which these different categories of ancients constructed their meanings, and I suspect your work will still be OK and a breakthrough in scholarship, if in introduction you addressed this problem and openly say that you choose for the Louw & Nida categories because they are general enough and comprehensive enough for a start!”

hypothetical lexicographer. It is better to think of such an organization of a *corpus* of literature, not a single freeze-frame of a culture.

Therefore the modern, western, semantic perspective (an etic approach) is the best we can do at this point. But this grid also makes possible an OT semantic domain lexicon for the Hebrew and Aramaic tongue. We would add that whenever a taxonomy is inductively known, such as clean and unclean animal categories in Torah, then the lexicon should reflect the same categories.

We think that this western, modern, deductive, semantic approach was adequate, since a purely inductive, emic approach in the strictest sense, not possible.

Some domains are easy to separate: animals (domain 4) are different than plants (domain 3) and clearly are in different domains. But in LN, fuzzy boundaries do exist. We may cite an example such as domain 70 **Real, Unreal** compared to domain 72 **True, False**. Is not what is real also true and what is unreal, untrue? Distinctions may be argued, and so found to actually be different domains. But there seems here to be fuzzy boundaries. These kind of anomalies and questions Louw in LN (Louw 1988:xx) readily acknowledges:

...from indeterminacy in the range of referents, fuzzy boundaries, incomplete sets of related meanings, limitations in the corpus...these problems have constituted real challenges, and the editors are not at all sure that they have found fully satisfactory solutions....

3.6 The LN Entry Proper

Now we will continue in the LN introduction. Louw then goes on to explain the arrangement of each lexical entry in a domain. Generally,³² not absolutely, they tend to progress from generic to specific terms.

³² Note, for example that LN 24.95 'General Sensory Perception' should be 24.1.

For example domain 8, **Body, Body Parts, and Body Products** begins in 8.1 with the most general term of the Greek New Testament for “body” and then ends the section with 8.7 “a dead body, whether of an animal or a human being” and finally, an even more specific 8.8 “the dead body of a person, especially one which is still unburied”. Domain 8 further illustrates the principle of generic to specific in 8.9-69 of parts of the body. This subdomain begins in 8.9 with a generic term for any part of the body, and then from 8.10 to 8.69 a more or less logical arrangement again, from generic to specific. For example, 8.30 has the general body part the hand, 8.31 then more specific “of a person’s own hand”, 8.32 then the specific “right hand”, 8.33 the “left hand”, 8.34 “finger”, and finally 8.35 the “fist”.

We find that this approach from the general to specific is adequate. Sometimes it works very well as in domain 8. But as a practical matter, it does not work well when a sub-category has only one entry, as in 15.245 “Fly”. A see reference to other more general or specific entries might be considered. For example “fly”, by means of wings, might be associated by footnote to an airborne missile like an arrow (6.36), or “Hurl, Throw” (15.215-221).

3.7 Central Feature of Meaning in LN

A central feature of the LN lexicon is the distinctive and helpful feature of *giving the meanings* of the words by means of definitions, not mere inadequate glosses.

An important feature of giving a definition is to include as many common and general elements not directed by context, i.e., the unmarked meaning. Secondly the distinctive features of the lexeme should be described to an adequate extent so as to be distinguished from similar meanings in other lexemes. Therefore no particular limit (on the length of a lexeme entry) should be placed on description or discussion, which may be little (cf. 4.37, “a female pig”) or lengthy (cf. 4.42 “eagle, vulture” and 25.43, ἀγαπάω and φιλέω).

Here is an illustration to point out the relationship of the *meaning* (definitions with verbal descriptions) and *glosses* (translation word choices) to the meaning. If more than one referent is possible then several illustrations may be given.

For Example 1.11 “heaven” with the meaning (furthered by a definition) of a *region above the earth*, a verbal description of *the supernatural dwelling place of God and other heavenly beings* and the gloss *heaven*. Then three illustrations, with multiple quotes in Greek and their English translations follow.

Some lexical entries may have more than one Greek word. This does not mean that these different multiple Greek words are synonyms. From a linguistic view as expressed in the LN introduction (Louw 1988:viii), there are no synonyms in the strictest sense. Also expressed by Louw in *Semantics of New Testament Greek* (Louw 1982:44):

Synonyms are *not* words that have the same meaning, but words that *may* have the same meaning.

The LN lexicon does place together words that overlap in meaning in certain contexts under the same entry header; for example 23.20 has two Greek lexemes and a multi-worded idiom all under the same entry. Ἄριστάω, δειπνέω, ἄρτον κλάω are all under the definition “to eat a meal, to have a meal”. This is a common practice in LN, which is the central genius of the lexicon; that is, an organization according to meaning instead of historical, etymological, alphabetical, or other non-meaning based organizations.

LN is a lexicon primarily for translators, as was stated above. This principle is often expressed in translator’s notes at the end of an entry, with a focus on making clear the meaning to a target culture. One such fine example is 5.25 as it explains how salt can lose its taste in Mt 5:13. The article concludes with the translator’s note:

It may, therefore, be important in some languages to provide a marginal note explaining the basis for the biblical statement concerning salt losing its flavor.

Such a note is important and makes the work a practical translator’s tool. We suggest to expand the notes to other kinds, and have a future edition with “exegete’s notes” or “theological notes” with discussions about how the findings of the domain method relate to

those kind of discussions. An example of this which we personally found theologically helpful was the range of meanings of ἐκλεκτός “chosen” in 30.86-107. Here choice can be as when one chooses between two entities, and special choice based on favorable disposition toward an object. Surely, the implications of “predestination” could be discussed in notes, without disturbing the definition or meaning part of the entry.

3.8 How to Use the Lexicon

To use the lexicon, begin by searching in volume two a Greek lexeme, English word, or begin by searching a passage of Scripture.

3.8.1 Use by Looking Up Greek Lexeme

When beginning with the Greek word, find the Greek word, read the gloss, see the domain and number to the right (following the elliptical dots) and open volume one to that domain and number. Follow the same procedure for the multi-worded units (idioms). These glosses are not the meaning, but merely a marker to go to the domain. An overview of all the glosses and domains/numbers is helpful as a survey of the scope of meanings possible in a textual context.

We evaluate that this format is more difficult to use than the standard alphabetical format. It is also more time consuming, looking in two volumes to find the entry. We also suppose that this format is more difficult for beginning or possibly middle students of Greek, since the index of volume two has many (usually proper) lexical innovations (see chapter four).

3.8.2 Use by Looking Up English Lexeme

To begin with the English word, is to look up one of the selected English glosses and similarly look up the domain and number. The small number of glosses is defended as a

practical matter of not having too bulky a volume two.³³ We evaluate this in depth in chapter four under the “English Index”.

3.8.3 Use by Looking Up Passage Index

The Scripture Index is simply to look up the “Book, Chapter, Verse” which the student wants to study, and again go to the domain/number. Again, we assess this in more detail in chapter four, “Scripture Index”.

The Scriptures cited in LN are carefully chosen by criterion. The introduction says (Louw & Nida 1988:xii) references are cited for:

- 1) the clarity and particularity of the passage and
- 2) the importance of the passage for exegesis.

Louw then goes into technical matters of deponency and reasons for lengthy articles.³⁴ But not all the articles are lengthy. Though not depending on glosses, the LN entries use a gloss when the editors felt it was adequate.

In a few instances, the gloss serves as the definition of the lexeme. An example is found in 6.10 “fish hook” where, “It would be possible to devise a descriptive definition of a fish-hook, but this would seem to be unnecessarily repetitive.”³⁵

³³ We estimate that one can double the entries as ‘see only’ references, decrease the lead (vertical space between lines), expand the trim size, increase the columns from three to four and still be no more than ten percent larger. Future electronic editions will make these kind of considerations obsolete.

³⁴ We think these matters may be better placed under ‘Significant Features’.

³⁵ Of course, this principle is the editor’s choice. Yet if the principle is true that words do not have meaning, and that glosses are inadequate, then the principle should be consistently applied, even at the expense that one more intelligent or broadly read will think that a verbal description is not necessary. For example, “fish hook” might be a “gaff” which kills and to some extent damages the meat of the fish; or on the other extreme a “fish hook” is a barbless device for *catching and releasing*, as is common now in some environmentally sensitive cultures. The GNT is so far removed in time, language, and culture, that it is better to be pedantic and clear, than having unclear glosses.

The LN entries makes no problematic assumption of a one-to-one word correspondence in meaning; that is, a word has one meaning, and all the other meanings are merely satellite meanings that orb around the basic meaning. Though we have shown examples of improper assumptions of a *Grundbedeutung* around which all other meanings orbit, we will again contrast the approach of LN and traditional lexicons.

For example, σάρξ does not have one meaning “flesh”, and then all the other meanings (body 8.4; people 9.11; human 9.12; nation 10.1; human nature 26.7; physical nature 58.10; life 23.90) are aspects of the so-called “real” meaning “flesh”.

In contrast, examples of the “ground meaning” assumption is rampant in Bible Language Study books. Take for example a word study of the Hebrew word *basar* in the *Theological word book of the Old Testament* (Harris, Archer, & Waltke 1980:1:136).

Basar occurs with its *basic meaning* very frequently...But *basar* can be *extended* to mean. . .³⁶

This kind of phrasing can be found throughout this *genre* of language study tool. But the above principle is false. Words do not have a basic meaning with extensions or peripheral aspects of that one meaning.

Rather a word can have meanings, distinct from other meanings of the same formal lexeme, as stated in *Lexicography and translation* (Louw 1985:3):

In some instances it may be possible to find some shared feature of meaning in a set of related meanings of a term, and by means of such a semantic link it may be possible to arrive at some highly generic formulation of a “root meaning” but such a “definition” would be so generalized as to be relatively useless.

We have been describing, evaluating, and giving examples of the LN lexicon. We now digress to a further explanation and defense that LN lexicon is right and proper in using context (a set of relationships) as the necessary condition for meaning, and not the traditional view of depending on the etymological approach through diachronic and synchronic method.

³⁶ Italics added for emphasis.

We will then finish the assessment of the LN introduction and the “five principles of semantic analysis”. Finally the chapter ends with specific criticisms of inconsistencies in volume one of LN. These criticisms are in the spirit of making a good book better.

3.9 Etymology and Context

There are two basic views about the nature of meaning. These two basic views are very old. One view is that meaning is a matter of nature; that is that a word has an intrinsic meaning inherent in the forms of the words themselves. This is found in a thorough discussion in *Cratylus, Dialogues of Plato*. Through the surrogate Socrates, Plato attempts to demonstrate that Hermogenes is wrong and that the very forms and letters of words have a meaning. Plato speaks through Socrates:

And will a man speak correctly who speaks as he pleases? Will not the successful speaker rather be he who speaks in the *natural way of speaking, and as things ought to be spoken, and with the natural instrument? Any other mode of speaking will result in error and failure.*

Louw in *Semantics of New Testament Greek* (Louw 1982:25) concludes:

This kind of reasoning [of Plato] is certainly of the utmost folly, yet illustrates the point arrived at from the idea that the meaning of a word can be determined from its φύσις. On the other hand, this kind of reasoning for centuries conditioned the way in which people thought about the relation between a word and its meaning.

The opposite view is words have meaning by convention, not nature. This view is the one we and the editors of LN subscribe to, is one first known, or best known by Aristotle (often arguing contrary to Plato’s ideas).

He stated that meaning is a matter of convention (or “law”). Aristotle (Smith[tr] 1959:2:20) said:

a noun then is a sound meaningful by convention.

Though Aristotle’s view of “convention” is the accepted view, there is a long history of people who accept Plato’s view of “nature” as correct. This group includes theologians in the area of Biblical studies. Plato’s view is also found, at least in practice, in dictionaries and

lexicons. It is axiomatic and demonstrated that etymology is a significant factor in stating the meaning of words in many reference books, as well as an underlying assumption. Below are the principles that answer the question, "If etymology is not the locus of meaning, then what is?"

3.10 Basic Principles of Semantic Analysis and Classification

There are *five basic principles* delineated in the introduction of volume one of the LN lexicon. We have supplemented the principles with some expansion from other sources, clarifying and further explaining.

3.10.1 According to LN There Are No Synonyms

What this means is no two lexical items ever completely (univocally) have the same meaning. If two items seem to have a univocal meaning, it is a deception based on incomplete information. Two lexemes may have the same designative meaning, contextual meaning, but still have different associative meanings.

We think the above paragraph explains why ἀγαπάω and φιλέω are so often discussed as synonyms, even though they refer to the same event or state.

We agree with this principle. A synonym (word or phrase) may have the same designative meaning, but there will always be a difference in associative meanings, sometimes able to be distinguished, sometimes barely perceptible. We will give two examples. We have often pondered the difference between, "I *couldn't* care less", and, "I *could* care less". Do both these phrases mean the same thing? Are they both synonyms? Yes, both have the same designative meaning that a person has a total and utter disregard for any association with another object, person, or event. Commonly in America the two phrases are used virtually interchangeably.

But grammatically the two phrases are opposites. The former is the grammatically proper phrase to express the logical disassociation attitude. The latter phrase, not using the negation of the proposition, is a phrase using irony or some other rhetorical device to actually *heighten* the superlative of disregard. The designative meanings are the same and might commonly be called synonyms, but actually there is a difference of the degree of intensity.

3.10.2 Differences in Meaning Are Marked by Context

Differences in lexical meaning can be marked by two kinds of context, textual and extra-textual.³⁷ The textual context may consist of any multi-lexeme unit, notably the sentence, paragraph, discourse; or sections of discourse by the same writer; or a corpus of literature in the same language or even bodies of literature bound together only loosely by the same language. Each of the above contexts are ever expanding circles of material.³⁸

The “extra-textual” contexts are historical documentation and archaeological insights.

Moisés Silva in *Biblical words and their meaning* (Silva 1994:138) states the acceptance of the principle of contextual analysis for obtaining meaning. He says:

The principle of contextual interpretation is, at least in theory, one of the few universally accepted hermeneutical guidelines, even though the consistent application of the principle is a notoriously difficult enterprise.

The meaning of a lexeme is driven along by the principle that the meaning expressed will further or maximize the context.

Wendland and Nida in *Lexicography and translation* (Louw 1985:28) express it thus:

³⁷ Note that this discussion about contextual meaning is limited to the exegesis and semantics of ancient written texts. There are many contexts for marking meaning. In one's life setting, physical signals, hand signs, intonation of words, decibel level of the voice, and even time of day. Silva in *Biblical Words and their Meaning* (Silva 1994:144) gives the example of “djeet.” This word would not make contextual sense, unless a life-setting was known: two hungry students on their way to lunch.

³⁸ Louw in his *Semantics of New Testament Greek* (Louw 1982: 88) states ‘discourse analysis’ or ‘text analysis’ focuses on the course of an argument. We surmise that Louw is saying meaning occurs only or optimally at the paragraph and discourse level.

...the correct meaning of a lexical unit in any context is that which fits the context best. In other words, the correct interpretation maximizes the relevance of the context rather than the role of the isolated word or phrase.

We, of course, agree with this principle. This principle is the heart or essence of what is interpretation, understanding, and meaning. We know of no other approach to meaning which could give meaning. We further think that expanding the principle to “extra-textual” contexts then allows the addition of materials in a lexicon that are not only the signification. “Extra-textual” materials could include relevant cross-references, historical reference, encyclopedic materials, grammatical information, *et cetera*. The only caveat is to keep such extra-contextual materials graphically and clearly separate from the definition or verbal description of the meaning of the word.

Here is an illustration of the above principle from the Old Testament vocabulary. We chose an OT example, because it was our most personally significant example of the necessity of a larger context (than the mere phrase or even sentence) to drive the meaning of a single lexeme in a context.

𐤒𐤒𐤗 (GK number 8452H) is a Hebrew verb which is exegetically problematic as to the proper contextual interpretation in Genesis 24:63. The traditional lexicons taking a lexeme-oriented approach offer many various interpretations. We will show what the various lexicons say about the meaning. Then we will survey English Bible translation glosses. Also we will argue from contextual factors of the passage for the meaning. Finally a brief sample entry will be given as the fruit of these investigations and findings.

Gesenius' Hebrew-Chaldee lexicon to the Old Testament (Gesenius 1846:785 cf.789) lexicon cites ancient versions and sources for help with the sense of 𐤒𐤒𐤗. He cites the Vulgate as translating the approximate English gloss “meditate, talk with oneself”; in some ancient Greek versions the gloss is interpreted to be roughly “talk with another” (as with friends or servants); still a third historical option in Gesenius is the gloss “take a walk”.

Gesenius notes that “talk with others” is the preferable gloss, “compare *siyach* No. 1[sic]”.³⁹ **BDB** (Brown, Driver, & Briggs 1907:1001b) suggests changing the Hebrew text *suach* for *shut* with the gloss “to rove about.” **Holladay** (Holladay 1971:349) relates, “unexplained; translations are only guesswork.” **KB1** (Koehler & Baumgartner 1958:916) gives the two options “go about aimlessly” or “meditate”.

The English versions have given a wide range of translations; here is a survey:

meditate, think; (KJV, NKJV, ASV, RSV, NIV, NASB)
walk; (NLT, NRSV, NJB, CEV, Tanakh)
hoping to meet; (NEB)
relieve himself; (NEB footnote [!])
“...”,⁴⁰ (NAB)

In trying to derive the meaning by the traditional approach, there is no consensus of the etymology, the ancient versions are divided as well as modern English translations.

But the question is, “Which of these is the best contextual meaning, including the discourse logic? Which of these (or another) best drives the context and progression or movement of the events in the story?”

We set forth “meditation” is the proper contextual rendering (in the larger framework of the story).

This event in context is the counter-part to the prayer and hurried meeting of Eliezer to Rebekah in Ge 24:12. Just as the servant gives a prayer for the Lord God’s will to be done in the near future, and the *very next thing* be his answer (Rebekah). Also, in a contextual correspondence, on the return trip Isaac is contemplating (praying?, musing out loud?) for God’s will in his uncertain future (including the impending loss of his mother and who would emotionally take her place) and the *very next thing* he lifted his eyes and saw his answer. He meets his bride.

³⁹ We note that he seems to mean ‘No. 2.’

⁴⁰ We note that elliptical dots mean the Hebrew word is obscure and so implied to not be translatable.

So we would assign the domain **Think** (LN 30.1-38). This is confirmed by an etymological tri-radical *sh-iy-ch* or *sh-uw-ch* “meditate, talk with oneself”. In this process, we began with etymological information (since it is a hapax) as a pointer to contextual options. But context determines and drives the meaning to its conclusion. It is satisfying when Hebrew etymology, and traditional interpretation confirm the meaning from the context of the entire discourse!

So below is a sample entry of a hapax in the OT in a LN-style of formulation, though first the gloss is given.

LN 30.1-38 *חַשַׁב* (v. qal inf. abs.) **meditate**, consider, reflect on, think over, make plans, *חַשַׁב*, i.e., speak to oneself in low tones as a way to establish or clarify proper thought (Ge 24:63), note: some sources give meaning as “to have conversation with others”, (which may include with deity), so see also domain LN 33.69-108.

We relate this example to Louw’s teaching in *Semantics of New Testament Greek* (1982:89) that meaning occurs in the context minimally of a sentence, and can be extended to a paragraph, and even to a discourse. This example shows the great benefit of seeking a contextual meaning, even within a large story narrative or pericope.

3.10.3 Meaning For LN Is Defined by a Set of Distinctive Features

The reason for the 93 different domains in LN is based on three elements: shared, distinctive, and supplementary. For example words that have *shared* elements, “hit, beat, trample, press”, are all placed under domain 19 **Physical Impact**. Yet each of these have *distinctive* elements which separate them from one another, i.e., hitting is a different impact than pressing or squeezing. “Hit” and “beat” also have *supplementary* or associative impact elements which distinguish them in certain contexts, i.e., hit and beat have the shared element of striking in physical impact, but “beat” in certain contexts has a focus of

punishment or excess, while “hit” is a more generic term, without the “beat” connotative or associative meanings.

3.10.4 Figurative Meanings in LN Differ From Their Bases

Figurative meanings in LN differ from their bases with the same three features of shared, distinctive, and supplementary elements (see 3.10.3). A base meaning is sometimes called a literal meaning. The use of the term “literal” is problematic because it is thought (by the common respondent) to be the “true, real” meaning; and the figurative meaning is less than a “real” meaning somehow.

An adequate definition of a figurative meaning is quoted by Wendland and Nida in

Lexicography and translation (Louw 1985:9). They state:

The figurative meaning of lexical units, whether words or idioms, involves a shift in expectancy.... The use of a word in a figurative sense involves designating something which belongs to quite a different semantic domain from what would be designated by the literal, nonfigurative use.

For example, the literal meaning of the word “fox” is different from its figurative extension, i.e., “evil person”, as applied to Herod (cf. LN 4.10 with 88.120).

Or take another example, when Jesus says, Ὑπαγε ὀπίσω μου, Σατανᾶ “get thee behind me, Satan” (Mt. 16:23). Here the event and the referent is figurative. “Get thee behind me” is not a literal spatial event of standing in an anterior position to another object (LN 83.40); rather it is stating antagonistic rejection of Peter’s prior statement, so Jesus says to Peter, “I reject what you say, Satan”, or translate, “get out of my sight” (implying rejection) cf. LN 33.417-422.⁴¹ And Peter is figuratively referred to as “Satan” or possibly a minuscule “s”, “satan” so figurative extension of the person of Satan, or as a Semitic title of opposition.⁴²

⁴¹ Compare and contrast the Hebrew idiom *shalak et achari gavka* (he sends behind your back) 1Ki 14:9; Ne 9:26; Eze 23:35.

⁴² As in OT usage in which Satan is a being with access to Adonai, with the designative meaning of ‘Adversary,’ (Job 1:6); and other denotations of any human one who is an adversary or opposer (1Ki 11:14, 23, 25).

The principle that a figurative extension is different than its base, is further clarified in the LN introduction (Louw & Nida 1988:xviii), which says:

The more a figurative expression is employed, the less impact it carries, so that the figurative expressions lose their impact almost entirely, and they become 'dead figures of speech.'

A dead figure of speech is problematic for a lexicon editor, because one is not certain if this is an established figurative meaning; or is it unconventional, innovative and so a figurative usage of a base meaning?

We chose an OT lexeme example because we felt the issues were stark and clearer in this example than in the NT.

For example, the base meaning of אב *ab* is "male progenitor of an offspring" as a term of kinship, (Ge 2:24, cf. LN 10.14). With hundreds of occurrences in the OT, *ab* also displays several figurative meanings noted in the *Dictionary of biblical languages with semantic domains: Hebrew and Aramaic* (Swanson: 1997). One of the figurative meanings is the following, "**founder**, originator, lit. father, i.e., one who causes something to begin, as a figurative extension (Ge 4:20,21; 1Ch 2:24,42); note: this can be used of founding cities or professions." The above is a clear example of a figurative meaning different from a base meaning.

Yet, "I was father of the needy" (Job 29:16) is more difficult for the lexicographer. Here, the question is if this is a figurative meaning or a figurative use. As a figurative meaning, "**caregiver**, need provider, lit. father, i.e., one who cares for persons in need, as a figurative extension of male progenitor of offspring with a focus of a father caring for a child's needs", (Job 29:16; Isa 9:5, LN 35.36-46).⁴³

⁴³ *Dictionary of biblical languages with semantic domains: Hebrew and Aramaic* (Swanson:1997) is a book developed from its inception as a software book, i.e., all the information of a normal paper bound book, but in an electronic data format so that the information can be referenced and read on a computer screen; with more abilities to retrieve the information in various forms, much as any computer database file.

But the lexicographer can also categorize this as an uncommon innovation, and so place as a figurative *use* of a father as a caregiver, but not give it its own domain of meaning. In this verse, we believe the former as a meaning is the correct category; but it is open to debate. We appraise this as a crucial distinction to be made. Traditional lexicons have confused the issue by mixing a literal and figurative as somehow one entity. Yet, fuzzy boundaries in any individual context do remain. Possibly further formulation of rules and guidelines will clarify this principle.

3.10.5 Meanings Tend to Cluster Irregularly, Not in Neat Taxonomical System

Meanings of an individual lexeme, and meanings in a domain of meaning tend to be irregular not mathematically or structurally systematic (cf. Louw 1988:xviii).

Certain domains are in fact rather symmetrical. For example, LN 10.14-48 **Kinship Relations** are patterned somewhat taxonomically: “father”, “without father”, “mother”, “without mother”, “parents”, “grandmother”, “ancestor”, “parentage”. Domain 4 **Animals** as well as domain 8 **Body, Body Parts, and Body Products** is more or less neatly patterned. But since ancient corpora of literature are often rather limited bodies, it is not possible to have every domain filled with every animal, every color, or every possible family relationship found in the external world.

Virtually every other category exhibits the characteristics of not being neat and patterned. Domain 6.215-225 simply headed as **Miscellaneous [Artifacts]**. “Miscellaneous” is not a neat or patterned category.

We think it is worth exploring to see that if many of these semantic domain dictionaries were inductively done, then some day they could be collated into a universal set of categories of domains for Greek language studies. Then each new analysis of the language of some culture (or a multi-volume collation of all Greek studies) could be simply plugged in to those more uniform categories. For Greek language studies (especially related to biblical studies), the

following lexicons could be done in Greek (in this order), based on my judgment that these bodies of literature have a descending order of influence on NT studies: GNT (LN done), then LXX, then Papyri, then Josephus, then Ante-Nicene Fathers, then Philo, then Hellenistic literature bodies, then classical Greek literature bodies. We acknowledge this is a suggestion some debate, if it should even be done at all.

Finally, the introduction to LN (Louw & Nida 1988:xx) gives a disclaimer in the last paragraph of the introduction that this lexicon is not the final word in the analysis of the GNT:

For those preparing a lexicon in any language, and especially for those dealing with a form of language used some 2 000 years ago, there are a host of problems . . . the editors sincerely trust that translators and others will find significant help and insights leading to further analyses in the critical areas of lexical semantics.

3.11 Introduction of Possible Improvements to LN

We will conclude this chapter with an evaluation of the structure and categories of the LN volume one and give comments and suggestions for possibly improving it. We emphasize, even at the risk of redundancy, that these criticisms are given only in the spirit of the high regard due a historical, new kind of lexicon.

3.11.1 Problems With Regard to Distinguishing Meaning and Reference in LN

Louw in *Semantics of New Testament Greek* (Louw 1982:50) comments on the difference between meaning and reference. He quotes Nida in *Exploring semantic structures* (Nida 1975a:15):

One of the reasons for confusion as to the nature of meaning is the tendency to confuse meaning (*Bedeutung*) and reference (*Bezeichnung*). The meaning of a word consists of the set of distinctive features which makes possible certain types of reference, while reference itself is the process of designating some entity, event, etc. by a particular symbol.

One of his examples in *Semantics of New Testament Greek* (Louw 1982:51) is the Greek word βοήθεια. Louw states:

In Acts 27:17 the term βοήθεια occurs, which is sometimes translated as ‘rope’ or ‘cable.’ It can certainly be translated this way in Acts 27:17 and in similar contexts, but it must be remembered that ‘rope’ or ‘cable’ is not the *meaning* of βοήθεια. The term means ‘help,’ and in Acts 27:17 it refers to the kind of help(s) with which a ship was reinforced in those times, probably ropes or cables.

As a clear example of the difference in meaning and reference, the senior editor of LN (Louw & Nida 1988:459) placed βοήθεια in 35.10 in the domain **Help, Care For**, which gives the definition, “an object which provides help or support – ‘support.’”

βοήθεια is also commented on in one other place in the main body of LN (LN 90.13) (incidentally, not found in the Greek-English Index):

In Acts 27:17 βοήθεια is best regarded as a technical nautical term for supports (ropes, cables) *used*⁴⁴ in aiding a ship in danger.

This particular, single lexeme, βοήθεια, was placed in LN consistently with the principle of assigning a lexeme to a proper domain.

However, we will offer another view of where to place it (βοήθεια) in the body of the LN lexicon, not because it has another other meaning, *but because LN used a different organizational principle of organizing artifact entries in some domains by their uses and referents, and not according to their meaning*, i.e., domain 6 **Artifacts**. Below are some selected sub-domains of domain 6.

B Instruments Used⁴⁵ in Agriculture and Husbandry (6.4-6.9)

C Instruments Used in Fishing (6.10-6.13)

D Instruments Used in Binding and Fastening (6.14-6.22)

F Instruments Used in Punishment and Execution (6.26-6.28)

J Instruments Used in Marking and Writing (6.54-6.67)

⁴⁴ Italics added for emphasis.

⁴⁵ Italics added for emphasis.

In each of the above sub-domains, the header has the word “used”. “Used” points to the fact that the artifacts named (of course, named with Greek words) in domain 6 are usage and referent organizations, **and not meanings**.

The introduction to this domain 6 (Louw 1988:53) states that concessions in theory were made for purposes of organization in the lexicon, to better meet the needs of the end user:

The meanings of the terms τρήμα, τρύπημα, and τρυμαλιά ‘hole’ (6.216) should theoretically be treated in a larger domain of openings and apertures, but in the NT these terms are only used to refer to a hole in a needle, and hence for the convenience of translators these terms are treated together with the term for needle, since they refer specifically to a particular kind of hole.

To try to discover if there was consistency in LN concerning the meaning and usage/referent issue, we made a study in the electronic LN, searching on the key word “object”. There were 253 occurrences. We then went through each of the occurrences that were nouns, which are above domain 12, generally the domains of “events”. We did not go through verbs or adverbs, since they would *ipso facto* by class and kind not be artifacts or objects.

After having done the above search, only three entries were found: LN 15.208 (a load), that might be considered an artifact under LN 6.215-225 **Miscellaneous**; also LN 53.55 (an object which is worshipped), better as 6.96-6.101 **Images and Idols**. The other possible entry, LN 33.48, was cross referenced to LN 6.63 as an instrument used in writing; LN 79.121 is under “rolled up” as pertaining to a package, when it could be under LN 6.215-225 **Miscellaneous**. All other of the 253 occurrences were in domain 6.

If one accepts that βοήθεια is properly under the domain 35 and not domain 6.14-6.22 **D Instruments Used in Binding and Fastening**, then each artifact in domain 6 should be analyzed by their meaning. We find that to do this would be to have to do a complete reorganization of *realia* categories in LN.

For example, one could argue that 6.215 ραφίς refers to a needle, but means “stitching” and place it under domain 48. Or 6.4 ἄροτρον refers to a plow but has the meaning of “furrow maker” which would then be under domain 43. Or 6.22 ἦλος refers to a nail, but actually

means “sharpened fastener”, which would then be domain 18. We are not suggesting to take and completely rearrange the entries in domain 6 to conform to the above examples. The functionality of having a domain 6 is preferable to the examples given in the above paragraph.

Rather, conform βοήθεια LN 35.10 (and the other possible examples mentioned above) to the principle that **all** artifact objects shall be organized according to their denotation, and then at each entry in domain 6 make a see reference to other domains that relate to that object or artifact. So, βοήθεια, see LN 35 domain **Helps**; ἦλος, see also LN 18 domain **Fasten**.

Thus βοήθεια would be moved to just before 6.18 with virtually all the same material, and adding a see reference, “see also 35.1-35.18.” Louw states:

It would be wrong to pretend that dictionaries do not treat the meanings of words. They do, but since meanings and usage are not distinguished, only the trained linguist might find the meanings among the usages.

If our observations are correct about the anomaly of βοήθεια and its category placement, then it would be suggested as profitable for the editors of future editions of LN to identify in the preface and introduction which categories are referents and uses, and which are meanings and definitions.

3.11.2 Problems With Regard to Not Formulating Proper or Consistent Headers in LN

According to the LN Lexicon, meaning is communicated by the method of contrasting and comparing both similar and antithetical elements, with headers such as **Sleep, Waking, Tire, Rest, Live, Die** (LN 23.66-128).

Yet other times the sub-domains are separated at **Health, Vigor, Strength** (23.129-141) and a separate sub-domain **Sickness, Disease, Weakness** (23.142-184). And still other times the header does not reflect the antithetical entries which may occur in a sub-domain. For example, 24.52-70, the sub-domain header is **Hear**, yet within the sub-domain is an

entry 24.68 “deaf”. The header entry here should be changed to reflect that opposite lexemes occur as in “live, die” in the above examples. This inconsistency is prevalent in LN. We suggest that every sub-domain header would contain the thesis and antithesis heading such as “Live, Die; Tire, Rest; Sleep, Wake”, and then if no antithetical lexemes occur, have a note entry at the end of a sub-domain that no opposites occur in this particular body of literature.

3.11.3 Problems With Regard to Verbal Description in the Definitions of LN

The following paragraph is not so much a criticism as it is an observation and feeling of some dissatisfaction in some subdomains. For example in the subdomain, **Believe To Be True** (31.35-49), the definitions or verbal descriptions are felt to be unsatisfactory. The first entry begins with the definition “to believe something to be true, and, hence, worthy to be trusted.” Many of the entries that follow then begin with the word “believe” or “belief” in each of the entries. We suggest this is unsatisfactory. The verbal description is redundant. It is understood that the editor of LN does not wish to clutter an entry or domain with unnecessary verbal description. In some domains there is not enough verbal description. Still, the definition method is superior to the gloss method. If meaning is best communicated in a set of relationships, then we suggest to strengthen it by not simply relating the same verbal gloss over and over. The end user may not use this lexicon because the redundancy of definitions will be considered trite, which would be unfortunate for them since this is a valuable tool.

3.11.4 Problems With Regard to “See References” Between the Domains in LN

LN has demonstrated that having a see reference to another domain is acceptable. For example, LN 33.48 was cross-referenced to LN 6.63 and *vice versa*. This is a good thing to relate alternate understandings of a particular verse.

Lexicography and translation (Louw 1985:157) says a lexeme is not a point of meaning, but an area of experience which can overlap with other areas of meaning. So it seems reasonable

that one domain of meaning may overlap with other domains of meaning. This is often diagrammed as circles which intersect to various degrees and amounts. Therefore, there should be more see references to other domains. There are not enough cross references to other domains which are similar. For example, **Anger, Be Indignant With** (LN 88.171-191) could also be found under **Attitudes and Emotions** (LN domain 25). And just as well, certain emotions and attitudes could be moral failures (domain 88).

Therefore, it seems appropriate to have many “see also” references so as to direct the user to the appropriate domain and sub-domain. See also the section in the Addendum I [6.1ff.] of this dissertation for more examples.

3.11.5 Problems With Regard to Not Consistently Distinguishing Things From Events in LN

In the introduction the domains 1-12 are primarily object referents (Louw 1988:vi), yet *occasionally events are placed in these domains*, and so here are suggested domain changes to the event designation categories. Definitely a “see reference” to the place it is in currently would also be warranted, since there is a relationship, either similar, different, or associative. One can sympathize with LN’s tendency to place each entry where it currently is, but it is inconsistent with the principles of the domains. It is observed that the event word is placed in close proximity to a derivative Greek entry.

For example, LN 6.83-95 is **Musical Instruments**. Yet here are also four events: *play* a lyre (LN 6.84); *play* a flute (6.87); *play* a trumpet (6.90); *sound* a trumpet (6.92). But since each of these events are a non-verbal communication, then this could be under **Sound** (LN 14.74-86) or **Non-Verbal Communication** (33.476-489); or better, insert a new domain around domains 50-53, “Musical Activities”. Then possibly place **Sing, Lament** (33.109-116) under that newly inserted domain. It seems the way it currently is, places an undue etymological weight to the choice of placement. See also Addendum I [6.1ff.] for more specific changes.

3.11.6 Problems With Regard to LN Numbering System

Of minor importance is one more observation about the semantic domain numbering system. The numbering system does not sort in computers in ascending order, and has led to problems, especially for electronic data retrieval systems. The first two digits (1 to 93) are acceptable. The problem is the numbering system after the decimal point. Specifically, data retrieval systems index the digits “.1” to “.9” as if they were “.10” to “.90” (as 1/10ths values). This puts all numbers out of sequence. We propose to change these, by filling a zero in a three-place decimal. Hence, 1.1 is mathematically “.01.001”. This would then put all the entries in proper sorting order. This critique is for electronic LN lexicons only. Possibly other programming changes could change this problem.

3.12 Conclusion of LN’s Strengths and Weaknesses

We think that the LN Lexicon is a step forward in determining meanings of lexemes. It must have been satisfying to see the musings of James Barr in his *Semantics of Biblical language* (Barr 1961:235), more than three decades earlier actually come to pass. Barr states:

It might be possible to suggest a better procedure for a dictionary intended to lead to the best possible way from the linguistic detail to the theological thought. This procedure would be to group the words in groups each representing a related semantic field.

Louw, Nida, and their team created a “better procedure”. They deserve praise for such innovation. While it is true that criticisms abound, our purpose is to better a book which deserves to endure. And in its present form, this book still has a place for lexicon users.

But the new standard lexicon has not yet been created. In chapter five, we give the New Lexicon proposal in great hope. We expect that the exploration of new formats, while keeping the sound linguistic basis will be profitable to future lexicon configurations. But first we will assess volume two of LN, the indices and their innovations.

Chapter Four

Evaluation of LN Volume Two

4.1 Introduction

Volume Two of the Louw-Nida Lexicon (LN) consists of a preface, three indices to the domains, and maps of the Levant. The three indices are: Greek-English Index, English Index, and Passage Index. Each of the parts/indices will be described and compared and contrasted to traditional lexicons, pointing out innovations, and commenting on the productivity of these innovations in the area of NT lexicography.

4.2 Preface to Volume Two in LN

This preface states the contents of the volume, and identifies that the scope of the lexical forms of the Greek-English Index will be confined to the UBS3 text and variants in footnotes.

The preface of volume two (Louw & Nida 1988:preface) states the index resembles the listing in most dictionaries, and so is traditional arrangement⁴⁶, with what looks like English definitions. Such “definitions” are not meanings but glosses functioning as word substitutes or lexical pointers. This index also “summarizes the *range of meanings* for which a particular term occurs in the Greek New Testament” (Louw 1988:preface vol.2).

We find that this index format is methodically sound and functional. It would be helpful as a stand alone book for a Greek student, as a quick guide to the various meanings from a linguistic viewpoint. Later in the chapter we will see the specific changes, which are considerable and important to categorization of Greek lexical forms. We now move on to evaluations of the other indices in volume two.

⁴⁶ The Greek-English Index could be withdrawn from the database and become a stand alone quick-reference lexicon as a handbook for Greek readers and class students, adding scripture references, and some other parsing information. All that would need to be added is a several-page index in the back to explain the relationship of the domain numbers in the index to the overall structure in volume one.

The English Index is “in no way complete” (Louw & Nida 1988:preface), and has the purpose to merely help the user find an area of meaning. Again the writer of the preface stresses that the English glosses in this index are intrinsically inadequate and are in no way to be considered the meaning, rather a mere help to point to a domain for the lexical meaning.

We found the English Index to be functional as a pointer to the main body entries of volume one. However, we found this index to be limited, and would like to see it expanded; later in this chapter we will evaluate in more detail.

The Passage (Scripture) Index (Louw 1988:preface vol. 2) “lists the references from the New Testament quoted as illustrative examples to explain the meanings discussed in the domains.”

In future editions of LN, we would like to expand the Passage Index with more references. Translators as well as a broader audience of user would like comment and confirmation that a context displays a specific meaning. In our opinion, even a lexicon is a specialized commentary on biblical texts. Expanding this index would accommodate a wider audience.

The preface gives no comment about the map section of the volume.

4.3 Analysis of the Greek-English Index

We found many more positive innovations to the Greek lexical forms that were accounted for in the preface of volume two. But before putting forth the analysis of the lexical forms, we will survey the look of the Greek-English Index.

4.3.1 Sample Entries of Greek-English Index

Below one will find a sample entry of various kinds of entries in the Greek-English Index.

A sample entry of names of persons and places:

Βερνίκη, ης *f*

Bernice93.71

The above entry shows the main lexical form, followed by a first declension genitive ending -ης, followed by an “*f*” for “feminine” referring to the grammatical gender, which refers here to a woman, “Bernice”. Finally, domain 93 of **Names of Persons and Places** entry number 71.

A sample entry of common nouns:

βασιλεύς, έως *m*

king37.67

The above entry shows a common noun, with a third declension genitive ending (Moulton 1908: 142 vol. 2), masculine gender. The gloss is “king”, a pointer to domain 37 **Control, Rule** and the entry number 67.

A sample entry of an adjective:

βασιλειος, ον

royal37.69

The above entry shows this lexical form, followed by “two or one alternate forms” (Louw 1988:xi); also called “terminations” (Moulton 1908:155ff. vol. 2). The gloss is “royal” as a pointer to domain 37 **Control, Rule** and entry number 69.

A sample entry of an adverb:

ἀγνῶς

sincerely 88.29

The above entry ends -ῶς, though the lexical form of the adverb can take many different shapes (see also 2.4.3). The gloss is “sincerely” as a pointer to domain 88 **Moral and Ethical Qualities and Related Behavior**, entry number 29.

A sample entry of a deponent verb:

βεβαιόομαι

increase in inner strength 74.17

The above entry (divided from βεβαιόω in BAGD) shows this is a deponent⁴⁷ verb, with a different meaning from the active/transitive form βεβαιόω.

The gloss is the semantic event of “increase in inner strength” found in the domain 74 **Able, Capable** at entry number 17.

An sample entry of a verb with multiple glosses:

βεβαιόω

a cause to believe 31.91

b verify 28.44

⁴⁷ A deponent is usually a middle of engagement or intrinsic active (e.g., “I am angry”), usually intransitive, and deep in the psychological faculties of the subject or entity involved in the event. This is in contrast to a relatively infrequent reflexive middle (I kicked myself).

“Deponent” is a term some grammarians are not comfortable with, since it implies that active voice has been dropped from use (Robertson 1934:332ff). We prefer the term “engaged middle” to show that the action is active and engaged, not reflexive, and focuses on the internalized active elements of a verb. “Engaged” is thus a convenient memory tool or “hook” to help one remember the kind of action this middle represents. “To think” is an action, yet conceived as deep in the self or psyche. We would call the corollary in Greek an “engaged middle”, contrasted to a “deponent” designation.

Here is a typical marker for an active verb, -ω, now with two glosses. The “a” through “z” is given to make these two glosses distinct. The glosses are then given as well as normal domain and number markers. In Louw’s words (Louw & Nida 1988:vii):

One of the very noteworthy advantages of this lexicon is the fact that each distinct meaning of a term is clearly marked by a superscript letter of the alphabet....For the most part the most common or ‘unmarked’ meaning is listed first,

The above presentations are clear and concise. They generally follow traditional formats for the different elements, such as the markers for the parts of speech, *et cetera*. Unlike confusing traditional lexicons, they also have the advantages clarity, keeping the glosses (pointing to the meanings) distinct and clear.

4.3.2 Inflected Forms Parsed in Greek-English Index

Difficult or irregular Greek inflected forms are noted in the Greek-English Index and listed in alphabetical order as a see reference to the lexical form. For example, οἶσω is found in the listing under omicrons, with a see reference to φέρω. At φέρω there is header information of various inflectional forms: future, aorist, non-finite forms, and participial forms, *et cetera*.

These parsings have two purposes: 1) to trace difficult, irregular forms to the proper lexical entry in the LN Greek-English Index; 2) to distinguish differences in meaning as related to irregular forms.

We appraise that this feature helps point the user to the right lexical form. We would like to see this feature expanded to include, at least, every parsed form which is a see reference in Gingrich’s Shorter Lexicon. In electronic form, this could be expanded to include *every* inflected form with its see reference to LN Greek lexical form. Databases are currently available to do such a thing.

4.3.3 Additional Assessment of the Greek-English Index

The LN Greek-English Index is the central index of volume two of the LN Lexicon. Again, it is a positive innovation to lexical formations for NT Greek lexicography. It dispels the confusion present in BAGD and other traditional lexicons, for the LN is a more precise entry system. The LN system has separated lexical forms that were combined in the BAGD system. LN is strictly a NT lexicon, while BAGD deals with a broader body of Greek literature. This fact may account for some of the differences listed below.

Yet we feel these comparisons and contrasts in lexical innovations have value because the two lexicons do intersect to a great degree with one another in the NT material covered. Simply put they are not equals, but neither are they incomparables. And all of LN's lexical form innovations cannot be explained away as simply different because of the more restricted body of literature. LN seems to be functional and semantically oriented in its classifications, and BAGD is more diachronic and etymological in its approach to forming the lexical entries. Finally, a careful reading showing the *direction* LN goes in innovating a lexical form will shed light on whether many of my suggestions in Addendum I [6.1ff.] have any bearing on making a second edition of the LN.

4.3.4 Lexical Forms BAGD Combined, LN Separated

Below is a list of LN lexical forms which are listed only under the adjective form in BAGD, but in LN the lexical forms are divided properly into an adjective lexical form (with alternate forms [terminates]) and one or more noun (substantival) lexical forms (with genitive and article).

Not included in these listings of combined and separated things are verbs which LN separated into both an active and deponent forms, while BAGD had usually only one entry lexical form. There are about 124 such verb separations in LN not present in BAGD. For example, BAGD has only one main entry header of ἀνάγω while LN has two lexical entries ἀνάγω and ἀνάγομαι.

4.3.5 Adjectives Divided into Adjectives and Nouns

BAGD ἅγιος, α, ον became in LN ἅγιος, α, ον & ἅγιον, ου *n* & ἅγια, ων *n*; BAGD ἄδικος, ον became in LN ἄδικος, ον & ἄδικος, ου *m*; BAGD Ἀθηναῖος, α, ον became in LN Ἀθηναῖος, α, ον & Ἀθηναῖος, ου *m*; BAGD Αἰγύπτιος, α, ον became in LN Αἰγύπτιος, α, ον & Αἰγύπτιος, ου *m*; BAGD αἴτιος, ἰα, ον became in LN αἴτιον, ου *n* & αἴτιος, ου *m*; BAGD ἁμαρτωλός, όν became in LN ἁμαρτωλός, ον & ἁμαρτωλός, ου *m*; BAGD ἄνομος, ον became in LN ἄνομος, ον & ἄνομος, ου *m*; BAGD ἄπιστος, ον became in LN ἄπιστος, ον & ἄπιστος, ου *m*; BAGD ἀριστερός, ά, όν became in LN ἀριστερός, ά, όν & ἀριστερά, άς *f*; BAGD ἄρπαξ, αγος became in LN ἄρπαξ, αγος & ἄρπαξ, αγος *m*; BAGD βασιλείος, ον became in LN βασιλείος, ον & βασιλείον, ου *n*; BAGD βασιλικός, ή, όν became in LN βασιλικός, ή, όν & βασιλικός, ου *m*; BAGD βλάσφημος, ον became in LN βλάσφημος, ον & βλάσφημος, ου *m*; BAGD δέκατος, η, ον became in LN δέκατος, ή, όν & δεκάτη, ης *f* & δέκατον, ου *n*; BAGD δεξιός, ά, όν became in LN δεξιός, ά, όν & δεξιά, άς *f*; BAGD Ἐφέσιος, ἰα, ἰον became in LN Ἐφέσιος, α, ον & Ἐφέσιος, ου *m*; BAGD ἱκανός, ή, όν became in LN ἱκανός, ή, όν & ἱκανόν, ου *n*; BAGD Ἰουδαῖος, αἰα, αἰον became in LN Ἰουδαῖος, α, ον & Ἰουδαία, ης *f* & Ἰουδαῖος, ου *m*; BAGD κόκκινος, η, ον became in LN κόκκινος, η, ον & κόκκινον, ου *n*; BAGD μέλας, μέλαινα, μέλαν became in LN μέλας, αινα, αν & μέλαν, ανος *n*; νομικός, ή, όν became in LN νομικός, ή, όν & νομικός, ου *m*; BAGD ξένος, η, ον became in LN ξένος, η, ον & ξένος, ου *m*; BAGD πιστός, ή, όν became in LN πιστός, ή, όν & πιστή, ης *f*; BAGD πνευματικός, ή, όν became in LN πνευματικός, ή, όν & πνευματικός, ου *m*; BAGD πορφυρούς, ά, ουν became in LN πορφυρούς, ά, ουν & πορφυροῦν, ου *n*; BAGD πρεσβύτερος, α, ον became in LN πρεσβύτερος, α, ον & πρεσβύτερος, ου *m*; BAGD σεβαστός, ή, όν became in LN σεβαστός, ή, όν & ὁ Σεβαστός; BAGD Σιδώνιος, ἰα, ἰον became in LN Σιδώνιος, α, ον & Σιδώνιος, ου *m*; BAGD σοφός, ή, όν became in LN σοφός, ή, όν & σοφός, ου *m*; τέταρτος, η, ον became in LN τέταρτος, η, ον & τέταρτον, ου *n*; BAGD τρίτος, η, ον became in LN τρίτος, η, ον & τρίτον, ου *n*; BAGD φίλος, η, ον became in LN φίλος, ου *m* & φίλη, ης, *f*; BAGD χλωρός, ά, όν became in LN χλωρός, ά, όν & χλωρόν, ου *n*.

We agree these separations of single BAGD forms into two or more lexical forms are a positive innovations. In these instances, the problematic sub-category of “substantival adjective” in BAGD are from my view now corrected. This feature alone is a positive step forward in the study of Greek lexical forms. May this feature in future editions be furthered or completed? See also the Addendum I [6.1ff.] for possible forms that can also be separated.

4.3.6 Nouns Divided into Nouns and Adjectives

In one known instance a noun in BAGD is separated into a noun and an adjective in the LN Greek-English Index: BAGD *μοιχαλῖς, ἴδος*, *ἡ* became in LN *μοιχαλῖς, ἴδος f & μοιχαλῖς, ι*. This was proper to do in this case.

4.3.7 Nouns Divided by Grammatical Gender

The Greek-English Index also separated adjective lexical forms in BAGD to become noun entries different in gender: BAGD *αἴτιος, ἰα, ον* became in LN *αἴτιον, ου n & αἴτιος, ου m*; BAGD *στάδιον, ου, τό* became in LN *στάδιον, ου n & στάδιος, ου m*. We evaluate these again as proper and right to separate: they are best treated as separate entries.

4.3.8 Singulars Divided into Singulars and Plurals

The Greek-English Index also separated certain lexical forms found in BAGD which had, or were thought to have had, a different meaning in the plural: BAGD *γράμμα, ατος, τό* became in LN *γράμμα, τος n & γράμματα, [τῶν] n*; BAGD *γραφῆ, ἡς, ἡ* became in LN *γραφῆ, ἡς f & γραφαί, ῶν f*; BAGD *ἐαυτοῦ, ἡς, οὔ* became in LN *ἐαυτοῦ, ἡς, οὔ & ἐαυτῶν*; BAGD *πονηρία, ας, ἡ* became in LN *πονηρία, ας f & πονηρία, ων f*.⁴⁸ We find

⁴⁸ Future editions of LN should consider removing *πονηρία, ων f* as a separate lexical form. Its formulation in the singular is the same as *πονηρία, ας f* a conceptual meaning (the latter form) and a deed/action meaning is not a sufficient basis for establishing a new lexical form based merely on the plural inflection; if it has a unique meaning, then place it as a unit entry under the traditional singular lexical form. For example, *κράτος, ους n* distinguishes between a conceptual meaning and deed/action meaning, 76.6 and 76.7 in LN. Therefore this form is apparently inconsistent to the LN lexical form method and should be

that this category of splitting up the above forms to be more questionable; we recommend making the plural a sub-entry of the singular form. In a revision of LN volume two, we would recommend that these be evaluated on a case by case basis. For example, Πονηρία in the plural in Ac 3:26 means “instances of acts of evil” as contrasted with the singular of a state of evil. But θυμός in the singular can mean a quality of anger (Eph 4:31), and the plural as instances or acts of anger (2Co 12:20). Yet here the singular/plural distinction was not made.

4.3.9 Adjectives Divided into Adjectives and Adverbs

The Greek-English Index also separated adjective lexical forms in BAGD to become adjective, adverb, and comparative adverb: BAGD πυκνός, ή, όν became in LN πυκνός, ή, όν & πυκνά & πυκνότερον; BAGD πολύς, πολλή, πολύ became in LN πολύς, πολλή, πολύ & πολλά (adv.); BAGD πρότερος, α, ον became in LN πρότερος, α, ον & πρότερον.

The changes in this category are fine. However, the comparative and superlative adjective forms should all be looked at again in the next addition, to make sure all are delineated. Also see Addendum I [6.1ff.] for other possible separations for future editions of LN.

4.3.10 Adverbs and Adjectives Further Delineated

The Greek-English Index also separated adverbs into adverbs and adverbs-comparative and adverbs-superlatives: BAGD ήδέως became in LN ήδέως & ήδιστα; BAGD καλώς became in LN καλώς & κάλλιον; BAGD πολύς, πολλή, πολύ became in LN πολύς, πολλή, πολυ & πλείων, πλείον, ορ πλέον; BAGD πόρρω became in LN πόρρω & πορρώτερον; BAGD ταχέως became in LN ταχέως & τάχιον; BAGD ταχύς, εία, ύ became in LN ταχύς, εία, ύ & ταχύ; or have adjectives separated also into comparatives: BAGD ύψηλός, ή, όν became in LN ύψηλός, ή, όν & ύψηλότερος, α, ον; or adjectives further separated into

considered for removal. Also compare that πρόγονος, ου, *m* or *f* are found only in the plural in its text-inflected forms, yet LN makes formulation of the noun lexical form in the singular.

adverbs as well: BAGD καινός, ή, όν became in LN καινός, ή, όν & καινότερον; BAGD λοιπός, ή, όν became in LN λοιπός, ή, όν & (τò) λοιπόν.

Once again, we laud these changes. Though the occurrence of (τò) λοιπόν entry is curious. Perhaps treat it like the entry τέλος, ους, η was treated. Place a similar articulated entry τò τέλος as a unit entry; cf. also έπαύιον; έσω; πλείων, *et cetera*.

4.3.11 Miscellaneous Changes

The Greek-English Index also separated miscellaneous lexical forms in BAGD; a relative pronoun also into an adverb: BAGD όστις, ήτις, ό τι became in LN όστις, ήτις, ό τι & ότου; verbs in BAGD also into adjectives and adverbs: BAGD έχω became in LN έχω & έχόμενος, η, ου; BAGD τυγχάνω became in LN τυγχάνω & τυχόν. Lastly, LN Greek-English Index even separated a lexical form minor spelling difference with the same meaning: BAGD άχρι became in LN άχρι & άχρισ.

We appraise the above as generally good distinctions. Though άχρι & άχρισ could be one lexical form entry with no loss or confusion of meaning (as in BAGD), I personally like even this distinction, since future study might show a difference in meaning. But I think in a second edition the editors should look over the whole of the forms to make sure all distinctions are accounted for.

4.3.12 Exchanges With BAGD and LN Lexical Forms

The Greek-English Index made many innovations in BAGD lexical forms to more carefully represent the meanings in the NT literature.

Verbs in BAGD which were listed only or primarily in the active/transitive lexical forms -ω or -μι, were changed when appropriate to a deponent lexical form in the Greek-English Index, generally -μαι. In Louw's (Louw 1988:vii) own words:

Also when a term only occurs in the New Testament as a deponent in the middle form, it is listed under the middle and not under the active.

4.3.12(a) Exchanges of Verbs

The following is a list of verbs in BAGD which are active in form (usually -ω), and LN has changed to more accurately represent the meaning and so give it a middle/deponent [usually -μαι] or impersonal [usually -ει or -ται] form: αἰρέω, αἰσχύνω, ἀναιρέω, ἀναφαίνω, ἀνεμίζω, ἀνήκω (ἀνήκει), ἀντιλαμβάνω, ἀντιτάσσω, ἀπάγχω, ἀπαλλοτριώω, ἀπείπον (ἀπολέγομαι), ἀπομάσσω, ἀποτάσσω, ἀποτίθημι, ἀποτρέπω, ἀποχωρίζω, ἀρμόζω, ἀχρειόω, βιάζω, βουλεύω, γενεαλογέω, διαπρίω, διαστέλλω, διαταράσσω, διατίθημι, διαχειρίζω, διαχωρίζω, διίστημι, δογματίζω, ἐκδίδωμι, ἐκθαμβέω, ἐκκαίω, ἐκκρεμαίνωμι (ἐκκρέμαμαι), ἐκλύω, ἐκπλήσσω, ἐκστρέφω, ἐλκόω, ἐμπλέκω, ἐνδείκνυμι, ἐνδέχομαι (ἐνδέχεται), ἐνίστημι, ἐντέλλω, ἐξαιτέω, ἐξαπορέω, ἐξηχέω, ἐπαθροίζω, ἐπαιίστημι, ἐρημόω, εὐδοόω, εὐπορέω, ἐφίστημι, ζημιόω, θερμαίνω, θορυβάζω, θροέω, θυμόω, καθήκω (καθήκει), καταβαρύνω, κατακαλύπτω, καταριθμέω, κατατίθημι, κατιόω, κατοπτρίζω, καυσόω, καυστηριάζω, κινήθω, κοιμάω, κολλάω, κραταιόω, κυλίω, λυμαίνω, λυσιτελέω, (λυσιτελεί), λυτρόω, μαραίνω, ματαιόω, μεθύσκω, μεταβάλλω, μετακαλέω, μεταμορφόω, μεταπέμπω, μηκύνω, μισθόω, μοιχάω, μονόω, μύεω, νοσφίζω, ὀδυνάω, ὀνίνημι, ὀπλίζω, ὀρέγω, παραλύω, παροξύνω, παχύνω, πειράω, περιβλέπω, περιζώνωμι, περιποιέω, περισπάω, πίμπρημι, πιστόω, προαιρέω, προαιρέομαι, προβλέπω, προεπαγγέλλω, προέχω, προϊίστημι, προσανατίθημι, προσαπειλέω, προσκλίω, προσκολλάω, προσλαμβάνω, προσορμίζω, προσποιέω, προσποιέομαι, προτίθημι, προτρέπω, πτοέω, πτύρω, ριζόω, ριπίζω, ρυπαίνω, ῥώνωμι, σαίνω, σείω, σημειόω, σκοτίζω, σκοτόω, σκύλλω, σπάω, στέλλω, στενοχωρέω, συγκατατίθημι, συλλυπέω, συμμορφίζω, συμπαρακαλέω, συμφύω, συναλίζω, συναπάγω, συναπόλλυμι, συναρμολογέω, συναυξάνω, συνδέω, συνδοξάζω, συνεπιτίθημι, συνεφίστημι, συνοικοδομέω, συντίθημι, συσχηματίζω, τραχηλίζω, τυφόω, τύφω, ὑπερεκχύνω, ὑποδέω, ὑπολείπω, φαντάζω, χειμάζω, χρυσόω, ψύχω.

We find that these changes are proper, and do much to help clarify that deponent forms must be dealt with separately from their active forms. Note that these exchanges are in addition to the separation in LN of active and deponent verb, when BAGD only had active forms.

We recommend that anytime a *lexical form* holds a different place in the alphabetical listing, add a see reference to the new LN lexical form as in ἀπείπον see ἀπολέγομαι . LN does have the inflected form “ἀπειπάμην see ἀπολέγομαι”, for commonality with the UBS3 text and LN; my suggestion is in the spirit of commonality with traditional lexicons such as BAGD and LN.

4.3.12(b) Exchanges of Adjectives to Nouns

Some adjectives in BAGD were ascribed a noun (substantival) lexical form in the Greek-English Index, apparently on the basis of component analysis that these are actually nouns: BAGD βεροιαίας, α, ον LN changed to βεροιαίας, ου, *m*; BAGD βύσσινος, η, ον LN changed to βύσσινος, ου, *n*; BAGD διάβολος, ον LN changed to διάβολος, ου *m*; BAGD διοπετής, ές LN changed to διοπετές, ου, *n*; BAGD είδωλόθυτος, ον LN changed to είδωλόθυτον, ου, *n*; BAGD έκγονος, ον LN changed to έκγονον, ου, *n*; BAGD έναλίος, ον LN changed to έναλιον, ου, *n*; BAGD εύπάρεδρος, ον LN changed to εύπάρεδρον, ου, *n*; BAGD θανάσιμος, ον LN changed to θανάσιμον, ου, *n*; BAGD ίππικός, ή, όν LN changed to ίππικόν, ου, *n*; BAGD κόκκινος, η, ον LN changed to κόκκινον, ου, *n*; BAGD λεπτός, ή, όν LN changed to λεπτόν, ου, *n*; BAGD λιθόστρωτος, ον LN changed to λιθόστρωτον, ου, *n*; BAGD μεγαλείος, α, ον LN changed to μεγαλείον, ου, *n*; BAGD μέλας, μέλαινα, μέλαν LN changed to μέλαν, ανος, *n*; BAGD ξηρός, ά, όν LN changed to ξηρά, άς, *f*; BAGD παράσημος, ον LN changed to παράσημον, ου, *n*; BAGD πετρώδης, ες LN changed to πετρώδες, ους, *n*; BAGD πτηνός, (ή), όν LN changed to πτηνόν, ου, *n*; BAGD σιρικός, ή, όν LN changed to σιρικόν, ου, *n*; BAGD σύμφορος, ον LN changed to σύμφορον, ου, *n*; BAGD σύμφωνος, ον LN changed to σύμφωρον, ου, *n*; BAGD τετράπους, ουν, gen. ποδος LN changed to τετράπουν, ποδος, *n*; BAGD τρίμηνος, ον LN changed to τρίμηνον, ου, *n*.

This is similar to the category above (see 4.3.5), “Adjectives Divided into Adjectives and Nouns”. See the brief comments there, as well as Addendum I [6.1ff.] for other possible lexemes which are additions or exchanges from traditional lexical forms.

4.3.12(c) Exchanges of Adjectives to Adverbs

Adjectival lexical forms in BAGD were changed in the Greek-English Index to adverbs: BAGD *άνώτερος, έρα, ον* LN changed to *άνώτερον*; BAGD *βελτίων, ον* LN changed to *βέλτιον*; BAGD *έννυχος, ον* LN changed to *έννυχα*.

4.3.12(d) Miscellaneous Exchanges

LN Greek-English Index made other miscellaneous exchanges of BAGD's lexical forms: an adjective to a comparative form: BAGD *άλυπος, ον* LN changed to *άλυπότερος, α, ον*; other minor changes in spelling or capitalization of a lexical form: BAGD *'Αππίου φόρον* LN changed to *'Αππίου Φόρον*; BAGD *Βεεζεβούλ, ό* LN changed to *Βεελζεβούλ, m*; BAGD *γαζοφυλακείον, ου, τό* LN changed to *γαζοφυλάκιον, ου, n*; BAGD *έγκύω* LN changed to *έγκω*; BAGD *εύρακύλων, ωνος, ό* LN changed to *Εύρακύλων, ωνος, m*; BAGD *'Ιωακίμ, ό* LN changed to *'Ιωακείμ, m*; BAGD *(άπό) Καρυώτου* LN changed to *Καρυώτος*; BAGD *λεγιών, ώνος, ή* LN changed to *Λεγιών, ώνος, m*; BAGD *συναναμείγνυμι* LN changed to *συναναμίγνυμι*; BAGD *τετραρχέω* LN changed to *τετρααρχέω*; BAGD *τετράρχης, ου, ό* LN changed to *τετραάρχης, ου, m*; minor terminate spelling changes; BAGD *περισσότερος, τέρα, ον* LN changed to *περισσότερος, α, ον*; uncontracted to contracted lexical form of the verb BAGD *οϊομαι* LN changed to *οίμαι*.

Many of these lexical forms above are due to the difference in the GNT text which LN used, instead of whatever text BAGD used for their lexical forms. Each of these changes would have to be evaluated as proper or not according to the latest Greek texts; or possibly some other principles which would be codified for this purpose. Rarely did I disagree with LN's lexical analysis, and nearly always a more thoughtful Greek lexical form was produced by the editors of LN.

4.3.12(e) Exchange of Singulars and Plurals

The Greek-English Index changed BAGD singular lexical forms to plurals, when found only in the plural: BAGD *λόγιον, ου, τό* LN changed to *λόγια, ων, n*; BAGD *πραγματεία, ας, ή*

LN changed to πραγματείαι, ὦν, *f*; BAGD σκῦλον, ου, τό LN changed to σκῦλα, ων, *n*; BAGD σπλάγχνον, ου, τό LN changed to σπλάγχνα, ων, *n*; BAGD σπόριμος, ον LN changed to σπόριμα, ων, *n*; BAGD στοιχείον, ου, τό LN changed to στοιχεῖα, ων, *n*.

Yet the Greek-English Index changed certain BAGD plural lexical forms into singulars, which seems anomalous to the above examples in the prior paragraph: BAGD Πάρθοι, ων, οἱ LN changed to Πάρθος, ου, *m*; BAGD ταβέρναι, ὦν, αἱ LN changed to ταβέρνη, ης, *f*.

We assess, once again, that the editors of LN, for the next edition, should look at every plural lexical form in BAGD and LN and reconsider a consistent principle for determining whether the entry should be singular or plural.

4.3.13 Greek-English Index Lexical Forms Not Found in BAGD

The Greek-English Index has dozens of lexical forms not in BAGD, but which are found in the apparatus of the UBS3 as a variant reading, usually as a proper person or place name, such as: Ἄλμει *m* (Lk 3:33 v.r.); Ἀμμών *m* (Mt. 1:10 v.r.); Βηδσαιδά(ν) *f* (Lk 9:10; Jn 5:2 v.r.); Βηζαθά (Jn 5:2 v.r.); Βησσαιδά *f* (Jn 5:2 v.r.); Βιθαρά *f* (Jn 1:28 v.r.); Βοσύρ (2Pe 2:15 v.r.); Γαζαρηνός (Mt. 8:28 v.r.); Γερσινός (Mt. 8:28 v.r.); Γύλλιον (Ac 20:15 v.r.); Δαδδαῖος (Mk 3:18 v.r.); Δονεῖ *m* (Lk 3:33 v.r.); Ἐγυπτos (Ac 7:18 v.r.); Ἰωαννᾶς (Jn 1:42 v.r.); Κλάδιν (Ac 27:16 v.r.); Κλαύδιον (Ac 27:16 v.r.); Λεββεδαῖος, ου *m* (Mt. 10:3 v.r.); Λευεῖ (Mk 2:14 v.r.); Λευή(ς) (Mk 3:18 v.r.); Μαγαδά (Mk 8:10 v.r.); Μαγδαλάν *f* (Mt. 15:39 v.r.); Μαγεδά (Mk 8:10 v.r.); Μαγεδάν (Mt. 15:39 v.r.); Μελεγαδά (Mk 8:10 v.r.); Μυτιλήνη (Ac 28:1 v.r.); Ναζορηνός (Mk 10:47 v.r.); Ναζωρηνός (Mk 10:47 v.r.); Ναζωρινός (Mk 10:47 v.r.); Ναραῖος (Mk 10:47 v.r.); Νήφα (Col. 4:15 v.r.); Σαλμάν (Lk 3:32 v.r.); Σειλεᾶς (Ac 15:34 v.r.); Σκαριότα (Jn 13:26 v.r.);⁴⁹ Στογύλιον (Ac 20:15 v.r.); Στρογγύλιον (Ac 20:15 v.r.); Ταδδαῖον (Mk 3:18 v.r.); The Greek-English Index also

⁴⁹ This lexical form is apparently a variant found in Syriac manuscripts. The Greek-English Index did not normally add Hellenized variants from ancient translations.

added other variants in verbs and a noun: ἀποπληρώω (Gal 6:2 v.r.); ἐπισκοπεύω (1Pe 5:2 v.r.); καταβαπτίζω (Mk 7:4 v.r.); προσβιβάζω (Ac 19:33 v.r.); σιρά, *ās f* (2Pe 2:4 v.r.).

We find that it is better to include analysis of variant lexical forms, so that the user of GNT footnotes can decode the variant forms. However, we only wish that this principle could be extended in future editions of LN to include all the variant forms found in other manuscripts, and include BAGD variant lexical forms, see below.

4.3.14 BAGD Lexical Forms Not Found in the Greek-English Index

There are at least 332 lexical entries which are in BAGD that are not in LN. These are variant readings from any of the various manuscripts, but quite often reflect editions of the TR, Westcott-Hort, and manuscript D; often we verified in the latest editions of NA26 or NA27. Here is a short sample of the entries in BAGD, but not in LN: ἀναγκαστῶς (1Pe 5:2 v.r.); ἀνάπηρος, ον (Lk 14:13,21 v.r.); Ἀπολλώνιος, ου, ὁ (Ac 18:24 v.r.); Βαρσαβᾶς (Ac 1:23 v.r.); βεβαίως (Heb 3:6 v.r.); βριμάομαι (Jn 11:33 v.r.); ἐνάλλομαι (Ac 19:16 v.r.); ἐπιρ(ρ)άπτω (Mk 2:21 v.r.); καταψηφίζομαι (Ac 1:26 v.r.); κρεπάλη (Lk 21:34 v.r.); μιάομαι (Lk 1:27 v.r.); ὄριξ (Lk 13:34 v.r.); παραβουλεύομαι (Php 2:30 v.r.); παραχράομαι (1Co 7:31 v.r.); πρόοιδα (Ac 2:31 v.r.); σιαίνομαι (1Th 3:3 v.r.); συναλίσκομαι (Ac 1:4 v.r.); συναναστρέφομαι (Ac 10:41 v.r.); σφυρίς, ἴδος, ἡ (Mt. 15:37; 16:10; Mk 8:8,20; Ac 9:25 v.r.); ταμειῖον, ου, τό (Mt. 24:26 v.r.).

For LN to not have these variant lexical forms hinders its bid to become a standard. There are Greek exegetes of all theological persuasions that choose majority text readings. LN should make the semantic analysis available to them. On the other hand the first edition was a lexicon for translators and so may have limited its scope properly, and this fact is acknowledged. This comment is in the context of making a second edition with a larger mission statement or scope.

We have also found about another 50 entries above the 332 BAGD entries in traditional lexicons such as Thayer and the Gingrich/Danker edition of the BAGD shorter lexicon, GK Index, Strong's Index which are not in LN. No sample of those will be given. A total of about 400 variant lexical forms could potentially be added to the LN Greek-English Index, should it decide to expand the scope of who might use the lexicon.

We appraise that the Greek-English Index stayed true to its principle that this work represents the UBS3 text and apparatus. Again, there is no criticism about this matter. But we also think that in order to become a standard lexicon for the next generation, there should be a complete collation of alternate lexical forms from all the standard sources.

We think it inconsistent to add variant readings as lexical entries, some of which are relatively obscure from the GNT3, and not have TR headings which are so widely accepted in some theological circles, at least as see references. Again, as a translator's lexicon, this may have been the right decision for the first edition. For the next edition of LN, editors should target a larger audience.

Make "see only" references of these proposed added *lexical forms* to the UBS3 lexical form that it represents, if there is no change in meaning. If LN adds a lexical form variant from BAGD or traditional sources that has a new meaning, then an entry should be added in the main body of volume one to accommodate the new meaning.

Adding traditional variant entries with a different meaning will allow the user to see how the variant affects the meaning in a passage. Also, no matter how ill-informed are some textual theories (such as strict TR advocates), it is vital that a lexicon make the variant meanings available to that type of user. The next edition of the LN Greek-English Lexicon should be expanded to incorporate hundreds of new see references and dozens of new entries added to the main body of domains.

4.3.15 Miscellaneous Suggested Changes and Additions to the Greek-English Index

We suggest the following incomplete list be added to the Greek-English Index, as see references to other entries in the index: ἀπειπον see ἀπολέγομαι; ἄρον see αἶρω; δεύτερον see δεύτερος; διαρρήσσω see διαρρήγνυμι; εἰ μὴν see εἰ and μὴν; εἶπεν see εἶτε; ἐπιείκεια, *as f* see ἐπιείκεια, *as f*; μόνον see μόνος; προγόνοι, *ων m* see πρόγονος, *ου m or f*; Πέργαμον, *ου n* see 93.550; Πύρος, *ου m* see Πύρρος, *ου m* (Ac 20:4 v.r.); Ῥωμαῖκός, *ή, όν* see Ῥωμαϊκός, *ή, όν* (Lk 23:38 v.r.); Σηχάρ *f* see Συχάρ *f* (Jn 4:5 v.r.); Σίλεας, *ᾱ m* see Σιλᾶς, *ᾱ m* (Ac 15:34 v.r.); Στρωγγύλιον see Στογγύλιον (Ac 20:15 v.r.); συστοιχέω see στοιχέω (Php 3:16 v.r.); συσσοιχέω see στοιχέω (Php 3:16 v.r.); τεσσε- see also τεσσα-; τεσσα- see also τεσσε-; τετρα- see also τετραα-; τιθέω see τίθημι; Τρωγγύλιον, *ου n* see Τρωγγύλλιον, *ου n* (Ac 20:15 v.r.); ὕστερον see ὕστερος, *α, ου*; φαρμακία, *as f* see φαρμακεία, *as f*; φιλονικία, *as f* see φιλονεικία, *as f* (Lk 22:24 v.r.); φίλος, *η, ου n* see φίλος, *ου m*; φόβηθρον, *ου n* see φόβητρον, *ου n* (Lk 21:11 v.r.); Φοίνισσα, *ης f* see Συροφοινίκισσα, *ης, f* (Mk 7:26 v.r.); Φύγελλος, *ου m* see Φύγελος, *ου m* (2Ti 1:15 v.r.); ψυχικός, *ου n* see ψυχικός, *ή, όν*; χαλκείον, *ου n* see χαλκίον, *ου n* (Mk 7:4 v.r.); χαλκολίβανος, *ου m, f* see χαλκολίβανος, *ου n* (Rev 1:15; 2:18 v.r.); Χέμ see Συχέμ (Ac 7:16 v.r.).

We suggest the following entries be added or changed in the Greek-English Index (see also Addendum I [6.1ff.]).

* Ἄψιθος, *ου m*; Διάβολος, *ου m*; εἶ πως (add as a unit under εἰ); Ἐλαία, *as f*; ἔρημος, *ου f*;⁵⁰ Μωϋσεύς, *έως m*;⁵¹ νήπιος, *ου m*; παραλυτικός, *ου m*; πονηρός, *ου m, η*; Προβατική, *ἦς f*; πῶς.⁵²

⁵⁰ BAGD also seems to acknowledge such a meaning in many contexts (q.v.).

⁵¹ Note one should see also Μωϋσῆς, *έως m*; this is a better parsing based on inflected text forms at least in Mt 17:4; Mk 9:4,5; Lk 9:33; 16:29; Jn 5:46; 9:29; Ro 9:15; 2Ti 3:8.

⁵² This entry should be added after πῶς, and the "see also μή πως" there placed under the new enclitic entry; also add a "see also εἶ πως".

Finally, here are a few miscellaneous, mundane errors which might make a more accurate Greek-English Index of the current material found there: ἐμφανής, ἐς change to ἐμφανής, ἐς; καί . . . καί is not an independent lexical entry, but better as a unit under καί; Σαλείμ *n* is a better entry heading for Σαλίμ *n*, based on the text form of the UBS3 in Jn 3:23; Σαλμάν should change the transliteration of this name from “Shelah” to “Salman”.

In this chapter we have documented hundreds of changes and innovations to Greek lexical forms. The greater portion is beneficial. Below, we will now make some observations about how to possibly improve the Greek-English Index (see also Addendum I [6.1ff.]).

4.3.16 Miscellaneous Observations of the Greek-English Index

As we have seen above, the Greek-English Index was careful to keep distinct, correct parsings and lexical form entries separate; it seems inconsistent to have parenthesis spellings of Greek lexical forms, such as: ἐμπί(μ)πλαμαι; Ἰσκαρ(ι)ώτης, ου *m*; Λευή(ς). This combining of lexical forms by putting alternate spellings in parenthesis is potentially damaging in that it may blur important distinctions. A single letter can make a difference in the meaning of a reading. Take for example the inflected forms in 2Pe 2:4; σειραῖς and σειροῖς. The single vowel letter makes the difference between “chains” and “pit, cave”. Admittedly, this example is not a lexical form, *per se*, but the principle of a single letter changing meaning is the same. In lexicography it is better to be a “splitter” than a “clumper”, both in distinguishing meanings and lexical forms.

As a general observation, careful lexicography should not assume that other Greek letters added or omitted from a word do not also change the meaning of the text. Furthermore, LN itself separated some lexemes carefully into two lexical forms, as found in the next paragraph.

The Greek-English Index separated ἄχρι & ἄχρις which could have been combined, since they have the same meaning, and since the difference is final sigma. In this case the Greek-

English Index was correct, and would be proper to conform entries with letters in braces to the principle of separating into two separate forms.

4.3.17 Observations About Glosses in Greek-English Index

The selection of a word sometimes causes ambiguity in the gloss. This is not common, but does occasionally occur. The ambiguity is usually erased when one then refers to the semantic domain. For example, αἴτιος has the word “reason” as the gloss. This is under the domain of 89

Relations. But the word “reason” also has the meaning of a mental capacity. Another example is θανάσιμον, ου, η, with “deadly” as the gloss. It implies that it is an adverb or possibly adjective, when the lexical form is a noun, “liquid deadly poison”. Hence the overview feature of the index does not always achieve an adequate gloss.

Strict adherence to the principle of only one gloss per domain may lead to ambiguity. We think having more than one gloss for a domain (in some entries) is preferable to ambiguity. The entries in the so-called proper prepositions are noticeably deficient. They very often use English prepositions as the gloss. And English prepositions often have many relational nuances. A single gloss in those cases do not adequately function as even a pointer to the meaning, in our judgment. Therefore, it is recommended for the editors of future editions to go through each gloss and if necessary, add or change the gloss to a more understandable gloss, or add a gloss to help relate the first gloss’s meaning.

4.3.18 Other Differences

Another small difference between traditional lexicons and the Greek-English Index is that traditional lexical sources have the Greek article ὁ, ἡ, τό as the marker for the gender of the noun as a masculine, feminine, and neuter. The LN system of marker is to use the single italic English letter: *m, f, n*.

This is not wrong, but it seems inconsistent. This is a book at a high level which requires the user to be able to parse the text, determine the common lexical form, and then read the index

in alphabetical Greek order. Therefore the user should be familiar with adjectival terminates, deponent verbal forms, *et cetera*, that using *m*, *f*, & *n*, serve this level of user no better and is unnecessary, and changes a conformity and commonality to traditional lexicons which could be kept.

4.3.19 Conclusion of the Greek-English Index

The Greek-English Index is a completely fresh and comprehensive analysis of the lexical entries of NT Greek. It is no less a historic accomplishment than Ludwig Koehler's fresh, ground-level analysis of an OT lexical work built on the basis of Gesenius and BDB, but as a fresh look at all the material in *Lexicon in Veteris Testamenti libros* (Koehler & Baumgartner 1958:xii). Koehler states about creation of the lexicon:

It takes nothing for granted, but always enquires as to the basis of a rendering. It rejects no tradition as such out of hand, but at the same time recognizes no tradition as correct before it has, so far as possible, verified it.

The index is worthy of praise, and will hopefully be the new template for future lexical works, especially on the two core innovations which are so positive (based of course on meaning [component] analysis): separating and exchanging adjectives to nouns, and separating and exchanging active and deponent forms. Also the Greek-English Index generally met its goals of being clear, precise, and complete in the framework of the GNT3.

We recommend the expansion of historical/grammatical, LXX, and parsing information, as well as any other notation that is under the category of "helps". The index would be the good place to expand introductory material, such as expanding difficult parsings and forms of an entry. Also a good place for extra-biblical information such as LXX citation, Semitic influence material, selected citation of other Hellenistic literature, encyclopedic material, interesting high-level etymological information, *et cetera*. A second volume of equal size to volume one with all this material would not be inappropriate.

Placing encyclopedic material information here would not compromise the principles of the main body of the lexicon. After all, the gloss of the Greek-English Index is not the meaning. Would adding introductory materials to the index confuse the meaning? In our judgment, it would not do so; though the user should be encouraged to not be satisfied with the gloss and introductory material, but go to volume one of the domains. But adding such introductory material would make the lexicon more usable to a much broader audience. Placing the introductory materials here would not confuse the meaning. Addition of this material might go a long way to making this the new standard lexicon. Below are the following recommendations for the next generation of Greek-English Index of LN.

1). We find the LN will be a stronger work if hundreds of “see references” are collated from traditional lexicons and indices, such as BAGD, Gingrich-Danker, Liddell-Scott, Thayer’s, Goodrick-Kohlenberger Index numbers and Strong’s Index numbers, and then added to the Greek-English Index.

2). We conclude that LN will be a stronger work if hundreds of variant readings are collated from traditional lexicons, indices, and the apparatus of NA27, and then added to the Greek-English Index. If the variant has the same meaning as the GNT3 entry then make a “see only”, reference. If the variant has a different meaning than the GNT3 then it would be added to the domains of volume one, as well as in the index itself.

3). We assess that LN will be a stronger work if the Greek-English Index is expanded with introductory (encyclopedic) material which is not part of the meaning, but helpful or illustrative to the entry.

The key of volume two is the Greek-English Index. Now we will explore the other ancillary indices. The next index to review is the English Index.

4.4 Analysis of the English Index

The English Index is an alphabetical arrangement of words in modern English. The user looks up an English word, which points him or her to the domains and entry numbers. This feature is not found in traditional lexicons. To the credit of the editors of the index, every attempt was made to make clear distinctions between words that are English homonyms.

Below is a sample “bear”:

bear (animal)
4.12
bear (be)
13.2
bear (carry)
15.187-211
bear (experience)
90.64,84
bear (give birth to)
23.53
bear/able (endure)
22.34; 25.172, 175-177
bear fruit
23.199, 202-204

The advantage to the user is clear. One may readily choose any of the various entries under “bear” without having to look over a multitude of LN domains and numbers of the same spelling but different meaning.

Having noted that this index is an innovation to traditional lexicons, still the English Index could be much more complete; a fact acknowledged readily in volume two (Louw 1988: preface), “the second index (English) is in no way complete”. Two steps could be taken to make this a more complete index. Keep all headers that currently occur. Then add *all* the glosses, including multi-worded glosses, that occur in every entry in volume one of LN. For example, in volume one, 33.178, the glosses for the “pray” subdomain is “to pray, to speak to God, to ask God for, prayer”. Yet in the English Index under “ask” LN 33.178 is not listed in the index. “Pray” has a proper listing as does “speak”, but nothing under “ask”.

Therefore, we would add below “speak” entry another entry “speak to God...*see* prayer”. Another entry below “ask” would be added “ask God for...*see* prayer”. These would virtually all be see references, but would double or triple the number of entries, and give more connective options for the user to find the domains for study.

A second step to make the English Index even more functional, is to add thesaurus entries which are similar glosses in the same domain, loosely called synonyms. To the “prayer” header, for example, one could add the following see entries (under their alphabetical heading of course) to the English Index. Any of several electronic and hardcopy *thesauri* could be used.

appeal to God...*see* prayer
beseech...*see* prayer
beg God...*see* prayer
entreaty, make...*see* prayer
holy habit...*see* prayer
intercession, make to God...*see* prayer
petition to God...*see* prayer
plea, make to God...*see* prayer
plead with God...*see* prayer
request of God...*see* prayer
supplication, make to God...*see* prayer

Those who are students of the body of NT literature often have a tradition of vocabulary choices that are different from the mainstream of vocabulary in a culture, often based in an English version of the Bible they were weaned on in their study. “Flesh”; “holy”; “supplication”; are but three specialized vocabulary. Flesh in the English Index has only the domain **8 Body, Body Parts, and Body Products**. Yet the English Index should have at least *many if not all* of the domains found under σάρξ, σαρκός *f*.

To place the gloss “flesh” in the English Index (under non-body part domains) is in no way a concession that it is an appropriate gloss for the meaning. It is merely the word-bridge, or pointer to find the domain of meaning. Commonality and conformity in this matter is important in the communication process with the end-user. The above entries could be added without creating misunderstanding. Yet these additions may well go a long way

toward making LN the new standard lexicon for NT studies. Conformity to the needs of the end-user makes a product which will be better and more often used.

4.5 Analysis of the Passage Index

This is another innovative feature to be added to traditional lexicons. This is a first passage index actually made part of the lexicon *per se*. After-market books have been added to traditional lexicons in both the OT (BDB) and NT (BAGD). However, this incorporated feature has set a new standard for future lexicons to meet.

The arrangement is the normal canonical order which has been common sometime after 200 A.D. of Matthew to Revelation (Ackroyd & Evans 1970:1:286). The book, chapter, and verses (BCV) are based on the UBS3. One innovation would be to add versification differences from some of the common English Bible versions and create a see reference to the UBS3 BCV system. For example, the NIV versification system has an Acts 19:41, but not the UBS3. The NIV has no Mt 23:14, Jn 5:4, Ac 28:29 yet it is included in the passage index. Finally, 2Co 13:12-13 are re-separated in verses 12-14 in the NIV. The differences are negligible in the NIV NT, and virtually non-existent in the NRSV NT. But the KJV would have many differences in its BCV system.

The versification of the GNT has a lot of commonality to English Bible versification. But should a semantic domain lexicon of the OT be produced, Masoretic Text, BHS text, and English Bible versification varies much. The feature of verse commonality will make an OT

semantic domain lexicon much more usable.⁵³

In this Passage Index evaluation, we point out the only known mundane error is at Lk 11:37 in exchange for Lk 7:37 add 17:23, which is the proper entry for ἀναπίπτω.

Finally, there is a map portion of volume two. It needs little comment, but consider the paragraph below.

4.6 Analysis of Maps

The maps found in volume two are duplicates of the maps in the back of volume one. Two maps are of Palestine in the Old Testament and New Testament times; also two more maps of the ancient world in the OT and NT times, roughly centering in Jerusalem and extending about 1,200k in all directions. These maps relate to domain 93 places in identifying their locations. In the second edition of volume two, we recommend that the map coordinate system of the *Student map manual historical geography of the Bible lands* (Monson:1979). This system has more precise maps with horizontal and vertical coordinate numbers. The editors of the second edition would edit domain 93.389-615 (Proper Places), adding exact geographical address to the entries. For example, "Bethlehem" would add the coordinates (169-123) to the entry. Then the new map system would be the more precise

⁵³ Noting the differences in English Bible BCV and Hebrew BCV will be much more important to document in a passage index in the future LN Hebrew/Aramaic-English Lexicon of the Old Testament, noting that in our study we found 2,053 versification differences between most Protestant English Bible versions and the Hebrew BCV system. The writer even found differences between BHS and the MT as a separate BCV system, as in Dt 5:21[MT 18], and the odd NIV BCV changes in Nehemiah 7:68-72 to become 7:69-73 in the NIV BCV system. Hebrew students like the comfort of having their English study version beside them. They exhibit great frustration when verse numbers are off by one verse, or off up to 15 verses! Note that Catholic study Bibles NJB and NAB and sometimes NEB have different versification systems than the standard Protestant versions such as KJV, NIV, ASV, RSV, NRSV, NASB, *et cetera*. and would warrant a separate collation.

Student map manual either sold as a separate volume or incorporated into volume two of LN. Incidentally, such data formation could then be placed into an electronic retrieval system for quite precise electronic cartography.

4.7 Conclusion of Chapter Four

Again, volume two of the LN lexicon is a positive innovation over traditional lexicography. Though changes are suggested, the Greek-English Index is the shining star of volume two. It has hundreds of needed innovations to stop the unclear categorizations of traditional lexicons, specifically, lumping lexemes of differing parts of speech together. Possibly even more can be done in this area, see the Addendum I [6.1ff.] of this dissertation for more particular recommended changes. The glosses as a whole are acceptable as pointers to the meaning in the main body, as well as an adequate survey of the potential meanings of an individual lexeme. In order to become a new standard for a new generation, the Greek-English Index should add variants from all sources, and not limit itself to the UBS3 apparatus.

One major thrust of this dissertation is to examine and improve LN semantic domains format and create a better second edition. In the next chapter, a new proposal of a different format will be considered for purposes of exploring future configurations of lexicons. We find that there will always be a place for the LN as it currently exists. But there may also be a place for a new format of lexicon, keeping the sound semantic principles found in LN and not traditional lexicons. This brings us to chapter five of the dissertation.

Chapter Five

A New Lexicon Proposal

5.1 Proposal For a New Lexicon Format

We propose to devise and construct samples of a lexicon (hence forth referred to as “a New Lexicon” [NewL]) which is a synthesis of traditional lexicons and the Greek-English Lexicon by Louw & Nida.

The LN lexicon has established a place in history and will be of invaluable aid to translators and specialists for possibly generations to come. NewL will not replace this fine work, but will be constructed to aid pastors and Bible students and theologians who are familiar with and prefer the traditional format, yet will gain the fruit of the groundbreaking theories of semantics proposed by Nida & Louw, *et al.* This is proposed as an alternative to LN, with the ability to reference LN domains whenever further study and discussion is desired by the user.

The major need for NewL is to make it accessible to users who are not proficient in Greek. Translators are the major group targeted in LN. And they are proficient or efficient enough in Greek that they can parse and access the Greek-English Index lexeme entries, and so be able to access the domains of the main body of LN.

But many potential users of a lexicon such as Bible college and Seminary students (and some of their teachers?) do not have skills to access LN Greek-English Index, not to mention pastors rusty in their Greek skills, as well as lay people and teachers based in Sunday morning Bible classes. Access for these is difficult for two reasons. First, they have inadequate training to access Greek lexical forms. Second, even if they have some training, LN lexical systems have hundreds of lexical form differences⁵⁴ contrasted to traditional

⁵⁴ Compared in detail in the section evaluating the Greek-English Index (4.3.1 ff. [-.19]) the previous chapters.

lexicons. Though necessary changes for accuracy in meaning were made, the LN system in some cases has further isolated the commonality of traditional lexical form systems. This level of user is compelled to purchase the time honored, but theoretically inadequate Vine's Expository Dictionary and works reflecting the traditional lexicography.⁵⁵

NewL proposes to observe the *range of meanings* a lexeme can display. LN has a main body focus to study the relationship of multiple lexemes; NewL has a main body focus to show the multiple meanings a single word can exhibit (just as the LN volume two Greek-English Index). Louw states such an arrangement has some benefits (Louw 1985:161):

The traditional layout of regular dictionaries is very useful since it provides one with the total range of meanings

Note that Louw states such an arrangement is "very useful." If this alphabetical arrangement was *all* that was offered in NewL, then the old notions of a "core meaning" and confusion over words "having" meaning might be implied. This might also imply the resurrection of all the dead and buried notions LN has done away with. If this alphabetical arrangement with a range of meanings was *all* that was offered, then critics would be right that this is a step backward. But NewL does not have an *exclusive* focus on the range of meanings. Every entry and sub-entry in the main body (see Addendum III [8.1]) of NewL *also points the user to an index of Louw-Nida Domain Index of NewL* (see Addendum IV [9.1]). Once the user has gone to that Domain Index he can further resource other entries in NewL, in effect chaining together a domain of information. Just as the LN Greek-English Index is a pointer to the main body of domains, so also NewL from the main body points to the Index of Domains. We assert that it is a different format arrangement of the material only, not a change in the underlying principles of LN.

Therefore, we propose to create a lexicon with traditional indexing based on alphabetization

⁵⁵ Sales on Vines in the USA is still consistently a top seller. Interestingly, this English Expository is apparently based on the obscure ERV 1881, not known to be in print in the USA.

in the Greek/Hebrew/Aramaic (with the *commodus* of the GK numbering system) and other conventions to make the lexicon as accessible as possible to the beginning and intermediate user. Be it also proposed to substantially keep the philosophy and theory of meaning found in semantic domains, yet change the main-body format to a more traditional look.

5.2 Overview of New Lexicon (NewL)

In overview, the *main body* (for sample, see Addendum III [8.1]) of the lexicon will be an expansion of the Greek-English Index of the LN lexicon (volume two), and the current body of domain and meaning information will be a condensed index pointing back to NewL's main body. The expansion will also include the aids of traditional lexicons which are included (as in BAGD) so as to help a person translate and exegete the text, which include background information, grammatical helps, other information, but using fonts, boxes, and header separators to keep encyclopedic, grammatical, and historical information separate from the meaning proffered by the definition or gloss. The GK Numbering system will be used, which coincides with an alphabetical arrangement.

Several indices will support the main body of NewL: 1) a condensed **Semantic Domain Index** keyed to the main body (for sample, see Addendum IV [9.1]); 2) an expanded **English Index** keyed to the main body (for sample, see Addendum VI [11.1]); 3) an expanded **Passage Index** keyed to the main body (for sample, see Addendum V [10.1]); 4) a **Strong's Index** number keyed to the main body (for sample, see Addendum VII [12.1]). The following paragraph explains why Strong's Index will be included.

NewL is proposed to make the Greek New Testament language more accessible. That is why numbering systems (GK and Strong's) are also introduced into NewL. However, some academic scholars (Catholic and Protestant) do not think it is right to make such information available to theologically untrained. They say the untrained will only misuse the Scripture. This debate has gone on from before the Protestant Reformation to today. Priests complained that the lay people were not trained to read the Bible. As documented in *The*

new international dictionary of the Christian church (Douglas:1974) Wycliffe and Tyndale lost the argument *ad bacalum*.⁵⁶

Yet their ideals won the test of history, and the Bible is read and studied by the plowboys of this world, though they are not formally ordained by the church. LN has been a part of such an endeavor by bringing this lexicon to translators, that they in turn bring the word of God to the common peoples of the world. Though differing in target groups, NewL is proposed in a similar spirit of making the Word of God available to a larger audience.

Now in the information age, we have the further mission to bring the study of the meanings of the NT to even the novice. LN is better in philosophy and method than traditional lexicons. Bible study books based in LN, with popular access, should be made. Otherwise, popular level books with less sound principles and methods will *de facto* be used, as with *An Expository Dictionary of New Testament Words* (Vine:1940). LN uses a more academically mature approach than traditional lexicons. Why not use it as widely as possible? We can have regard for a broader audience of God's people by making available resource books like LN.

Yet, to the freshman user of NewL also comes the warning of the Popean couplet; Pope said:

*A little learning is a dangerous thing. Drink deep, or taste not the Pierian spring.*⁵⁷

NewL's GK/Strong's Index numbering system will allow the attentive novice to be able to see and be introduced to the careful semantic theory of LN. NewL will also guide the user to the LN domains for further study, instead of the unwise course of further etymological

⁵⁶ *Ad bacalum* is the informal logical fallacy "of the stick", the fallacy of force, as they were beaten, tortured, and executed.

⁵⁷ *Do It Yourself Hebrew and Greek* (Goodrick 1980:4).

study.⁵⁸ There will also be enough advanced information that the book will be a useful reference work in which to grow.

Above, we have seen an overview of the NewL project, with its main body and indices. We have also shown our desire to make available the sound LN lexicographic information in a more accessible format. We have also asserted that it is better to make LN accessible by formatting changes than to keep it hard to access. Through the rest of chapter five, we will establish (as a reiteration for emphasis in the dissertation) that the format of NewL will not necessarily compromise the sound linguistic philosophy of LN. We will then state that NewL accepts the principles of LN Introduction, and the lexical forms evolving in volume two of LN. In Addendum II [7.1ff.] of the dissertation, additional discussion of the principles of LN will be made; as well as possible corrections to LN in future editions (Addendum I [6.1ff.]).

5.3 Underlying Philosophy of NewL

We essentially accept all the principles and philosophy of LN as valid and wish to implement them in NewL. We reiterate for emphasis a few of those principles below.

We accept Louw's principle of meaning as it occurs in the context of a linguistic utterance, as found in *Semantics of New Testament Greek* (Louw 1982:47) that:

“Meaning is a set of relations for which a verbal symbol is a sign,” seems to be a workable principle if “verbal symbol” is extended to include not only single words, but also discourses.

5.3.1 Words Are Instruments of Meaning

We also accept Louw's principle that words are the instrument of meaning, and do not have an inner meaning.

⁵⁸ See also *Exegetical fallacies* (Carson 1996:29). It is a terse but clear analysis on the *lucus a non lucendo* [absurd etymology] for ὑπηρέτης which transforms from “servant” to “under rower”, even “a rower on the lower bank of a trireme”. This etymology then guides the word into a new meaning “a particularly *low class* of servant”. Note that Carson also gives credit to others for pointing out this particular example.

This meaning can be truly communicated to others, though in a limited way. See also Addendum II [7.1ff.].

5.3.2 Two Classes of Objects Which Can Be Apprehended

In method LN accepts that there are two classes of objects which can be apprehended, sensible and intelligible. Sensible objects are perceived by sight, sound, touch, hearing, smell, *et cetera*. The second class or group are purely intelligible objects not having a prior sensibility, such as mathematical thought, concepts, or spiritual, non-material beings believed or conceived to exist, such as God, or the Holy Spirit. NewL accepts the principle that the meaning of a word is a general area of human experience in both the sensible and intelligible mode.

5.3.3 Meaning Resides in the Author's Mind, Not Reader's Response

In NewL as in LN, meaning is not determined by a reader's response, but rather by the endeavor to discover the meaning of the author and communicate it meaningfully to the recipient. *Response by a listener or reader is not binding or governing in any way for determining the meaning of the lexeme.* We emphasize that there is an important place for reader response, but not as a governance of the meaning in the mind of the author.

5.3.4 Conclusion of Underlying Principles of NewL

We believe the NewL proposal will not hinder the philosophy of "meaning" manifest in LN. NT Greek devotees like and are more familiar with traditional formats of a lexicon. But NewL will keep LN principles and make a more accessible and usable format. NewL will stress whatever elements of commonality can be put into the lexicon, without diminishing any of LN proper principles. Below are the specifics of the proposal, and we can give a "feel" of what NewL will look like.

Here are samples of NewL features from the main body of the work. The main body is that portion of the book which is not an index, in a contiguous ascending (alphabetical) format.

5.4 The NewL Main Body Sample Entry

42G ἀγιότης, ητος, ἡ n.f.⁵⁹

holiness, unique purity, divine quality: ἀγιότης, i.e., moral purity as an expression of the divine in contrast with the human Heb 12:10⁵; 2Co 1:12v.r. LN 88.25

43G ἀγιασίνη, ἡ n.f.

holiness, purity: ἀγιασίνη, i.e., the quality of moral purity as an expression of the divine in contrast with the human (Ro 1:4; 2Co 7:1⁵) LN 88.25

dedication, consecration: ἀγιασίνη, i.e., the state resulting from being dedicated to God for service, often as a religious activity similar to offerings, cleansings, and expressions of worship (1Th 3:13⁵) LN 53.45

5.4.1 The NewL Goodrick/Kohlenberger (GK) Numbers

Just as the Semantic Domains in LN are the main body of that work, so in NewL the main body is the alphabetical listing of every Greek lexeme. Due to the careful planning of those who constructed the GK Index, the GK numbers mostly coincide with the alphabetical arrangement.⁶⁰ One innovation to the GK system is the adding of a “G” (for “Greek”) on the end of a GK NT index number and an “H” (for “Hebrew”) on the end of a GK OT index number. This replaces the normal typeface for OT Hebrew numbers and italic typeface for NT Greek Numbers. Aramaic GK numbers are numbered above 10,000, hence numbers 10001 to 10779 are in Aramaic. Every GK number fills exactly five digits. This innovation to the GK system is warranted, since the senior editor of the GK Numbering System reports that every letter that has ever been received about the GK index system has been the complainant misreading the normal and italic typeface, thus confusing the Greek and Hebrew entry numbers. The GK numbering system will also have numbers added to it out of necessity, since LN lexical form system in the NT is based on the traditional lexical forms of Shorter BAGD by Gingrich and Danker, and secondarily on BAGD itself. Corrections and

⁵⁹ The abbreviation “n.f.” is “noun feminine” and is given as an indicator for the entry level user of NewL that does not know the more advanced Greek article markers.

⁶⁰ The sole known instance where the alphabetical system does not exactly coincide with the GK NT system is GK number 3989G. The associate editor failed to see lexeme as misspelled, which should now be found at 3997.5#. In the OT GK Index, 4552H is misspelled, and should now be found at 4689.5#. Also, 9569H is a dead entry as a misspelling of 9475H.

exchanges to the GK system will conform to the more proper LN-NewL lexical form system, and additions to the GK system in its proper alphabetical order and so an additional number to the GK system. So for example, the GK system does not have a lexical form for ἁγίου, ου, η; so a number will be added in its proper spelling place at 40G.5 and a see reference (both ways) to the GK number 41G which serves this NewL form. The above sample has “42G”. Therefore, just as LN used domain and number systems to make access to the domains, so NewL will make access to the exact Greek lexical entries possible to those who use study books in English with the NIV / GK system as well as Strong’s system.⁶¹

5.4.2 The NewL Lexeme in Original Language

After the GK entry number comes the lexical form in Greek. The lexical form will generally conform to the formulations of the LN system, with the exceptions noted in this dissertation (see 4.3 ff. and Addendum I [6.1ff.]). These formulations include but are not limited to: genitive forms and grammatical genders for nouns, terminates for adjectives, deponent forms for verbs. The sample above has ἁγιότης, ητος, η.

5.4.3 The NewL Traditional Part of Speech

NewL will also have a field right after the lexeme with the traditional part of speech given in abbreviations. It is true that Greek lexical forms give markers for some of the parts of speech: nouns, adjectives, most adverbs, and deponent and active verb forms. Yet the user of NewL will have the added confirmation that a particular Greek formulation is in fact that part of speech: n. for noun; adj. for adjective; adv. for adverb; p. for pronoun; pt. for particle; c. for conjunction; prep. for preposition. The above sample has *n.f.* above with the meaning “noun, feminine [grammatical] gender”.

⁶¹ The licensed publisher of the NIV, Zondervan, actively promotes the GK Index system for Bible study books. *The NIV Nave's topical Bible* (Kohlenberger [ed] 1992); *The Hebrew-Greek key study Bible* (Zodhiates 1996) are two examples.

5.4.4 The NewL Definition

After the part of speech is the central feature of the entry, the definition which is the instrument to declare the meaning. Again all the theory of semantics is generally followed as in LN. NewL will have some minor changes in format to enhance the alphabetical arrangement and help the user.

5.4.4(a) Gloss

First the gloss *begins* this section of the entry. One main gloss will be given in bold, often but not always having similar glosses in the same domain of meaning (so-called synonyms) in non-bold type. This is in contrast to the LN method (in its main body) in which a verbally descriptive sentence is given, followed by a hyphen or dash and then the gloss is given. Again, the gloss there is given *after* a definition. This was done purposely to reflect the philosophy that meaning does not begin with a gloss, but a gloss flows from a meaning. We believe Louw used that exact format in the main body to make that point. But as a practical matter, starting in the Greek-English Index (Louw 1988: preface vol.2) LN *begins with a gloss* (in the Greek-English Index) as *merely* a pointer to the meaning. To do otherwise would have been “too extensive and cumbersome for ready reference”.

NewL also begins with merely a gloss as a pointer to the following: 1) the verbal description or definition; 2) to the LN Domain Index (see Addendum IV [9.1]). Since LN begins with a gloss as a pointer (in the Greek-English Index), and NewL follows the principles of LN, then it is acceptable to have a gloss as a pointer the first part of the entry. If the gloss was the only information given, then NewL would be deficient. But there is enough information to follow the gloss (i.e., the definition and domain index) that communicating the meaning is still possible.

Again, NewL begins with a word gloss, and refines it with a descriptive sentence; LN *begins* in the Greek-English Index (vol. 2) with words as a gloss and then guides the user to the entry in the main body. Then in the main body the entry begins with a descriptive sentence,

concluding again with a gloss: gloss, description, gloss. Obviously, LN does not (purely speaking, cannot) define each word of the descriptive sentence it begins with. It makes certain assumptions that at least some meaning will occur in the descriptive sentence. Such a circular nature of a dictionary is discussed by *Language in thought and action* (Hayakawa 1964:54ff) and *Ten philosophical mistakes* (Adler 1985:54ff). NewL's method is as sound as LN's in this regard.

Back to our example (5.4) "Holiness" is the primary gloss in bold above, and the so-called synonyms are "unique purity" and "divine quality". The synonyms are added to merely help further refine the gloss as a pointer to the definition/verbal description part of the entry.

5.4.4(b) Formal Translation

NewL has a formal gloss translation for idioms. In traditional lexicons and even in LN this is the equivalent of a literal translation. The term "formally" instead of "literally" was chosen for NewL because the term "literal" to many people denotes or connotes the real or actual meaning. "Formally" was chosen to mimic some of Nida's terminology in his writings on translation. "Formally" in NewL means, "if one were using the concordant method of translation, then this word or group of words is ordinarily translated word-for-word this way." For example note "bosom", in the entry below:

11G Ἄβραάμ, ὁ

n.pr.m.

Abraham, i.e. . . .

unit: κόλπος τοῦ Ἄβραάμ

heaven, formally, bosom of Abraham, i.e., a name for a region above the earth far away from Hades, favorable for dwelling, with a special focus of close interpersonal relationships, Lk 16:22*.⁶² See also LN 1.16 and 1.5 footnote 2.

⁶²The asterisk indicates every reference is cited for this idiom.

The unit is glossed “heaven” in bold, followed by the formal translation “bosom of Abraham”; both as pointers to the definition. The translation and the gloss in NewL are not the meaning, but act as pointers to the definition. For those who criticize this feature of a formal translation in NewL, we wish to point out that LN also has a similar feature. In the above case of “bosom of Abraham”, LN states (1.16) “κόλπος Ἀβραάμ: (an idiom, literally, ‘Abraham’s bosom’)”. Note that this information in LN was put in parenthesis (and *before* the definition/verbal description) apparently to mark the fact that the literal translation is not the meaning, but still another pointer to the definition. If LN has a “literal” translation of a Greek phrase as a feature of an entry, and NewL follows LN principles, then it is acceptable for NewL to have a similar feature of a “formal” translation.

5.4.4(c) Use of “i.e.”

After the gloss or gloss synonyms, or in the case of a unit, the formal translation gloss, comes the marker “i.e.”. This is the common abbreviation *i.e.* for the Latin *id est*, “that is”. This marker was used to notify the user that what is to follow the mere gloss and literal translation is a verbal description and declaration of the meaning of the Greek lexeme. Some criticize this feature as pointing and focusing now back to the gloss, instead of the Greek lexeme itself. We agree that this may cause confusion, as in the example given in 5.4.4(b). See below the example now includes a second notation of the Greek lexeme, then followed by “i.e.” and then the definition/verbal description. By analogy, LN begins with a Greek lexeme (GL) in volume 2 (the Greek-English Index), followed by a gloss (G) [and its domain and entry number], and then turning to the main entry the Greek lexeme (GL) is found first again, usually with an immediately following verbal description or definition (D): GL → G → GL → D. Though of a different format, NewL is of a similar process, but all occurring the main entry: GL → G → GL → D.

The repetition of the Greek lexeme may be too extensive and cumbersome as a practical concern, but the point for clarity (that the gloss is not the meaning), it may be well worth the extra space.

11G Ἄβραάμ, ὁ

n.pr.m.

Abraham; Ἄβραάμ, i.e. . . .

unit: κόλπος τοῦ Ἄβραάμ

heaven, formally, bosom of Abraham; κόλπος τοῦ Ἄβραάμ, i.e., a name for a region above the earth far away from Hades, favorable for dwelling, with a special focus of close interpersonal relationships, Lk 16:22*. See also LN 1.16 and 1.5 footnote 2.

5.4.4(d) Verbal Description of the Greek Lexeme

This area of the main entry is the central feature of NewL. The definition will be formed as the unmarked meaning. Its formulation is to be as generic as possible, encompassing as much as possible in that area of meaning.

Is this a sufficient method to communicate meaning and the understanding that flows from the meaning? Yes, because it is adhering to the first principles of “meaning” as it “occurs” in the context of a linguistic utterance, again as stated in *Semantics of New Testament Greek* (Louw 1982:47):

“Meaning is a set of relations for which a verbal symbol is a sign,” seems to be a workable principle if “verbal symbol” is extended to include not only single words, but also discourses. Meaning has to do with the multiplicity of relations by which people communicate.

In the two sentences quoted above, Dr. Louw shifts the discussion from “meaning is” as first principles of what meaning actually is, to a functional working of meaning, “Meaning has to do...”. This dissertation wishes to focus on the second element of what meaning **has to do** with the multiplicity of relationships for communication of the meaning, while accepting the first principles of what *is* meaning.

Does NewL hinder that set of relations (“meaning is”) so that meaning does not occur, nor is it communicated (what “meaning has to do”)? We evaluate that it does not. We assert other formatting structures may be used to set forth that meaning. We think it is adequate for two reasons. First, a method of verbal description of one or more sentences does further the

understanding of the meaning. And second, the method of showing relationships in the Semantic Domain Index (an abbreviated form of the main body of LN, see Addendum IV [9.1]) also furthers the understanding of the meaning.

We point out the obvious as an illustration, that the preface and introduction of LN clearly communicates the principles and method of the LN lexicon, *and does so without having been placed in a domain*. Meaning can be communicated using other organizing methods, such as NewL's proposal of verbal description within an alphabetical listing.

5.4.4(e) Passages Cited

A feature of LN entries is to usually have only one Scripture passage reference per entry. This was not likely due to laziness or lack of information. It was possible to have many, many references per entry. John Lübbe in *Lexicography and translation* (Louw 1985:125) explains:

It is not the purpose of a dictionary to decide precisely and finally which occurrences are to be ascribed with a particular meaning. It is only necessary for a dictionary to substantiate that at least one occurrence of a word is to be defined

We agree that one occurrence of a particular meaning is necessary in order to be in the LN or NewL. But we also believe that it is preferable for the editor of a lexicon to make as many informed, expert decisions or opinions as possible about the meanings of a word in each of their contexts, and list as many Bible references as possible (emulating BAGD in this matter). When a context is unclear about a meaning then the NewL editor should comment on the possibilities.

As a practical matter, the user of a lexicon looks for a specific meaning in a particular context he or she is studying. It would therefore be very helpful to a user to have, if possible, every reference cited with the meaning ascribed to a domain, with comment about uncertainty by the editor when appropriate.

So then, the editor(s) of NewL should decide and record the meaning (from their analysis) in every context of a lexeme whenever practically possible. Of the 5,000 lexical forms that make up the New Testament Greek (Louw 1988: vi), approximately 1,066 lexical forms occur nine times or less (Trenchard 1992: preface), nearly eighty percent of the lexical form entries! The other approximately twenty percent of the occurrences could then be examples only, as in LN. And as electronic mediums become common and printing and paper costs diminish, we could work toward a goal of having every reference cited at a rate of hundred percent.

The only *caveat* is to warn the user in the introduction of the lexicon, that the nature of a lexicon is *descriptive* and not *prescriptive*. Again, the purpose of a lexicon is to describe what are the meanings of a body of literature, from the informed opinion of the editor. LN usually cited one example to *best* illustrate the meaning in a particular entry. NewL citing every occurrence will open it up to criticism, since there are “fuzzy boundaries” (Louw 1988:xix) in some contexts. In these cases of uncertainty, alternate understandings could be offered (as is done in LN). Even in component analysis, as D.A. Carson says, “different scholars sometimes achieve quite different results—” (Carson 1996:50). A lexicon should reflect such diversity of scholarly opinions.

5.4.4(f) Notations and Denotations // Other Information

Following the verbal definition and passages are notes. Here the editor will make comments about the denotative (referential) meaning and usage of the lexeme.

NewL will have grammatical, historical, analytical, and even possibly responsible etymological or derivative information in this part of the entry. This information will be added to the entry in NewL after the definition part of the entry, and separated by boxes or dividing lines to mark that it is not part (or determinative) of the meaning or definition. LN has translator notes with some of this kind of information (cf. “salt losing savor” in LN 5.25). However, NewL will expand this feature by incorporating materials from traditional

lexicons such as BAGD, and expand the principle of keeping such information distinct from the meaning and definition portion of the entry by use of boxes or divider lines.

As discussed generally in chapter three, encyclopedic information (as in traditional lexicons) is acceptable for NewL. We observe that LN has a separate section of translator notes. These notes are not part of the meaning of the lexeme. They are there as helps for translator's issues. Argued by analogy, NewL will have helps for the less specialized exegete.

5.4.4(g) LN Number

Finally, at the end of the entry of a lexeme is the LN domain and entry number. This will allow the user to go to the Domain Index of NewL and see how other lexemes relate in the same semantic space. And of course, one can also go to LN itself and access more detailed information not available in the NewL Domain Index.

We have just described and explained the main body of NewL. Now we will continue with the explanation of the ancillary and supportive indices to the main index.

5.5 Supportive Indices to NewL

There are four indices which will support the Main Index of NewL: LN Domain Index; The English Index; The Passage Index; Strong's to GK Index (for sample pages, see Addendums III to VII [8.1 to 12.1]). We will explain in more detail each of these four indices.

5.5.1 LN Domain Index

This index is a condensation of the LN main body of the lexicon (see Addendum IV [9.1]). This index is analogous to the Greek-English Index in LN. That is, first there will be a gloss and possibly brief annotation in parenthesis; then a see reference to the main body of NewL which is the GK-alphabetical main body.

The editor of NewL has increased the delineation of categories. See for example, the sample page of the Domain Index of NewL. LN has two sub-domains: Foods and Condiments. But the NewL Domain Index has eight further sub-categories for foods and two sub-categories for condiments. It is recommended that editors of the LN consider making these title groupings whenever possible in the main body of their lexicon. Though this principle could be overdone making so many particulars that it becomes atomistic, these refinements modestly activated will further help guide the user to see distinctions and relationships.

5.5.2 The English Index

The NewL English Index works exactly like the LN index of the same name. The only difference is that the see reference is to a GK number as the main body entry, instead of the LN domain and number. Also, the English Index should be expanded, as spelled out in chapter four of this dissertation, with many more synonyms; as well as theological and traditional see references to the entries of NewL. Please see the sample page of the English Index in the back of this dissertation to illustrate the NewL English Index (Addendum VI [11.1]).

5.5.3 The Passage Index

The Scripture Index is also very similar to the LN Passage Index. Instead of a see reference to the LN domain and number is a see reference to a GK-alphabetical main body listing.

Some features are added. There is an inflected form (with its parsing particulars) in the main body of NewL with a scripture reference cited also placed in the Passage Index. Also, variants found in passages are placed in the Passage Index. If every verse is cited in the main body of a NewL entry, then a superscript marker indicates this also in the Passage Index. Please see the sample page of the Passage Index in the back of this dissertation to illustrate the NewL Passage Index (Addendum V [10.1]).

5.5.4 Strong's to GK Index

The Strong's Index numbering system is inadequate compared to the GK system. The GK system added hundreds of new lexical forms in comparison to the Strong's Index system. Nevertheless, many, many books use the Strong's indexing system, and there is a profit to commonality of a lexicon's elements (see 1.6.2). Therefore a Strong's to GK Number Index will also be added to the indices of NewL. This conversion index will then make lexeme entries available to those who struggle or do not know the Greek lexical forms, but do know the Strong's and GK numbering system. This index also is in keeping with the NewL principle to make the lexical entries as available as reasonably possible (see Addendum VII [12.1]).

5.6 Conclusion

In conclusion, traditional lexicons have sufficient problems of theory and practice to warrant the LN Lexicon. The LN theory and practice is superior to traditional lexicons. This synthesis between the structure of traditional lexicons, combined with the superior theory of LN make the NewL proposal worth considering. This compromise of form, without compromising the proper theory, will help make meaning-based lexicography the new standard for Bible language tools.

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Addendum I

6.1 Suggested Changes to LN

6.1.1 Suggested Changes and Additions to LN Indices and Main Body

Some entries were found that may need to be variously changed: added to, deleted from, moved, or related to the semantic domains and the range of meanings of lexical entries. This is based on many hours of comparing BAGD, the Shorter Lexicon (by Gingrich and Danker), and, of course, Louw-Nida, and other relevant electronic databases. Considering the detail of our investigation, the questions and suggested changes are relatively small. Further, some of those questions and suggestions may be due to my limitations or lack of understanding, or simply be debatable opinions for which the editors of LN chose another way of doing. This list, not in any strict order, is presented in the attitude of improving a good book.

Some lexical forms of nouns do not have an article marker of its gender (*mfn*), assumedly because it is debated what is the gender in the NT (cf. Ἀκελδαμαχ); we recommend giving the part of speech in English (e.g. verb, noun, adjective, etc.) next to those lexemes.

Consider making all comparative and superlative adjectives and adverbs their own lexical forms, or at least “unit” entries. LN separated the positive and comparative forms of πολὺς and πλείων; and other examples of such separations could be given as innovations in LN in contrast to BAGD’s organization. Comparative forms usually inflect differently than the positive forms, and generally their meaning is somewhat different than the positive forms in degree or intensity (though not the area/domain of meaning itself). For example, ἀγιώτατος (Jude 20); ἀκριβέστατος (Ac. 26:5 [exchange with LN form?]); ἀκριβέστερον (Ac. 18:26; 23:15,20; 24:22 [comp. adverb]); ἀναγκαιότερος (Php. 1:24); ἀνεκτότερος (Mt. 10:15; 11:22,24; Lk. 10:12,14 [exchange with LN form?]); ἀσθενέστερος (1Co. 12:22); ἀτιμότερος (1Co. 12:23); βαρύτερος (Mt. 23:23); βεβαιότερος (2Pe. 1:19); δεισιδαιμονέστερος (Ac. 17:22 [exchange with LN form?]); διαφορώτερος (Heb. 1:4; 8:6); διπλότερον (Mt. 23:15 [adverb]); ἐλεεινότερος (1Co. 15:19); ἐντιμότερος (Lk. 14:8); εὐγενέστερος (Ac. 17:11); εὐκοπώτερος (Mt. 9:5; 19:24; Mk. 2:9; 10:25; Lk. 5:23;

16:17; 18:25 [exchange with LN lexical form?]); ισχυρότερος (Mt. 3:11; Mk. 1:7; Lk. 3:16; 11:22; 1Co. 1:25; 10:22); μακαριώτερος (1Co. 7:40); μικρότερος (Mt. 11:11; 13:32; Mk. 4:31; Lk. 7:28; 9:48); νεώτερος (e.g. Lk. 15:13); πολυτιμότερος (1Pe. 1:7); ποιηρότερος (Mt. 12:45; Lk. 11:26); σοφώτερος (1Co. 1:25); σπουδαιότερος (2Co. 8:17,22); τελειότερος (Heb. 9:11); τιμιώτατος (Rev. 18:12; 21:11); τομώτερος (Heb. 4:12 [exchange with the LN lexical form?]); ύψηλότερος (Heb. 7:26); φρονιμώτερος (Lk. 16:8).

Consider giving unaccented and unmarked LN lexical forms (e.g. ελωι, τισ) a breathing mark and accent, to conform when possible with BAGD, for the sake of commonality.

The principle of separating an adjective into adjective and noun lexical forms (based apparently on the results of component analysis) is established in LN (see 4.3.5 of dissertation). Here are a few dozen possible instances of other lexical forms (of varying degrees of certainty from my view) which are only adjectives in LN, but some *may be* nouns separate from adjectives in a future edition of LN. I felt it better to be inclusive rather than give a sampling, that the editorial team of the next edition of LN may thoroughly investigate this aspect. Ἄγαθος: is this a n.n. (neuter noun) ἀγαθόν “the good, what is good” (e.g. Ro. 2:10)? [cf. BAGD 2.a.b.]; ἀγαπητός: is this a m.n. ever (e.g. Ac. 15:25)?; ἅγιος: is this a m.n. in 1Jn. 2:20? (place the plural “saints” under that entry)?; ἀδύνατος: is this an m.n. in Ro. 15:1 and n.n. in Ro. 8:3; ἄζυμος: is this a n.n. (plural) “flat bread, *matzoth*” in all contexts but 1Co. 5:7,8?; ἄθεσμος: is this a m.n. “lawless person” in 2Pe. 2:7; 3:17 (cf. also BAGD)?; ἄλαλος: is this a m.n. “a mute person” in Mk. 7:37 (cf. also BAGD)?; ἀλυκός: is this ἀλυκόν a n.n. “salt spring” in Jas. 3:12? Or does LN parse as accusative to water, “salty water”?; ἀμετάθετος: is this ἀμετάθετον a n.n. “unchangeableness” in Heb. 6:17 (cf. BAGD)?; ἀνάπειρος: is this a m.n. “the maimed” in Lk. 14:13,21?; ἀνθρωπάρεσκος: is this a m.n. “people pleaser” in Eph 6:6; Col. 3:22 (cf. BAGD)?; ἀνόητος: is this a m.n. “a fool” in Ro. 1:14?; ἀντίτυπος is this a n.n. ἀντίτυπον “a copy” in Heb. 9:24?; ἀνυπότακτος: is this a n.n. ἀνυπότακτον in Tit. 1:6 [note ἀσωπία in the verse is a noun]?; ἄορατος and ὄρατος: are these n.n. [plural] in Ro. 1:20 and Col. 1:16 “the invisible world”?; ἀργός and

φλύαρος: are these f.n. in 1Ti. 5:13 (note περίεργος is noun in LN system)?; ἄρρωστος: is this a m.n. in all their references?; ἄρσην: is this a m.n. in Ro. 1:27(3xs) and Rev. 12:13?; ἀρχαῖος: is this a m.n. in Mt. 5:21,33 n.n. in 2Co. 5:17?; ἀσεβής: is this a m.n. “godless person” in all references but Jude 15 and 2Pe. 3:7 (cf. also BAGD)?; ἀσθενής: is this a m.n. “sick person” (e.g. Lk. 9:2) and n.n. “weakness” (1Co. 1:25)?; ἄτακτος: is this a m.n. “idle person” in 1Th. 5:14?; ἄσοφος: is this a m.n. in Eph. 5:15?; ἀστήρικτος: is this a m.n. in 2Pe. 3:16 (cf. also BAGD)?; ἄτομος: is this a n.n. ἄτομον “the act of flashing” in 1Co. 15:52?; αὐτόχειρ: is this a m.n. “the doing or acting with one’s own hand” in Ac. 27:19? (cf. Mounce 1993: *The analytical lexicon to the Greek New Testament*); ἀφθαρτος: is this a n.n. “imperishable quality” in 1Pe. 3:4 (cf. BAGD)?; ἄψυχος: is this a n.n. in 1Co. 14:7?; βάρβαρος: is this a m.n. “foreigner” in all contexts but 1Co. 14:11(2xs)? (cf. BAGD at 2.b.); βαρύς: is Mt. 23:23 its own entry τὰ βαρύτερα “more important matters”?; βιωτικός: is this a n.n. in 1Co. 6:3?; γλυκὺς and πικρὸς: are these n.n. “fresh water”, “bitter water” in Jas. 3:11?; γιήσιος: is this a n.n. “genuineness, sincerity” in 2Co. 8:8?; γνωστός: is this a m.n. “friend, an intimate” in Lk. 2:44; 23:49; Jn. 18:16; and a n.n. “knowledge, known fact” in Ro. 1:19?; δειλός: is this a m.n. “a coward” in Rev 21:8?; δέκατος: is this a n.n. “the tenth part” in Rev 11:13 (cf. BAGD)?; διπλοῦς: is this a n.n. “double portion” in Rev. 18:6(2xs)?; δόκιμος: is this a m.n. “approved person” in Ro. 16:10; 1Co. 11:19?; δυνατός: is this a n.n. “power” in Ro. 9:22?; ἐθνικός: is this a m.n. in all references “the Gentile”?; ἐκλεκτός: is this ever a m.n. “chosen one(s)” (e.g. Lk. 23:35)?; ἐλεύθερος: is this a m.n. in Gal. 3:28 (and others esp. paired with δοῦλος)? Cf. also ἐλεύθερα as a f.n. in Gal. 4:22,23,30,31?; ἕνδεκα: is this a m.n. as a title οἱ ἕνδεκα in Mk. 16:14; Lk. 24:9,33; Ac. 2:14?; ἐπιγίαιος: is this a n.n. (plural) in Jn. 3:12; Php. 3:19?; ἐπιεικής: is this a n.n. “gentleness” in Php. 4:5?; ἐπιτήδειος: is this a n.n. “necessities” in Jas. 2:16?; ἐπουράνιος: are some of these n.n. (cf. Eph. 1:20)?; ἔρημος: is this a common f.n. (e.g. Mk. 1:12) (cf. BAGD 2.)?; εὐλογητός: is this m.n. in Mk. 14:61 “the Blessed One” (as a title of God) or just a unit entry under the adjective?; εὐσεβής: is this a m.n. “godly person” in 2Pe. 2:9?; εὐσχήμων: is this a n.n. “proper orderliness” in 1Co. 7:35?; ἐχθρός: is this a m.n. in all references but Mt. 13:28?; ἡμέτερος: is this a m.n. “our people” in Tit. 3:14?; θεομάχος: is this a noun “god-fighter”

(cf. Thayer 1885)?; θεοστυγής: is this m.n. in Ro. 1:30 (cf. κατάλαλος a noun in LN system in Ro. 1:29-30)?; θήλυς: is this a f.n. θήλεια “woman” in Ro. 1:26-27?; θνητός: is this a n.n. “mortality” in 1Co. 15:53-54; 2Co. 5:4?; ἕιδιος: are some of these m.n. “family” (e.g. 1Ti. 5:8) or n.n. “home” (e.g. Jn. 1:11a)?; ἱερόθυτος: is this a n.n. “meat offered to idols”? (cf. BAGD entry); κακός: is this a n.n. “what is evil (pl.) evil deeds, evil things” (e.g. Jn. 18:23; Mk. 15:14; 1Pe. 3:12)?; καλός, σαπρός: are these n.n. (e.g. Mt. 13:48)?; κατάλοιπος: is this a m.n. “remainder, remnant” in Ac. 15:17?; κρυπτός: is this a n.n. “secret(s), what is hidden” in most references (e.g. Mt. 6:4; Ro. 2:16)?; κυλλός: is this a m.n. “cripple” in Mt. 15:30,31?; κωφός: is this a m.n. “a mute” (e.g. Mk. 7:37)?; λαμπρός: is this a n.n. λαμπρόν (unit in plural) “splendor” in Rev. 18:14?; λιπαρός: is this a n.n. λιπαρόν (unit in plural) “riches” in Rev. 18:14?; λοιπός: is this a m.n. “remainder person, survivor” in Rev. 11:13 and n.n. “remaining thing” in Rev. 3:2?; μαλακός: is this a n.n. “soft clothes” in Mt. 11:8 and a m.n. “passive homosexual partner, catamite” in 1Co. 6:9?; μάταιος: is this a n.n. “worthless things” in Ac. 14:15?; μέγας: is this ever a n.n. (e.g. Lk. 1:49; 2Co. 11:15; Rev. 13:5) or m.n. “great people” as its own entry in LN (e.g. Mt. 20:25; Mk. 10:42; Ac. 26:22; Rev. 19:5,18)?; μέσος: is this a “the middle” (e.g. Mt. 13:25; Mk. 7:31; 1Co. 6:5)?; μικρός: is this ever a m.n. “child, little one” (e.g. Mt. 10:42; 18:6,10); also are any of these adverbs μικρόν (e.g. Mt. 26:53; Jn 16:17)?; μονός: should LN add an adverb entry μονόν [cf. LN’s analysis of λοιπός / (τὸ) λοιπόν (see BAGD μονός 2.)?; μωρός: is this a m.n. “a fool” in Mt. 5:22; 23:17 or n.n. “foolishness, foolish things” in 1Co. 1:25,27?; νεκρός: is this ever a m.n. (e.g. Lk. 7:15; Mt. 8:22?) [cf. BAGD 2.]?; νεός: are both positive (e.g. Tit. 2:4) and comparative forms (masculine e.g. Ac. 5:6) actually nouns?; νήπιος: is this a m.n. (e.g. Mt. 21:16)? [cf. BAGD]; νόθος: is this a m.n. “illegitimate child” in Heb. 12:8?; ξηρός: is this a f.n. ξηρά “dry land” in Mt. 23:15?; ὀλίγος: is this a n.n. “a small amount” in 2Co. 8:15?; ὀλιγόψυχος: is this a m.n. “timid person” in 1Th. 5:14?; ὄρεινός: is this a f.n. ὄρεινή “hilly country” in Lk. 1:39,65?; ὅσιος: is this a n.n. “divine decrees” (Ac. 13:34) and m.n. “holy person” (Ac. 2:27)?; παράδοξος: is this a n.n. (plural) “wonderful things” in Lk. 5:26?; παραλυτικός: is this a m.n. at most or all of the references (cf. BAGD “only subst.”)?; πιστός: is this ever a m.n. “believer” (e.g. 2Co. 6:15 cf. fem. “believer” in Ac. 16:1 in LN

system) or n.n. “faithful blessings” (Ac. 13:34)?; πλάνος: is this a m.n. “deceiver, impostor” in all but 1Ti. 4:1,?; πλούσιος: is this a m.n. “rich person, the rich” (e.g. Lk. 16:22; 21:1)?; πνικτός: is this a n.n. “what is strangled” referring to animals (cf. Thayer 1885:524 column A.)?; ποιηρός: is this a (e.g. 1Co. 5:13; Lk. 6:35) or n.n. “evil things” (e.g. Lk. 6:45c)?; πρόθυμος: is this a n.n. “eagerness, desire” in Ro. 1:15?; πρωτότοκος: is this a m.n. “first-born child” ever (e.g. Heb 6:1)?; πτωχός: is this m.n. “beggar” (e.g. Lk. 16:22) or plural “the poor” (e.g. Mt. 11:5)?; σάρκινος: is this a m.n. “worldly people” in 1Co. 3:1? [note 1Co. 2:13 πνευματικός in LN is m.n. (cf. 1Co. 3:1)]; σιτιστός: is this a n.n. “fattened-cattle” in Mt. 22:4?; σκολιός: is this a n.n. “crooked thing(s)” referring to a road in Lk. 3:5?; συνεκλεκτός: is this a f.n. συνεκλεκτή “chosen lady” referring to a church in 1Pe. 5:13?; συνετός: is this a m.n. “intelligent person” in Mt. 11:25; Lk. 10:21; 1Co. 1:19 [cf. 1Co. 1:20 [19?] σοφός as m.n. (LN 32.35)]?; ταπεινός: is this a m.n. “humble person” (plural) in Lk. 1:52; Ro. 12:16; 2Co. 7:6; Jas. 4:6; 1Pe. 5:5?; τέλειος: is this a n.n. τέλειον (e.g. 1Co. 13:10) “what is perfect, perfection” and m.n. (e.g. 1Co. 2:6) “adult, the mature”?; τυφλός: is this a m.n. “blind person” (e.g. Mt. 15:14,30)?; υπεναντίος: is this a m.n. “the opponent” in Heb. 10:27?; υπερήφανος: is this a m.n. “arrogant person” (e.g. Ro. 1:30 cf. where LN parses κατάλαλος [LN 33.388] as a noun)?; ύψηλός: is this a n.n. (plural) τὰ ύψηλά in Ro. 11:20; 12:16; Heb. 1:3?; ύψιστος: is this a n.n. (plural) τὰ ύψιστα “highest region” in Mt. 21:9; Mk. 11:10; Lk. 2:14; 19:38?; φανερός: is this a n.n. φανερόν “the open” in Mk. 4:22; Lk. 8:17b; Ro. 2:28ab?; φαύλος: is this a n.n. τὰ φαύλα “evil things” in Jn. 3:20; 5:29?; φθαρτός: is this a n.n. φθαρτόν “perishable nature” in 1Co. 15:53,54?; χείρων: is this a n.n. “worse thing” in Mk. 5:26; 2Ti. 3:13?; χρηστός: is this a n.n. χρηστόν “kindness” in Ro. 2:4?; χωλός: is this a m.n. (plural) “the lame” (e.g. Mt. 11:5)? and a n.n. χωλόν “lame leg” in Heb. 12:13?; ψευδής: is this a m.n. “a liar” in Rev. 21:8 (cf. BAGD); ψυχικός: is this a n.n. “physical element” in 1Co. 15:46? Finally, 1Ti. 1:9 has list of [usually parsed] adjectives, yet “father killer” and “mother killer” are nouns. Should these adjectives be nouns in the LN system?

ἀγαλλιάω should a deponent form to the Greek-English Index be added ἀγαλλιάομαι? cf. BAGD (all are deponent but Lk. 1:47 and Rev. 19:7). Note at LN 25.133 Ac. 2:26 is an aorist middle.

ἀγενεαλόγητος, ον (Heb 7:3) add to the index and domain LN 12.1-42. The REB translates as “without ancestors”. This translation suggests Melchizedek as a supernatural being, hence domain 12. (note: so also ἀμήτωρ, ορος and ἀπάτωρ, ορος).

ἄγκυρα add a unit ὡς ἄγκυραν τῆς ψυχῆς...secure (hope) LN 21.9-11.

ἄγριος, α, ον (Mt. 3:4; Mk 1:6), add to the index and domain of LN 5.20, “pertaining to being wild or undomesticated”. This is a kind of undomesticated honey, not a “violent” honey.

ἄηρ, ἔρος add a unit λαλεῖν εἰς ἀέρα, add to the domain and index, “an unintelligible speech”, LN 32.19-23.

αἰμορροέω (cf. also ἀκμάζω) This lexeme is intransitive, though active in form. Note that some LN lexical forms have an active parsing in a context, yet have a deponent lexical form. We do not recommend this action here, but rather wish to merely designate it as intransitive.

αἰσχρότης, ητος, ἦ (Eph 5:4) add another interpretation, to the index and domain LN 33.33-34. The NRSV, NIV, NAB, NJB, NEB, REB all translate as a kind of speech.

ἄκων seems to be presented as an adverb (no terminates) in the Greek-English Index, but is presented as an adjective with terminates in the main body presentation (LN 25.67). BAGD seems to have similar ambiguity “to be translated as an adverb”.

ἀλάστρον Mk. 14:3b is a f.n. (Moulton 1908:vol II 122); add *f* to current *n* in Greek-English Index.

ἀμεταμέλητος, ον (Ro 11:29) add to the index and domain “not revocable”, in the domain **Change an Opinion Concerning Truth** (LN 31.58-61). The context does not seem to have any focus on the emotional state of the recipient.

ἀμφιάζω change the lexical form to ἀμφιέζω as a better representation of UBS text form (cf. Perschbacher 1990).

ἀμφιέννυμι should the lexical forms be deponent in Mt. 11:8 and Lk. 7:25?

ἀνακεφαλαιώ (Ro 13:9) add to the index another interpretation of this reference, “to sum up a verbal argument or reasoning”, LN 33.12.

ἀναλίσκω possibly move entries to ἀναλόω and make ἀναλίσκω the see reference (possibly a better reflection of parsing of the inflected forms).

ἀναλύω (Ac 16:26 as a v.r.) add to the index and domain “to unattach, come loose (in reference to chains cuffed on human hands)”, LN 18.18-19.

ἀναφαίνομαι add a lexical form ἀναφαίνω (Ac. 21:3) “sighting”?

ἀνεμίζομαι and ριπίζομαι (Jas. 1:6) are possible true passives (“be caused to be blown by the wind and be caused to be tossed”), and so the lexical form would be active ἀνεμίζω and ριπίζω.

ἀνήκει possibly the lexical form is ἀνήκω in Phm 8., and so add a lexical form to the Greek-English Index.

ἀνίσταμαι some of these forms are active and should be under the lexical form ἀνίστημι

ἀνήκει: is the lexical form ἀνήκω in Phm. 8?

ἀνομος, ου, ὁ add to the index and domains, 1. (Lk 22:37; Ac 2:23; 1Ti 1:9; Mk 15:28 v.r.) “lawless people, the wicked”, LN 88.139-143. 2. (2Th 2:8) “an antichrist”, LN 53.83.

ἄπιστος, ον (1Co 7:12,13,14; 14:24); pertaining to unbelievers, i.e., not in the community of faith. Note this is related to the noun form, “a community in unbelief”, LN 11.19. This would be under the related form to the noun in the same context, i.e., 1Co 7:15.

ἀπόθεσις, εως (1Pe 3:21) add to the index and domain “wash or cleanse with liquid”, LN 47.8-13.

ἀπολέγομαι change incorrect font of “tia kryptia...” to proper Greek font, LN 33.220.

ἀπορέω may be a deponent lexical form (all references but Mk. 6:20).

ἀριστερός, ἄ, ὄν (2Co 6:7) add to the index and domain, “pertaining to a defensive weapon”, LN 6.30. Note: δεξιός, ἄ, ὄν (2Co 6:7) would then be “pertaining to an offensive weapon”. In this context, “right” and “left” pertain specifically to the kind of weapon in use, not merely its hand-designation (right or left).

ἄρον make a see reference to αἶρω.

ἀρτύω and at ἄλας, ατος add a lexical unit, ἀρτύειν ἄλατι, “to speak in a winsome manner”, LN 33.294-306.

ἀστέιος, α, ον add a unit to the index and domain ἀστέιος τῷ θεῷ (Ac 7:20) a chosen child for a special mission, LN 30.86-107. Note BAGD definition 2, “acceptable, well-pleasing” plus a dative with a “personal flavour” (Robertson AT 1934:537). Add notation

that this idiom may also be a Semitic superlative “very beautiful” (Moulton 1908:vol. II 443).

ἀστήρ, ἔρος, ὅ (Mt. 2:2,7,9,10) add to the index and domain, “a supernatural light for leading a person or persons”, LN 14.46 and LN 15.165-186. In context this celestial body leads in a way not natural.

ἀστήρ, ἔρος, ὅ (Mt. 24:29; Mk. 13:25; Rev. 6:13; 8:11,12) add to the index and domain as an alternate interpretation, “a supernatural being”, LN 12.44.

ἀσφαλίζω add a deponent lexical form ἀσφαλίζομαι at Mt. 27:65,66; Ac. 16:24 (cf. BAGD “mid. ... is used for active”).

ἄψιθος add a lexical form to LN Ἄψιθος as per UBS3 as a proper name Rev. 8:11a [cf. στέφανος and Στέφανος for objects and proper names as separate lexical forms].

Βοαιηργές since there is no article marking it as a noun, we suggest identifying it as a “noun” in parenthesis at the beginning of the entry; also with Γαββαθα.

βραχύς, εἶα, ὕ : Should LN add an entry of an adverb βραχύ (Lk. 22:58; Ac. 5:34; 27:28)?

βυθίζω is this better as a deponent form βυθίζομαι “sink” in Lk. 5:7, rather than as a true passive “be caused to be plunged”?

γένεσις, εως, ἥ We suggest changing the wording from “coming into existence by birth”, to less pejorative “passing from the fetal world to the external world”. The moment of coming into existence or even having ability to respond, in the mind of the writer of Lk 1:44 was prior to the passage through the womb to the external world LN 23.46.

γίνομαι is found 669 times in the NT. 67 times (mostly in a second perfect γέγονεν) it is an *active* parsing. Should LN then make a see entry “γίνω see γίνομαι”? This same question applies to ἔρχομαι (ἔρχω?) and the compound verbs related to these two verbs.

Γόμορρα this may also be a neuter noun in Mt. 10:15; Ro. 9:29; Jude 7, so recommend adding a *n* to the *f* to conform to the header information at 93.454.

γονεῦς note that this is found only in the plural in the NT, yet here it is given a singular lexical form. In the LN system this may be a plural lexical form. If the singular lexical form is kept, then we recommend the gloss be changed to “parent”; or change lexical form to γονεῖς, ὧν, οἱ?

γραπτός, ἡ, ὄν (Ro 2:15) add as a unit to the index and domain γραπτὸν ἐν τῇ καρδίᾳ, “know intuitively”, LN 28.1-12.

δανείζομαι and δανείζω change and move the lexical forms to δανίζομαι and δανίζω which better reflect the UBS3 text parsing. Make them a see reference to the new lexical forms.

δεσμός consider altering the note “(*n* in plural)” since at least once the plural is a masculine parsing (Php. 1:13). Also consider making a separate lexical form for the neuter noun δεσμον or δεσμά (plural) in Lk. 8:29 and Ac. 16:26.

δεῖνα recommend the removal of fem. designation *f*, since only masculine in UBS3 text.

δέω (1Co 7:27) add as a unit to the index and domain δέδεσαι γυναικί, “be married”, LN 34.66-78.

δημόσιος LN may consider making a separate lexical form entry of the adverb δημοσίᾳ in Ac. 16:37; 18:28; 20:20 “publicly, in public” (cf. BAGD).

διάβολος, ου *m* consider adding an adjective lexical form διάβολος, ον (2Ti. 3:3 and possibly 1Ti. 3:11; Tit. 2:3).

διατηρέω (Lk 2:51) add to the index and domain, “treasure up in the heart, preserve a memory that is a quandary”, LN 29.2.

διάφορος, ον (Heb 1:4; 8:6) as another interpretation add to the index and domain, “superior, outstanding, excellent”, LN 87.26-29.

δίισταμαι all occurrences are parsed as active, and so the lexical form is δίστημι [intransitive in Lk. References].

δίκαιος, α, ον change “...with what God requires” to “with the standard God requires”. Standard would clarify but still keep the “unmarked” phrasing necessary for a definition, LN 88.12.

Διός Should this be a see reference only in the Greek-English Index and have no entry number (LN 93.97)?

διπλότερον (Mt. 23:15) add this as an adverb lexical form “twice as much (made)” (from entry διπλοῦς)?

ἐκδύω possibly add a deponent form ἐκδύομαι at 2Co. 5:4 (cf. deponent ἐπειδύομαι)?

ἐκεῖνης add an adverb lexical form from Lk. 19:4 (cf. BAGD ἐκεῖνος 3.).

ἐκτινάσσω is this a deponent lexical form in Ac. 13:51; 18:6 ἐκτινάσσομαι (cf. BAGD ἐκτινάσσω 2.)?

ἐλάττων: make a see reference to ἐλάσσων.

ἔλαττον is this an adverb lexical form at 1Ti. 5:9?

ἐλωι add accents as in BAGD ἐλωί?

ἐμφανίζω is the lexical form deponent in Mt. 27:53; Heb. 9:24 “appear” ἐμφανίζομαι?

ἐν (LN 90.30) change “εἰς (with the dative)” to “εἰς (with the accusative)”. We assume this to be a mundane error, since this preposition governs the Greek accusative case exclusively so in the NT..

ἐνδοξάζομαι may be better as the active lexical form ἐνδοξάζω, though contra BAGD, is likely a better formulation (and the form in some analytical parsers) as true passives in context 2Th. 1:10,12.

ἐνίσταμαι LN may consider making the active [intransitive] forms as ἐνίστημι.

ἐντεῦθεν (Jn 19:18) add as a unit to the index and domain ἐντεῦθεν καὶ ἐντεῦθεν as a spatial position, “on each side”, LN 83.42-45.

ἐξαγοράζω (Eph 5:16; Col 4:5) add as a unit to the index and domain ἐξαγοράζειν τὸν καιρὸν as another interpretation, “speak in a cautious manner”, LN 33.294-298.

ἐξανίσταμαι the inflected forms are always active [intransitive Ac. 15:5], so lexical form may be ἐξανίστημι.

ἐξεγείρω (Mk 6:45 v.r.) add to the index and domain, “awaken from sleep”, LN 23.72-77.

ἐπάγω (Ac 5:28) add as a unit to the index and domain ἐπαγαγεῖν . . . αἷμα, “make guilty”, LN 88.289-318.

ἐπονομάζομαι: is this better as an active lexical form “call yourself” as a true middle, so ἐπονομάζω?

ἐπάνω (Lk 19:17,19) add to the index and domain, “authority over”, LN 37.35-47.

ἔπειμι make this a see reference to ἐπιούσα.

ἐπέχω (Php 2:16) add to the index and domain as another interpretation, “to give or offer something”, LN 57.71-124.

ἐπιβαρέω (2Co 2:5) add these two to the indices and domains: 1. “speak in a reserved manner”, LN 33.117-125 or, 2. “speak in a severe manner”, LN 33.417-422.

ἐρημόω: make this a see reference to ἐρημόομαι.

ὁ ἔστιν make this a see reference only to εἰμί.

ἔσχατος: is this a neuter noun in Ac. 1:8 or an adverb in Mk. 12:22.?

εὐαγγελίζω: should a deponent lexical form be added εὐαγγελίζομαι for all middle parsings “preach the gospel”?

εὐθυμέω (Jas. 5:13) add to the index and domain, as another interpretation (with a similar but distinct focus), “be happy, glad”, LN 25.116-134.

εὐλαβέομαι (Ac 23:10 v.r.) add to the index and domain, “have a common, visceral, fear in a life circumstance”, LN 25.251-269.

ἐφίσταμαι: LN may consider adding an active form ἐφίστημι [intransitive].

ζῆλος Should the masculine and neuter nouns be separated into two distinct entries? Cf. also ἦχος.

ἦ...ῆ LN may consider placing this as a unit entry under ἦ.

ἡμεῖς (LN 92.4) should this be a see reference in Greek-English index to ἐγώ and then be sub-entry there?

ἡμίωρον: consider changing to ἡμίωριον (Rev. 8:1 UBS3 text).

θάμβος: this may be a masculine noun at Lk. 4:36; 5:9, so add “or *m*” to the entry (see BAGD).

θανάσιμον: consider changing gloss from “deadly” to “deadly poison”.

θεῖον: at “divine punishment” entry add “see also θεῖος”.

θλίβομαι (Mt. 7:14) add to the index and domain, “be narrow”, LN 81.15-19.

θρησκεία (Col 2:18) add to the index and domain, “worship”, LN 53.53-64.

Ἰσκαρ(ι)ώτης: consider taking out the parenthesis from the lexical form. The UBS3 text does not seem to support alternate spelling in the inflected forms.

καθήκει: consider making the lexical form καθήκω at Ro. 1:28.

καί...καί: this entry may be more consistently placed under as a unit.

καύχημα change καύχηβις → to καύχησις, LN 33.371.

καταπίνω (Heb 11:29) add to the index and domain, “kill by drowning, drown, implying the excessive swallowing of water, or possibly the going down into the water”, LN15.117 or LN 23.119.

κατασκηνώ (Ac 2:26) add to the index and domain, “dwell, abide, live”, LN 85.67-85.

κατασφάπτω possibly add this as a see reference to κατασφάζω.

κατεφίσταμαι: consider making this the active lexical form κατεφίστημι (cf. Perschbacher 1990: 230 col. b).

κληρονομία, ας, ἡ change “that which is received from a deceased person” to “that which is received *from a prior generation to a successive generation*”. Death is not the *sine qua non* of invoking the transfer of inheritance, LN 57.140.

κολάζω: is this a deponent lexical form κολάζομαι at Ac. 4:21?

κοσμέω (Mt. 25:7) add to the index and domain, “trim a wick on an ancient lamp”, LN 19.14-26.

κραταιόμαι: in Eph. 3:16 only, is this better parsed as a true passive, “be caused to become powerful” and so the lexical form κραταιώω?

κτάομαι as a unit κτᾶσθαι ἑαυτοῦ σκεῦος (1Th 4:4) as another interpretation, add to the index and domain, “marriage life” (formally translated, “control your vessel”: “take acquire a wife for oneself”, RSV, NAB; LN 34.66-78).

λεγιών: is this parsed as a masculine noun in Mk. 5:15, so recommend adding “*f* or *m*” to entry; (or as *per* BAGD “explained by the fact that the demon was masculine”)?

Λευεί, Λευής, Λευίς; recommend adding masculine noun marker *m*.

λευκός, ή, όν (Jn 4:35) add to the index and domain, “golden-yellow color” (implying that grain is ripened), LN 79.26-38 and LN 23.197-204. Note: context strongly suggests and historical use allows for “yellow” as the actual color communicated through this word.

λιθόστρωτον: consider making Λιθόστρωτον to reflect the UBS3 Greek text as apparently a proper place (so of domain 93?).

λυτρόομαι: possibly the lexical form in 1Pe. 1:18 is λυτρόω as a true passive, “you were caused to be redeemed”.

μαθητεύω Mt. 13:52 add to the index and domain “instruct, teach”, LN 33.224-250.

μεθύσκομαι or μεθύσκω should be added to the Greek Header in the body of this entry. The first sigma in μεθυσθῶσιγ is part of the root and not here a marker of the punctiliar aspect (*Aktionsart*) in Jn 2:10 (cf. indicative of with manifest *sigma* in Lk 12:45),⁶³ LN 23.37.

μέλει: the lexical form in Ac. 18:17 is possibly μέλω (cf. BAGD μέλει 5. “a rather clear example of the personal form”).

⁶³ We parse *contra* to *The Greek New Testament Analyzed* (Guillemette 1986); yet this analysis is in concord with *The New Analytical Greek Lexicon* (Perschbacher 1990) & *Analytical Greek Lexicon NT* (Wigram 1908).

τὸ μέλλον: should the lexical form be (τὸ) μέλλον as the model (τὸ) λοιπόν? Also, what is the part of speech?

μέν...ἀλλα; μέν...δέ; μέν...πλήν: are these better placed as units under μέν?

μέντοι...δέ: is this better placed as unit under μέντοι?

μισέω (Ro 9:13) add to the index and domain, “love less”, formally, hate; a Semitic comparison referring to divine choice of clans, not emotive disassociation, LN 64.1-19.

μοιχάομαι (Mt. 5:32; 19:9) add to the index and domain as another interpretation, “become an outcast”, formally, “become adulterated”; note if the prior verses are taken as passives, then the person becomes a social and moral outcast, LN 88.289-318.

μονογενής: should LN add an entry of “One and Only” as a messianic/deity (Jn. 1:14,18; Heb. 11:17) title under domain 12 or 53?

μόρφωσις, εως, ἡ (2Ti 3:5) add to the index and domain as another interpretation “form, appearance as an outward manifestation”, LN 58.14-18.

Μωυσεύς or Μωυσέως: add this lexical form as a better parsing in Mt. 17:4; Lk. 16:29, etc.?

νυνὶ δέ: is this a unit under νῦν?

νύξ, νυκτός, ἡ (Mk 5:5; Lk 2:37; Ac 20:31; 1Th 2:9; 3:10; 2Th 3:8; 1Ti 5:5; 2Ti 1:3) as a unit νύξ καὶ ἡμέρα add to the index and domain, “continually, (literally) night and day”, LN 68.11-21; (note: add same unit at ἡμέρα).

ξενίζομαι: add an entry “stay as a guest” (LN 34.57?) in Ac. 10:6,18,32; 21:16?

ξενίζω: add an entry “cause surprising things” (LN. 25.206?) in Ac. 17:20?

ὅδε, ἧδε, τόδε (Ac 21:11; Rev 2:1,8,12,18; 3:1,7,14) as a unit Τάδε λέγει add to the index and domain, “a marker for the introduction of a prophetic saying, of adverbial of manner—thus saying in this manner”, LN 91.1-15.

ὀπίσω (Mt. 16:23; Mk 8:33; also Mt 4:10 v.r. [cf. 1Ki 14:9; Ne 9:26; Eze 23:35]) as a unit, ὑπαγε ὀπίσω μου add to the index and domain, “I reject what you say”, LN 33.417-422.

ὁπότε (Lk. 6:3) I cannot find this form in the Greek text of the third edition of the UBS at LN 67.30.

ὅστέον and ὅστοῦν: make see references to each other?

οὔ and οὐ μή: make this a unit entry of οὐ (οὐκ, οὐχ) ?

οὐαί add *f* to the entry at the Greek-English Index; *f* currently found in entry at LN 22.9.

παραβάλλω (Mk 4:30 v.r.) add to the index and domain, “compare”, LN 64.1-19.

παραβολή, ἦς, ἡ (Lk 4:23) add to the index and domain, “proverb”, LN 33.14.

παραπλήσιος: should this become an adverb entry παραπλήσιον (cf. BAGD)?

παρεκτός (Mt. 5:32; Ac 26:29; also Mt. 19:9 v.r.) add to the index and domain, “apart from, except for”, i.e., a marker of contrast involving an exception, LN 89.124-138.

παριοκέω (Heb 11:9) as another interpretation add to the index and domain, “migrate to a new home”, LN 85.65-66.

πάρινος and πλήκτης are these LN nouns actually adjectives in 1Ti. 3:3; Tit. 1:7? Note that LN apparently parses most of the companion descriptions as adjectives in these verses.

πειρα, α, ή (Heb 11:36) as a unit (that is a second domain for the same multi-worded idiom) πείρα λαμβανείν add to the index and domain, “experience, suffer, ‘face’ in the sense of experience”, LN 24.77-94.

Περγαμος: add “or -ον, ου *n*” at the top of the entry, since the parsing can be either feminine or neuter.

περιβάλλω: is the lexical form deponent περιβάλλομαι “be dressed, wear, clothed” in some middle and passive references with a loss of some or all of the reflexive sense in most of these contexts (e.g. Mt. 6:29,31; Rev. 10:1)?

περισσός is this an adverb in Mk. 6:51 and neuter noun “advantage” in Ro. 3:1?

περισσότερος: is this an adverb περισσότερον in Mk. 7:36; Heb. 6:17; 7:15?

πήχυς, εως, ό (Mt. 6:27; Lk. 12:25) as another interpretation add to the index and domain, “a measurement of time, a cubit of time”, LN 67.151.

πλανήτης: is this an adjective (describing or limiting what kind of star) with the lexical form πλανητός, ή, όν (Liddell 1940:1411 col. B; also note BAGD’s comment “subst. and adj.”)? Note that this suggestion seems quite problematic and deserves further consideration, especially from the citations in Liddell and Scott.

πλούτος: add to the entry header “*m* or *n*” since eight times parsed as a neuter in NT?

πολύς: in the positive, comparative, and superlative may be noun and adverb lexical forms (cf. BAGD at I. πολύς, II. πλείων, III. πλείστος).

πονηρός, ά, όν (Ac 25:18) add to the index and domain, “crime, i.e., a civil, legally chargeable event, judged in civil court”, LN 88.23.

πορεία, ας, ή (Jas. 1:11) as another interpretation add to the index and domain, “way of life”, LN 41.1-24.

ποταπός, ή, όν (Mk 13:1, 1Jn 3:1) add to the index, and add this Greek lexeme at this exact LN number, “How Great!, How Massive!” LN 78.13.

πού (Ro 4:19) as another interpretation add to the index and domain, “about, approximately”, LN 78.42.

πρέπει: is the lexical form personal πρέπω at Heb. 7:26; 1Ti. 2:10; Tit. 2:1?

πρίν (ή): consider making this a unit under a main entry of πρίν.

πρίω: add this as a see reference to πρίζω.

προβάλλω (Ac 19:33) add to the index and domain, “push to the forefront of a crowd”, LN 83.33-41.

Προβατική, ής, ή (Jn 5:2), note: this would replace προβατικός, ή, όν and now be a f.n. “the Sheep Gate” as a proper place, LN 4.23, (LN 93?-loc.?).

πρόγονος, ου *m* or *f*: consider removing *f* (cf. BAGD “only subst. in the pl. οί πρόγονοις”).

προΐσταμαι: the active intransitive lexical form is προΐστημι in 1Ti. 3:5; 5:17.

προφήται: consider placing as a unit under προφήτης.

πώς: (enclitic particle) add this as an entry in LN dealing with first πως and then as units εἶ πως, μή πως and then make see references to here at εἶ and μήπως.

ῥαββί: add “noun” to the entry, since the article marker is not used.

ραββουι: add accent and breath mark for lexical form? Also, add “noun” to the entry, since the article marker is not used?

ῥιπτέω: add this as a lexical form (Ac. 22:23 distinct from ῥίπτω), apparently related to LN 15.217.

Ῥωμαῖος: are some of these references adjectives and not nouns as in LN (e.g. Ac. 16:37)?

ῥύω: this is the lexical form in Ro. 15:31; 2Th. 3:2; 2Ti. 4:17, as true passives “be caused to be rescued/delivered”; all the rest are deponent in middle and passive forms.

σκιοποιός, οὗ *m* reformulate the definition to “leather worker, formally, tent maker”, i.e., one who tans and shapes animal skins into products. Note: this may include, even primarily, tent making.

This gloss “tent maker” is, in fact, the etymological, formal equivalent, yet, “leather worker” is the unmarked meaning. Bruce (1952:343), and Longenecker (1981:482 vol. 9) quoting Jeremias; all three concur that “leather worker” is the correct gloss.

σορός, οὗ, *f*, (LN 6.109) add “stretcher, plank, or *container vessel*...”; see also 6.118-6.151.

συγχαίρω: the lexical form is deponent συγχαίρομαι in Lk. 15:6,9 (cf. Perschbacher 1990: 383).

συγκρίνω (1Co 2:13) add to the index and domain, “combine, i.e., the connecting or compounding of two ideas or concepts”, found in the ASV, NASB translations, LN 63.5-8.

συκοφαντέω (Lk 3:14; 19:8) as another interpretation add to the index and domain, “oppress, implying cheating and extorting”, LN 22.21-28.

συμμέτοχος: in Eph. 3:6 (LN 57.8) the usual parsing of συμμετοχα is accusative plural adjective *neuter* “sharer-members” [not sharer-*persons*]. So the noun formulation for the lexical form it seems would be συμμετοχον, ου *n*. The other instance of this lexical form Eph. 5:7 seems to read as an adjective in the predicative position (following γίνομαι), hence LN may need to add a lexical form here of συμμετοχος, ου “pertaining to sharing”.

συναπάγομαι: deponent in Ro. 12:16; but the lexical form seems to be συναπάγω in Gal. 2:13; 2Pe. 3:17 as true passives “be (caused) to be led astray, be carried away”.

συναρίζομαι (Ac 1:4) as alternative interpretations “make a covenant, formally, eat salt with”, cf. 2Ch 13:5 LN 34.42-49. Or, (Ac 1:4) as another interpretation, “come together”, LN 15.123-134.

συνεῖδον, συνείδω add as a see reference lexical forms to σύνοιδα.

συνεφίσταμαι: should the parsing be συνεφίστημι since it is active [intransitive] in the inflected form?

σύσσωμος: is this a neuter noun σύσσωμον in Eph. 3:6, “co-body-members”? [cf. discussion above at συμμετοχος].

συστέλλω: is this deponent συστέλλομαι in 1Co. 7:29 “draw to a close, shorten”?

Συχέμ: add gender markers; 93.351 *m*; 93.594 *f*

σχίζω Change the categories of this Greek lexeme to the following categories (this analysis is different than LN):

1. (Mt 27:51^{xs}; Mk 15:38; Lk 5:36^{xs}; 23:45; Jn 19:24; 21:11) split, tear; a physical tearing, LN 19.27.
2. (Ac 14:4; 23:7) divide, i.e., a social division, implying hostility, LN 39.13-17 and LN 63.26.
3. (Mk 1:10) separate the heavens, LN 63.28-31. Note: to place this verse under the physical tearing of a thing is inadequate. In context the dwelling place of God (and his Holy Spirit) is heaven, above the sky, not “sky” itself, hence this is a supernatural event, and the tearing open is not a physical tearing, so a separating as to create an opening or passageway.

παράσσω: is this a deponent lexical form παράσσομαι “be in a state of anxiety, be disturbed” when there is no particular focus on the cause of the trouble (cf. φοβέομαι) [e.g. Jn. 12:27; 13:21; 14:1,27]?

τάσσω: is the lexical form in Mt. 28:16; Ac. 28:23 τάσσομαι (cf. BAGD 2.b. “mid. = act.”)?

τάχλιον (Heb 13:19,23; 1Ti 3:14 v.r) add to the index and domain, “soon, a unit of time in relation to another point of time”, LN 67.56.

τε καί; τέ...καί; τε...τε: are these all better as unit entries under τέ ?

Τρεῖς Ταβέρναι “Three Taverns” consider making this the lexical form and make ταβέρνη a see reference to it. This should also be an entry in domain 93 as a proper place name. Cf. “Fair Havens” and “Neapolis” as multi-worded entries.

τετράμηνος: is this a masculine noun with an understood ὁ χρόνος (cf. Thayer 1885:621), not with an understood ἡ ὥρα (cf. BAGD and his citations)?

τούπίσω: make a see reference to ὄ and ὀπίσω.

Τραχωνίτις: is this better parsed as an adjective Τραχωνίτιδος χώρας “Traconite country”?

τρίτον: should LN add an adverbial lexical form (e.g. Mk. 14:41) “third time” (cf. BAGD 2.)?

τυφόομαι (1Ti 6:4) as another interpretation add to the index and domain, “be foolish, stupid”, LN 32.42-61.

ἄλος, ου *f*: is this a masculine noun? (cf. Thayer 1885:633; BAGD “rarely ὄ” followed by citation; others also parse as masculine cf. Perschbacher 1990:415).

ἡμεῖς (LN 92.7) should this be a see reference to σύ in the Greek-English Index and then be sub-entry there?

ὑπερεῖδον: make a see reference to ὑπεροράω?

ὑποβάλλω (1Ti 6:4) as another interpretation add to the index and domain, “instigate secretly, persuade in whispers and quiet tones”. Note: this fraudulence has no implication of an exchange of money, LN 33.299-306.

ὑποδεικνύω: make a see reference to ὑποδείκνυμι.

ὑποδέομαι (Eph 6:15) as another interpretation add to the index and domain, “be ready for action”, LN 77.1-10.

ὑποστέλλω: is the lexical form in the middle “hesitate, avoid” ὑποστέλλομαι in Ac. 20:20,27; Heb 10:38?

ὑστερος, α, ον (Mt. 21:31 v.r.) add to the index and domain, “pertaining to the second one of two, i.e., the last in a series”, LN 61.16.

ὑστερος, α, ον: should LN add a lexical form ὑστερον as an adverb for all references but 1Ti. 4:1 (cf. BAGD 2.)?

φιλός: is this an adjective in Ac. 19:31 “friendly” (with the copulative), and so add a lexical form to LN?

φλυαρέω (3Jn 10) as another interpretation add to the index and domain, “to talk long and idly”, i.e., gossip (NIV), prating (ASV, KJV, NKJV, RSV), LN 33.404-405.

φρόνιμος, ον (Ro 11:25; 12:16) as a unit, φρόνιμος παρ' ἑαυτῷ, add to the index and domain, “conceited, i.e., wise in one’s own unwarranted estimation”, LN 88.207-210.

χαίρω: is this a deponent form χαίρομαι in the passive “rejoice, be delighted” (e.g. Mt. 2:10); [cf. ἐχάρησαν “dep.” (Perschbacher 1990:186)]?

χερούβ: is the lexical form Χερούβ as in BAGD and UBS3 inflected text?

χράω: add as a see reference to κίχρημι.

χρήμα, ατος, τό (Ac 24:26) add to the index and domain, “bribe, i.e., a dishonest exchange of money for a favor or action not warranted”, LN 57.176.

ψαλμός, οὗ ὁ (Lk 24:44) add to the index and domain, “*Kethuvim*, i.e., the third section of Hebrew Scripture, headed by the book of Psalms”, LN 33.53-60.

ψυχικόν, οὗ, τό (1Co 15:46) note: this would be added as a separate entry just above ψυχικός, ἢ, ὅν “the physical state of being, the natural”, LN 13.1-47.

Ω: add accents as in text form of UBS3 ὦ? Is this a neuter noun as with τὸ Ἄλφα (Rev. 1:8)?

ῥαῖος: is this a proper noun of a place in Ac. 3:2,10, so assigned to domain 93.389-615, as multi-word lexical forms (same entry number)? ῥαῖος Θύρα and ῥαῖος Πύλη? Note the inflected text of the UBS3 is majuscule for both Greek words 3:10 and one Greek word in 3:2.

6.1.2 Changes by Placing Events Into Domains Above 1-12.

We think if these items are moved, then a see reference would be added in the current domain and number.

1.25 Ταρταρώ, “cast or hold in hell” is better as an event placed in LN 37.114-37.118.

2.47 κρυσταλλίζω, “shine like crystal” is better as a light event in LN 14.36-14.52.

2.61 κατιόομαι, “become rusty” is better as an event of a change of state LN 13.48-13.68.

5.12 ζυμώ, “to use yeast” is better as an event in baking, LN 46.

5.28 ἀλίζω, “apply salt to” is better as a distinctive in an eating event in LN 23.1-23.39.

6.55 σφραγίζω, κατασφραγίζω, “put on a seal” is better as an event of writing LN 33.35-33.68.

6.84 κιθαρίζω, “play harp” is better as an event “sing [play music], lament” LN 33.109-33.116 or actually better as a sound event LN 14.74-14.86.

6.87 αϋλέω, “play flute” is better as an event “sing [play music], lament” LN 33.109-33.116 or even better as a sound event LN 14.74-14.86.

6.90 σαλπίζω, “play trumpet” is better as an event “sing [play music], lament” LN 33.109-33.116 or even better as a sound event LN 14.74-14.86.

6.92 σαλπίζω, “sound trumpet” is better as an event “sing [play music], lament” LN 33.109-33.116 or even better as a sound event LN 14.74-14.86.

6.129 κεραμεύς, έως, m “potter” is better as one who creates the event of constructing pots, LN 45.

6.147 κατασκηνώ, “build a nest” is an event of construction, LN 45.

6.206 μυρίζω, “anoint, smear” is an event of application of masses or liquids, LN 47.14-47.18, see also associative relation of LN 52.

7.42 θεμελιώ, “lay a foundation” is an event of construction, domain 45.

7.69-7.70 μύλος & μυλικός “mill” better as artifact of LN 6.4-6.9.

8.12 θρίξ, τριχός f “hair” better as Physiological Products of the Body, LN 8.70-8.77.

8.13 τρίχνος, η, ον, “hairy” better as Physiological Products of the Body, LN 8.70-8.77.

9.26 εύνουξίζω, “castrate” is better as an event of physical impact by cutting or severing, LN 19.14-19.26.

9.27 εύνουξίζω, “be celibate” as an antithetical event of sexual relations, and so list at the end of LN 23.61-23.65.

9.44 ιηπιάζω, “be childlike” is an event or state which could go under any of LN domains 13, 25, or even 30.

11.2 όχλοποιέω, “cause crowd to gather” better as event **Gather, Cause to Come Together**, LN 15.123-15.134.

11.75 άπαλλοτριόομαι, “be a stranger” better as a state of **Association**, LN 34.1-34.21 or as **Dwell, Reside**, LN 85.67-85.85.

12.41 δαιμονίζομαι, “be demon possessed” better as state as in LN 13.1-13.47 or as event in “Seize, Take into Custody” LN 37.108-37.110.

6.1.3 Events Which Could Be Better Placed in Another Domain

LN 15.105 έπαίρω, “to raise” better as non-linear movement LN 16.

53.55 σέβασμα, τος, τό an object which is worshipped, better as LN 6.96-6.101 **Images and Idols**.

15.118-122 “fall” is a non-linear movement of LN 16, since falling is a vertical motion, not a horizontal motion.⁶⁴

6.1.4 Miscellaneous Comments on LN

Abhor, LN 25.186-25.188 is hardly distinguishable from **Despise**, **Scorn**, **Contempt** and **Hate**, **Hateful**, LN 88.192-88.205 and contains elements that relate to **Defile**, **Unclean**, **Common**, LN 53.33-53.40.

6.1.5 “See also” Cross References to Add to Domains

‘Fruit Part of Plants [Wine]’ LN 3.33-46 see also ‘food’ LN 5.1-21 or ‘Plant Products’ LN 6.197-202.

‘Wood and Wood Products’ LN 3.60-67 see also ‘Building Materials’ LN 7.77-79.

‘Food’ [Wine] LN 5.1-21 see also ‘Plant Products’ LN 6.197-202 or ‘Fruit Parts of Plants’ LN 3.33-46.

‘Honeycomb’ LN 5.21 see also ‘Physiological Products of the Body’ LN 8.70-77.

‘Money and Monetary Units’ LN 6.68-82 see also ‘Talent’ LN 86.5.

‘Plant Products’ [Wine] LN 6.197-202 see also ‘food’ LN 5.1-21 or ‘Fruit Parts of Plants’ LN 3.33-46.

‘Miscellaneous Artifacts’ LN 6.215-225 see also ‘Building Materials’ LN 7.77-7.79.

⁶⁴ The *LN* editors may protest that linear movement can just be any straight line movement, and so ‘linear’ includes falling as a straight line motion in the most general sense. If this is true, then “shake, quake, toss”, should be domain 15, since it would be a category of ‘straight line’ motion, too.

'Building Materials' LN 7.77-79 see also 'Wood and Wood Products' LN 3.60-67.

'Building Materials' LN 7.77-79 see also 'Miscellaneous' LN 6.215-225.

'Physiological Products of the Body' LN 8.70-77 see also 'Honeycomb' LN 5.21.

'State' LN 13.1-47 see also 'New, Old' LN 58.70-75.

'State' LN 13.1-47 see also 'Cease From State or Function' LN 68.38.

'Movement of the Earth' LN 14.87 see also 'Non-linear Movement' LN 16.

'Move, Come/Go' LN 15.1-17 see also 'Movement of Liquids or Masses' LN 47.1-7.

'Non-linear movement' LN 16 see also 'Movement of the Earth' LN 14.87.

'Non-Linear Movement' LN 16 see also 'Covered Over' LN 79.114-117.

'Cut, Pierce' LN 19.14-26 see also 'Cut, Incise, Engrave' LN 33.67.

'Eat, Drink' LN 23.1-39 see also 'Fasting' LN 53.65.

'Eat, Drink' LN 23.1-39 see also 'Drunkenness' LN 88.283-288.

'Emotions and Attitudes' LN 25 see also 'Anger, Be Indignant With' LN 88.171-191.

'Learn' LN 27.1-26 see also 'Teach' LN 33.224-250.

'Hope, Look Forward to' LN 25.59-64 see also 'Remain, Stay' [wait] LN 85.55-64.

'Lack of Capacity for Understanding' LN 32.42-61 see also 'Foolishness as a moral failure' LN 88.93-99 see also 'Lack of Capacity for Understanding' LN 32.42-61.

'Cut, Incise, Engrave' LN 33.67 see also 'Cut, Pierce' LN 19.14-26.

'Teach' LN 33.224-250 see also 'Learn' LN 27.1-26.

'Foretell, Tell Fortunes' LN 33.281-285 see also 'Magic' LN 53.96-101 and 'Prophecy' LN 33.459-462.

'Boast' LN 33.368-373 see also 'Arrogance, Haughtiness, Pride' LN 88.206-222.

'Criticize' LN 33.412-416 see also 'Provoke, Irritate' LN 88.188.

'Accuse, Blame' LN 33.426-434 see also 'Accusation' LN 56.4-11.

'Prophecy' LN 33.459-33.462 see also 'Foretell, Tell Fortunes' LN 33.281-285 and 'Magic' LN 53.96-101.

'Serve' LN 35.19-30 see also 'Slave, Free' LN 87.76-86.

'Provide For, Support' LN 35.31-35 see also 'Provide What is Lacking' LN 57.79.

'Guard, Watch Over' LN 37.119-126 see also 'Soldiers, Officers' LN 55.14-22.

'Rule, Leader' LN 37.48-95 see also 'Soldiers, Officers' LN 55.14-22.

'Household Activities' LN 46 see also 'Mix' LN 63.9-12.

'Movement of Liquids or Masses' LN 47.1-7 see also 'Move, Come/Go' LN 15.1-17.

'Defile, Unclean, Common' LN 53.33-40 see also 'Impurity' LN 88.256-261.

'Fasting' LN 53.65 see also 'Eating/Drinking' LN 23.1-39.

'Magic' LN 53.96-53.101 see also 'Foretell, Tell Fortunes' LN 33.281-285 and 'Prophecy'
LN 33.459-462.

'Soldiers, Officers' [officer as leader] LN 55.14-22 see also 'Rule, Leader' LN 37.48-95.

'Soldiers, Officers' LN 55.14-22 see also 'Guard, Watch Over' LN 37.119-126.

'Prisoner's of War' LN 55.23-25 see also 'Steal, Rob' [related to plunder of war] LN
57.232-248.

'Prisoner's of War' LN 55.23-25 see also 'Deport' LN 85.83.

'Accusation' LN 56.4-56.11 see also 'Accuse, Blame' LN 33.426-434.

'Hire, Rent Out' LN 57.172-177 see also 'Sell, Buy, Price' LN 57.186-188.

'Sell, Buy, Price' LN 57.186-188 see also 'Hire, Rent Out' LN 57.172-177.

'Steal, Rob' [related to plunder of war] LN 57.232-248 see also 'Prisoners of War' LN
55.23-25.

'Provide What is Lacking' LN 57.79 see also 'Provide For, Support' LN 35.31-35.

'New, Old' LN 58.70-75 see also 'State' LN 13.1-47.

'Full, Empty' LN 59.35-43 see also 'Whole' LN 63.1-4.

'Whole' LN 63.1-4 see also 'Full, Empty' LN 59.35-43.

'Mix' LN 63.9-12 see also 'Household Activities' LN 46.

'Cease From State or Function' LN 68.38 see also 'State' LN 13.1-47.

'Real, Unreal' LN 70 see also 'True, False' LN 72.

'True, False' LN 72 see also 'Real, Unreal' LN 70.

'Able, Capable' LN 74 see also 'Power, Force' LN 76 and 'Strong, Weak,' LN 79.62-69.

'Power, Force' LN 76 see also 'Able, Capable' LN 74 and 'Strong, Weak,' LN 79.62-69.

'Strong, Weak' LN 79.62-69 see also 'Power, Force' LN 76 and 'Able, Capable' LN 74.

'Covered Over' LN 79.114-117 see also 'Non-Linear Movement' LN 16.

'Remain, Stay' [wait] LN 85.55-64 see also 'Hope, Look Forward to' LN 25.59-64.

'Deport' LN 85.83 see also 'Prisoner's of War' LN 55.23-25.

'Talent' LN 86.5 see also 'Money and Monetary Units' LN 6.68-82.

'Slave, Free' LN 87.76-86 see also 'Serve' LN 35.19-30.

'Foolishness as a moral failure' LN 88.93-99 see also 'Lack of Capacity for Understanding' LN 32.42-61.

'Anger, Be Indignant With' LN 88.171-191 see also 'Emotions and Attitudes' LN 25.

'Provoke, Irritate' LN 88.188 see also 'Criticize' LN 33.412-416.

'Arrogance, Haughtiness, Pride' LN 88.206-222 see also 'Boast' LN 33.368-33.373.

'Impurity' LN 88.256-261 see also 'Defile, Unclean, Common' LN 53.33-40.

'Drunkenness' LN 88.283-288 see also 'Eat, Drink' LN 23.1-39.

6.1.6 Possible Corrections to Greek-English Index

Εὐρακύλων (Ac. 27:14) This is capitalized in UBS3 as apparently a proper noun in Greek, yet given a common noun gloss. It is recommended "Eurocylon" would be the gloss, with the verbal description that it is a wind in the main entry.

λιθόστρωτον, ου, n. This is capitalized in UBS3 as apparently a proper noun in Greek, and LN even glosses as a proper name "The Stone Pavement". Therefore the lexical form is suggested as Λιθόστρωτον, ου, n.

Σαλμάν change "Shelah", the current gloss, to (Lk 3:32fnte). "Salman" is a better rendering. Possibly the OT Salmon (1Ch 2:11) was in mind and should be translated as such.

ὄρος, ους, n. and ὄρος, ου, m.: are these out of alphabetical order, strictly speaking?

ἀμήτωρ change gloss from "without mother" to "without record of mother".

ἀπάρτω change gloss from “without father” to “without record of father”.

Of course, there may be other possible changes that can be proposed to make LN a finer product (see also 3.1-12 and 4.1-7). However, for the purpose of this dissertation and its length, we will conclude this section.

Addendum II

7.1 Discussions of the Underlying Philosophy of Meaning in LN

7.1.1 Underlying Philosophy of NewL

We accept with Louw in *Semantics of New Testament Greek* (Louw 1982:47) that:

“Meaning is a set of relations for which a verbal symbol is a sign,” seems to be a workable principle if “verbal symbol” is extended to include not only single words, but also discourses.

We also accept that meaning is prior to the *denotatum* of a thing and that we cannot attach meanings to words, but only words to meaning. Therefore, restated, meaning is not so much something associated with words, but rather words are tokens to be associated with meaning. The opposite view that words have meaning gives rise to the “extremely dangerous” fallacy that meaning is found *within* a word and so has an *inner* meaning (Louw 1982:19ff). We also affirm that a word cannot convey a concept, but requires a set of word relationships, i.e., a context (Louw 1982:47ff).

We accept that words are a matter of convention and not nature, agreeing with Aristotle and Aquinas, and *contra* Plato.

Below are additional axioms that are not so much in conflict with the above paragraph, but rather clarify and provide a more solid basis for our model of lexicography.

7.1.2 Formal Signs Distinguished From Instrumental Signs

We present the following information to answer the questions, “Is meaning only a personal experience that cannot be communicated? What is the basis for saying that words are instruments and not formal signs in themselves?” Why are words only instruments of meaning and not the meaning itself?

Formal signs, (Aquinas' called such signs the "intelligible species") in the Mind⁶⁵ invoke objects to come to the mind, we as sensible creatures use these formal signs, but we are not directly conscious of them. Their only function is to invoke instrumental signs which are the objects which the mind thinks with. These instrumental signs include perceiving, remembering, imagining, thinking, sensing, feeling, and speaking words/language. This was the view of Thomas Aquinas. Aquinas states in *Summa theologiae, treatise of man, of the mode and order of understanding* (Benziger(tr) 1947:85):

Further, the Philosopher [Aristotle] says [in Concerning Interpretations i.] that "words are signs of the passions in the soul." But words signify the things understood, for we express by word what we understand. Therefore these passions of the soul--viz. the intelligible species, are what is actually understood . . . On the contrary, the intelligible species is to the intellect what the sensible image is to the sense. But the sensible image is not what is perceived, but rather that by which sense perceives. Therefore the intelligible species *is not what is actually* understood, but *that by which* the intellect understands.

A distortion of the above proposition exists today. The distorted proposition "the instrumental sign *is* the idea" was propagated, or possibly germinated, by John Locke in his introduction to his *Essay Concerning Human Understanding*. Locke states through Adler's *Ten philosophical mistakes* (Adler 1985:7):

Before I proceed on to what I have thought on this subject [human understanding], I must here in the entrance beg pardon of my reader for the frequent use of the word *idea*, which he will find in the following treatise. It being the term which, I think, serves best to stand for whatsoever is the *object* of the understanding when a man thinks, I have used it to express . . . *whatever it is which the mind can be employed about in thinking*. . . I presume it will be easily granted me, that there are such ideas in men's minds: every one is conscious of them in himself; and men's words and actions will satisfy him that they are in others.⁶⁶

For Locke all ideas are *that which* one apprehends, not *that by which* one apprehends.

The proper view does acknowledge that our perceptual experiences such as bodily sensations, feelings, and emotions (such as pain) one does directly apprehend without formal

⁶⁵ This is the Mind in the philosophical sense, i.e., that which is different from an inanimate object, and that which is beyond the mere synapses of the brain, so-called 'thought.' Some have called it the Soul, Sensibilities, or Intelligence.

⁶⁶ Bold and braces added for emphasis and/or clarification.

signs, and so is a completely private subjective experience. All other ideas are formal signs which invoke objects to our mind.

Locke's view has confidence in the ideas only in one's own mind, and only by blind, irrational faith does one believe in the real external world, including the thoughts in another person's mind. The errant view leads to solipsism, while the correct view is a workable principle which explains and keeps one in touch with the real world. One cannot directly experience a formal sign, since its only function is to invoke the instrumental sign, which one does apprehend. The proof of its existence is found in the reasonableness of its proposition, as well as the dismal conclusion of the opposite view, which is also contrary to one's experiences in communication. This may be also another way of explaining the error of Kittel's "inner lexicography". Did Kittel (Kittel 1964 preface) confuse "that which" (the Concept/Idea) and "that by which" (words as instruments)? Was Kittel's attempt to see the "inner meaning" of words possible without first acknowledging a distinction between formal and instrumental signs?

Barr (Barr 1961:207) observes:

The construction of the work [TDNT by Kittel]⁶⁷ thus brings right to the fore the difficult problem of the relation of word and concept.

Adler summarizes the proper view. Adler (Adler 1985:27) restates:

We are conscious only of the objects apprehended, not the ideas by which we apprehend them.

The proper view, Adler (Adler 1985:28) states:

. . . find ourselves living together in the world of physical reality, a world with which we have direct acquaintance in our perceptual experiences. We not only have bodily contact with one another in this world; we also communicate with one another about it when we discuss perceptual objects we can handle together. . . . also . . . past events or happenings that we remember, imaginary objects as well as things we imagine that may also exist or be capable of existence, and all objects of thought.

⁶⁷ Braced words are added for clarity.

We have added this axiom to the paper so as to bring a point about lexicography. The external world, including the study and communication of a body of literature in which it was written is not a mental trick or something taken on blind faith. The body of NT literature is not a totally separate language “game”.⁶⁸ The NT can be communicated to other persons or cultures regardless of the eons of time interval between or cultural gap that exists between ancients and moderns. This does not mean the process will be perfect. Many troubles exist to discover and communicate the meaning, both in the target and receptor culture and language. But the process of lexicography as it interacts with the real world and the world of ideas is not a private, completely existential matter, but one truly in which one can interact, bridging both the external world intra-personally, as well as truly communicating with others.

We assess that this axiom stated above provides a reasonable basis that words, as instrumental signs, do not *have* a meaning, but *are assigned* a meaning by the formal sign in the Mind, though we ourselves are not conscious directly of these formal signs.

7.1.3 Two Classes of Objects Which Can Be Apprehended

There are two classes of objects which can be apprehended, sensible and intelligible. Sensible objects are those which can be perceived though the various perception gates of the body: sight, sound, touch, hearing, smell. The group also includes sensible particulars we can remember or imagine, such as a dinner event, or imagining a house one will some day build.

The second class or group are purely intelligible objects, such as mathematical thought or spiritual, non-material beings believed or conceived to exist, such as God, or the Holy Spirit.

⁶⁸ In this context, a ‘game’ is a linguistic system which is internally consistent and has meaning within that system, but cannot be communicated to other language systems.

Not all philosophical systems acknowledge such a distinction of the two classes or groups. Some systems acknowledge only the sense group, such as Hobbs, Berkeley, and Hume. John Locke acknowledged intellect, but Locke to a lesser degree of consistency in his treatise. For example, Hobbs states (Adler 1985:37):

Imagination . . . is nothing but decaying sense.

If one accepts the opposite view that only sensible objects can be apprehended, then meaningful lexicography can only occur when encountering things that can be touched, smelled, heard, *et cetera*; and events that can be observed and interacted with.

Also if one accepts the opposite view, then all so-called abstractions must have a prior sensibility. This assumption flavors much of even the high levels of lexical study. So, in *Theological dictionary of the New Testament* (Kittel 1964:1:232) at the article on “truth”, ἀλήθεια, begins with a discussion of the meaning of the Hebrew Old Testament term *emet*. “Truth” is most assuredly an abstraction, not *per se* empirically observable.

Yet Bultmann writes: The word *emet*, occurs about 126 times. It is used absolutely to denote a reality which is to be regarded as [Heb.] *amen* “**firm**”, and therefore “**solid**”, “**valid**”, or “**binding**”.⁶⁹

“Firm”, and “solid”, are gloss choices which demonstrate that meaning begins (in Bultmann’s mind) and by implication is governed with sensible objects in the lexicographer’s article.

But the thesis, “only empirical objects have meaning” is a self-defeating statement. Nothing in the above thesis statement is an empirical object. Self-stultifying statements cannot be true.

Hence, NewL assumes (as must LN in practice) both sensible objects and events, as well as abstractions and other intelligible objects can be apprehended. This means that not only can

⁶⁹ Bold added for emphasis.

artifacts such as “wine”, “foods”, “implements”, “various containers”, *et cetera* be meaningfully communicated; but also abstractions and conceptualizations such as “God”, “angels”, “structural markers”, “abstract numbers”, *et cetera*, can be meaningfully communicated.

There is one statement that is of concern in the making of the LN lexicon, which can be cursorily dealt with at this time. In *Lexicography and translation* (Louw 1985:2) Wendland and Nida state:

In the first place, people seem to regard the meaning of a word as being a particular point rather than an area of human experience.

If “human experience” is meant in the broadest terms which include abstractions then the statement is acceptable. If only sensible objects are meant, then the statement would be deficient of what LN lexicon *actually did do*, since domains above 12 deal with many abstractions.

7.1.4 An Author’s Meaning Does Not Reside in the Receptor

The locus of meaning is the Formal sign which resides in the Mind of the author. Formal signs, Adler (Adler 1985:66) says:

do not *have* meaning, they do not *acquire* meaning, they do [sic]⁷⁰ *change, gain, or “lose”* meaning. Each of our ideas *is* a meaning and that is all it is.

We illustrate with one personal story. Sweet gift Natanya Lee Swanson, five year old daughter, was still learning the meanings of words. In a conversation with her, father spoke the word “strip”. She was asked if she knew what it meant. She said yes, it means “hurry!” Puzzled, her father was about to tell her it means, “to take off something”, such as clothing. She said, “No it means ‘hurry.’” Natanya then went on to explain that her mother uses that word when she is late for kindergarten in the morning and has wet clothes, and needs to get ready with time restraints.

⁷⁰ In context, surely a “not” was intended to be inserted here.

Now if one were to make a lexicon of meanings of words from the body of "literature" called "Mother", then the meaning of "strip" is "take off clothing" with the associative meaning of hurrying when doing so.

But if one, at the same time, were to make a lexicon of the body of "literature" called "Daughter" (Natanya, by name), then the meaning of "strip" is "hurry", with the associative meaning of taking off the clothes.

A formal sign exists in the mind of the mother (author) and another formal sign now exists in the mind of the daughter (receptor). The formal sign in the mind of daughter strictly speaking, is not right, wrong, or otherwise. It is the meaning which the receptor apprehends through the instrument of the word "strip" as a command "hurry". The instrument of the word "strip" has now been converted to a new formal sign in the mind of Daughter. Two formal signs now exist. One in the Mind of Mother, one in the Mind of "Daughter". In this communication event, there are two meanings; one meaning in Mother, another of a different kind in Daughter.

Each author of this "body of literature" has an Idea, a formal sign which has invoked the instrumental sign, a verbal sign, "strip", each with a different meaning. The Formal sign by the author "Mother" does not change just because the response by the daughter is incongruous with the idea proffered by Mother.

Though a miscommunication event has occurred, and two ideas now exist, only one is the actual author's meaning (Mother). This formal sign governs the communication process to the receptor (Daughter).

In the communication process, Mother will be more careful to create verbal context which will communicate a proper denotative and associative meaning in the mind of the responder,

the Daughter; then making a new formal sign in the mind of the daughter *that conforms to the intended meaning* of the mother.

Therefore, NewL endeavors to discover the meanings (formal signs) which were in the NT writers' minds [including scribes such as Tertius (Rom. 16:22) and redactors such as Luke (Luke 1:2ff)], through the instrumental signs of the set of relations for which a verbal symbol is a sign, i.e., words in context. The meaning of a word, phrase, sentence, or passage must always be the discovery of the author's meaning. *Response by a listener or reader is not binding or governing in any way for determining the meaning of the lexeme.*

This has been stated or emphasized, because some people misunderstand the message of Nida (and the "dynamic" school) and his translation theory, that the "reader response" is somehow changing or modifying the meaning of the Bible's text, the original author's meaning communicated through the instruments of the Greek and Semitic words. Dr. Earl Radmacher, at the time of writing the article below, was president of Western Conservative Baptist Seminary, my *alma mater*. He wrote for a journal, *The Preacher* (1986:5:1). Earl D. Radmacher states:

In the light of rather free handling of the words of the text, it may seem rather superficial to give much attention to "every jot and tittle." In fact, the seeming subjectivism inherent in the methodology of dynamic equivalence as a translation approach seems to have more in common with those theological systems which put their emphasis on *personal response to revelation rather than on the objective revelation itself*. Growing out . . . is a drift away from the inherent necessity of one basic, grammatical sense or single meaning of the text.

But *The theory and practice of translation* (Nida & Taber 1969:7ff) states:

If we assume that the writers of the Bible expected to be understood, we should also assume that they intended one meaning and not several The translator must attempt to reproduce the meaning of a passage as understood by the writer.

The above comparison of quotations shows that the principles of Louw-Nida DO NOT necessarily lead to, or have an intent to, a rather free handling of God's Holy Word, allowing reader response to take over the meaning the writer intended and communicated.

We emphasize that there is an important place for reader response in dynamics, but not as a governance of the meaning in the mind of the author.

The other principles of LN delineated in its introduction are heartily adhered to and embraced.

We believe the NewL proposal will help further the solid philosophy of meaning in LN. NT Greek devotees like and are used to traditional formats of a lexicon. But NewL will keep LN principles, but it will have a more accessible and usable format.

8.1 Addendum III Sample Page, Main Body of NewL
New Lexicon (NewL) Main Body
Sample Pages

1G **α, A** no meaning
Letter of Greek Alphabet

Note: **First**, i.e., that which is the initial or first in a series involving time, space, or set. It has this meaning in one variant in Rev 1:11^{TR}. Also found in the titles of epistles with more than one book in the UBS⁴ as in ΙΩΑΝΝΟΥ Α translated as **First John** (the epistle). The first letter of the Greek Alphabet which has no meaning in the text of the UBS⁴ (see BAGD 1 cit.).

Word Formation information (not part of meaning)

An alpha letter on the beginning (pre-formative) of a Greek word as an inseparable prefix can mark three differing attributes: 1) alpha privative (as non- or un- in English, as in 4G); 2) prefix of intensity (as in 12G, 867G^{*}) 3) a prefix of similarness, collectiveness, or associativeness (as in 80G, 287G?, 1979G, 2051G, 2887G, 4158G, 5258G, 5788G, 5789G, 5790G, 6012G^{*})
see also LN 60.46; see also 270G

2G **'Ααρών, ό**
n.pr.m.

Aaron; 'Ααρών, ό, i.e., one of the tribe of Levi, Lk 1:5; Ac 7:40; Heb 5:4; 7:11; 9:4^{*}.

Other information:

This name functions as a marker to point or refer to the elder brother of Moses, and the first high priest. The descriptive meaning of the name **Aaron** is not currently known, and has no figurative meanings or etyological associations with Biblical texts. See Bible Dictionaries and Encyclopedias for biographical information as well as the priesthood named for him as progenitor.
See LN 93.1; also 195H

3G **'Αβαδδών, ό**
n.pr.m.

Abaddon; 'Αβαδδών, ο, i.e., a ruling angel in Hell, Rev 9:11^{*}
Other Information:

Note: This name functions as a marker to point or refer to an angel, inferred by context to be the gate-keeper of Hell. It's name has the descriptive meaning of **Destruction**, as a transliteration of *abbadon* where there it has the same designative meaning, but refers to the place of destruction, Sheol, the Grave, the Nether World of death (sometimes personified), Job 26:6; 28:22; 31:12; Ps 88:12[EB 11]; Pr 15:11^{*}

See LN 93.2; see also 9H, 10H, 11H; for Greek name, see 661G

8.1 Addendum III Sample Page, Main Body of NewL
New Lexicon (NewL) Main Body
Sample Pages

4G ἀβαρής, ἑς
adj.

not financially burdensome; ἀβαρής, ἑς, i.e., pertaining to a person not being in a dependent relationship of financial support, with a focus that the relationship and motivations are different than if a financially burdensome relationship did occur, 2Co 11:9*
Other information

Note: The component parts of this word illustrate the meaning of the word, an α alpha privative [not] and βαρής [heavy] (1.1G + 983G) used to describe the event of carrying an object that has little physical weight', and so have little or no physical or psychological stress on the one who carries. The NT is a figurative extension of this formal meaning, and so may have a connotative or associative meaning of not causing stress to the potentially burdened supporter. The selection of this word does not mean that the supporter or potential supporter could not give some financial support.

See LN 57.225

5G Ἀββά
Semitic title [n.m.]

Father; Ἀββά, i.e., a progenitor of a child that has authority and care for a child, Mk 14:36; Ro 8:15; Gal 4:6*.

Other information:

This is a Greek form of the Aramaic אבא, in the grammatical case of addressing a person, when making a request. In the NT it is always found with the Greek word for Father (4252G) as a title, and always refers to God as the Father, so capitalized in the UBS⁴.

There is no intrinsic meaning elevating **abba** as a special designation of God as more intimate than other NT words. However, in the mind of the speaker, a special associative meaning of intimacy and sonship may have developed in this use of abba, possibly reflecting verbatim the utterance of Jesus, son par excellent, so used in prayer and communion with God.

see LN 12.12; cf. also GK 3H & 10003

¹ This information is for illustrative purposes only, and is not considered the meaning of the word in its NT context.

8.1 Addendum III Sample Page, Main Body of NewL
New Lexicon (NewL) Main Body
 Sample Pages

• • •
 9G Ἀβιληνή, ἡς, ἡ
 n.pr.f.

Abilene; Ἀβιληνή, ἡς, ἡ, i.e., a territory around the city of Abila, northwest of Damascus, Lk 3:1*.

Note: see 210-139 of the *Student map manual*
 see LN 93.389

11G Ἀβραάμ, ὁ
 n.pr.m.

Abraham; Ἀβραάμ, ο, i.e., grandfather of Jacob, patriarch of Israel, and progenitor of the faithful, Mt 1:1.
Other information:

This name functions as a marker to point or refer to the person who was son of Terah, father of Isaac. The descriptive meaning of the name **Abraham** is **Father of Many** with the figurative meaning or etymological association that the childless **Abram** would be progenitor of many nations by the promise of God. His faith is hailed to be emulated in both Old and New Testament. See Bible Dictionaries and Encyclopedias for biographical information.
 See also LN 93.7

unit: κόλπος τοῦ Ἀβραάμ

heaven, formally, bosom of Abraham; κόλπος τοῦ

Ἀβραάμ, i.e., a region above the earth far away from Hades which has favorable conditions for dwelling, with a special focus of close interpersonal relationships of persons who dwell there, Lk 16:22*

Note: for more information of the formal meaning of **bosom** as a part of the body, see 3146G; see LN 1.16; see also 90H, 92H

• • •
 ἀγαγεῖν AOR2 INF ACT [Jn 10:16, Ac 23:18] see 72G ἄγω
 ἀγάγετε 2P PL AOR2 IMV ACT [Mt 21:2 +] see 72G ἄγω
 ἀγαγών NOM SG MAS PAR PRES ACT 72G ἄγω

9.1 Addendum IV, Sample Page of LN Domain Index of NewL

LN Domain Index of NewL

Domain, 5 Foods and Condiments

Sample Page

I. Foods

a. General Food

- 5.1 food (any kind of nourishment)
see 788G ἄρτος, ου, ὀ
- 5.1 food, what is eaten
see 1109G βρώμα, ατος, τό
- 5.1 food, sustenance
see 1418G διατροφή, ης, ή
- 5.1 food, something to eat
see 2169G ἐπισιτισμός, οῦ, ὀ
- 5.1 food, nourishment
see 5575G τροφή, ης, ή
- 5.1 food see 5964G χόρτασμα, ατος, τό

b. Cereal Foods

- 5.2 cereal foods (wheat, barley) see
4989G σιτόν, ου, τό
- note: for another interp., see LN 3.42
- 5.3 food ration, a due, measured
allowance of food, possibly limited to
cereal foods see 4991G σιτομέτριον, ου, τό
- 5.4 piece of bread
see 6040G ψωμίον, ου, τό
- 5.5 crumb, bit of food (normally bread)
see 6032G ψίξ, ψιχός, ή
- 5.5 small crumb, a very small piece of
food (normally bread)
see 6033G ψιχίον, ου, τό

c. General Drink

- 5.6 drink (liquid nourishment)
see 4503G πόμα, ατος, τό

d. General Foods

- 5.7 solid food, including meat
(contrasted with liquid)
see 1109G βρώμα, ατος, τό

e. Processed Cereal Food & Processing aids

- 5.8 loaf of bread see 788G ἄρτος, ου, ὀ
- 5.9 flour (of general type, possibly
coarser than LN 5.10)
see 236G ἄλευρον, ου, τό
- 5.10 finely ground flour
see 4947G σερμίδαλις, εως, ή
- 5.11 yeast culture, leaven

- see 2434G ζύμη, ης, ή
- 5.12 use yeast culture in dough
see 2435G ζυμώ
- 5.13 without yeast, unleavened
see 109G ἄζυμος, ου

f. Foods From Animals

- 5.14 meat (animal flesh of any kind)
see 3200G κρέας, acc. pl. κρέα, τό
- 5.15 sacrificial meat, food offered to
pagan idols
see 1627.5G εἰδωλόθυτον, ου, τό
- 5.16 small fish see 4066G οψάριον, ου, τό
- 5.17 small fish
see 4709G προσφάγιον, ου, τό

g. Creature By-Products as Food

- 5.18 egg see 6051G ὄν, οῦ, τό
- 5.19 milk (human or animal)
see 1128G γάλα, ακτό, τό
- 5.20 undomesticated honey (honey of the
field) see 67G ἄγριος, α, ον
- 5.20 honey see 3510G μέλι, ιτό, τό
- 5.21 honeycomb, bee's wax cells
containing honey see 3059G κηρίον, ου, τό

h. Supernaturally Provided Food

- 5.22 manna, a food that showed the
provision and care of the Lord
see 3445G μάννα, τό

II. Condiments

a. General Condiments

- 5.23 animum spice (generic term for
spice) see 319G ἄμμωμον, ου, τό

b. Specific Condiments

- 5.24 cinnamon spice, aromatic inner bark
see 3077G κιννάμωμον, ου, τό
- 5.25 mined salt see 265G ἄλς, ἄλός, ὀ
note: variant of 5.26
- 5.26 mined salt see 229G ἄλας, ατος, τό
- 5.26 salty tasting see 266G ἀλυκός, ή, ὀν
- 5.27 without salt, losing salt taste
see 383G ἀναλος, ον
- 5.28 make salty, season with salt see

Note: The number to the left of an entry is the LN domain and number. Headers with Roman numerals are headers from LN. Other sub-headers are added by the editor of the New Lexicon. The "see" number is the GK Greek as the indexing number from the main body of the New Lexicon.

10.1 Addendum V Sample Page of Passage in NewL

Passage Index of the NewL

	sample page	
Matthew	12:18 ^{unit†} . 19G	1:11 [†] 20G
1:1 11G	13:14 [†] 24G	First Timothy
1:7 ² 7G	16:22 ^{unit†} . 11G	6:18 [†] 14G
1:13 ² 10G	John	Hebrews
3:17 28G	8:56 22G	1:9 [†] 21G
5:12 see ἀγαλλιᾶσθε	10:16 see ἀγαγεῖν	12:24 [†] 6G
5:12 22G	12:43 26G	11:4 [†] 6G
5:41 [†] 30G	13:34 see ἀγαπάτε	9:4 [†] 2G
5:44 see ἀγαπάτε	13:34 26G	5:4 [†] 2G
13:48 ^{NA26v.r.} 31G	13:35 26G	7:11 [†] 2G
19:16 19G	Acts	First Peter
20:15 19G	2:46 [†] 21G	1:6 22G
20:24 [†] 24G	7:40 [†] 2G	1:6 see ἀγαλλιᾶσθε
21:2 see ἀγάγετε	11:28 [†] 13G	1:8 see ἀγαλλιᾶσθε
21:15 [†] 24G	11:28 ^{v.r.} . . . 21G	2:14 [†] 18G
22:10 ^{v.r.} 23G	14:17 [†] 14G	2:14 see ἀγαθοποιῶν
23:35 [†] 6G	16:34 22G	2:15 [†] 16G
25:4 [†] 31G	21:10 [†] 13G	2:20 [†] 16G
26:8 [†] 24G	23:18 see ἀγαγεῖν	3:6 [†] 16G
27:32 [†] 30G	Romans	3:17 [†] 16G
Mark	15:14 [†] 20G	4:13 22G
2:26 [†] 8G	10:7 [†] 12G	4:19 [†] 17G
10:41 [†] 24G	13:3 ^{NA26v.r.} . 15G	First John
10:14 [†] 24G	8:28 see ἀγαπῶσιν	1:5 [†] 32G
14:4 [†] 24G	8:15 [†] 5G	3:17 26G
14:36 [†] 5G	5:8 27G	3:11 [†] 32G
15:21 [†] 30G	First Corinthians	Third John
Luke	7:8 [†] 23G	11 [†] 16G
1:5 [†] 2G	7:11 [†] 23G	11 see ἀγαθοποιῶν
1:5 [†] 7G	7:32 [†] 23G	Jude
1:14 [†] 21G	7:34 [†] 23G	12 [†] 27G
1:44 [†] 21G	Second Corinthians	24 [†] 21G
1:47 22G	7:11 [†] 25G	Revelation
3:1 [†] 9G	11:9 [†] 4G	1:11 ^{TR} 1G
6:9 [†] 16G	Galatians	9:1 [†] 12G
6:32 see ἀγαπάτε	4:6 [†] 5G	9:2 [†] 12G
6:32 see ἀγαπῶσιν	4:24 [†] 29G	9:11 [†] 3G
6:33 ^{2†} 16G	4:25 [†] 29G	9:11 [†] 12G
6:35 [†] 16G	5:22 [†] 20G	11:7 [†] 12G
8:8 19G	Ephesians	17:8 [†] 12G
8:31 [†] 12G	5:9 [†] 20G	19:7 22G
10:21 22G	6:21 28G	20:1 [†] 12G
11:51 [†] 6G	Second Thessalonian	20:3 [†] 12G

Superscript ² means a lexeme occurs twice in the verse; superscript ^{v.r.} means a variant reading from UBS⁴; superscript [†] means every verse with this lexeme is cited in the main body entry. The number past the leader dots is the GK index number organizing the main body of the New Lexicon. Verses with "see" and an inflected lexeme following is a parsed form in the main body of the New Lexicon.

11.1 Addendum VI Sample of English Index in NewL

English Index of the NewL

Sample Page

Aaron.....	2G	Habel <i>see</i> , Abel	
Abaddon	3G	Hagabus <i>see</i> , Agabus	
Abba, Father.....	5G	Hagar	29G
Abel.....	6G	heaven.....	11G
Abiathar.....	8G	herd.....	36G
Abilene.....	9G	Holy Place.....	38.5#
Abiud.....	10G	incensed, be.....	24G
Abraham.....	11G	indignant, be.....	24G
Abyss, the.....	12G	indignation.....	25G
act as a messenger.....	33G	inferior.....	38G
Agabus.....	13G	inform.....	33G
ancestry, without.....	37G	insignificant.....	38G
angel.....	34G	irate, be.....	24G
anger.....	25G	jar.....	31G
base (things).....	38G	joy, great.....	21G
basket, for fish.....	35G	joyful, be extremely.....	22G
beloved.....	28G	lineage, without.....	37G
bosom.....	3146G	listen!.....	35.5#
bosom of Abraham.....	11G	look!.....	35.5#
bottomless pit.....	12G	love (v).....	26G
bring news.....	33G	love, Christian.....	27G
carry, force to.....	30G	love, demonstrate.....	26G
Christian love.....	27G	Love Feast.....	27G
common things.....	38G	love, show.....	26G
compel.....	30G	loved one.....	28G
container.....	31G	low, inferior.....	38G
container.....	35G	Meal, the Fellowship.....	27G
dear friend.....	28G	message (content of).....	32G
deeds, good.....	17G	messenger.....	34G
deep place.....	12G	messenger, act as a.....	33G
delight, be filled with.....	22G	news, bring.....	33G
demonstrate love.....	26G	offended, be.....	24G
do good.....	14g, 16G	only dear (loved).....	28G
doer of good.....	15G	pay attention!.....	35.5#
extreme delight <i>see</i> , joy, great		Place, Most Holy.....	38.5#
father.....	5G	Place, Holy.....	38.5#
Feast, Love.....	27G	possessions.....	19G
Fellowship Meal, the.....	27G	press into service.....	30G
financially burdensome, not...4G		rank, without.....	38G
first [in a series].....	1G	record, without.....	37G
fish basket.....	35G	rejoice.....	22G
flask.....	31G	right actions <i>see</i> , good deeds	
force to carry.....	30G	right actions, doer of <i>see</i> , 15g, 18G	
friend, dear.....	28G	sanctuary.....	38.5#
genealogy, without.....	37G	-service, press into.....	30G
generosity.....	20G	show love.....	26G
generous.....	19G	take pleasure in.....	26G
good deeds.....	17G	transcendent gladness <i>see</i> , joy, great	
good [deeds], doer of.....	15g, 18G	unmarried [class of person]..	23G
good, do.....	14g, 16G	vessel.....	31G
good [moral].....	19G	without ancestry.....	37G
good [value].....	19G	without genealogy.....	37G
goodness.....	20G	without lineage.....	37G
great joy.....	21G	without rank.....	38G
		without record.....	37G

Note: This is an alphabetical listing of English glosses and phrases; the number after the leader dots is the GK index number which is the organizing number in the main body of the New Lexicon. Numbers with pound signs (#) have been added to the GK index system for purposes of lexical accuracy.

12.1 Addendum VII Sample Page of Strong's Index in NewL
Strong's Number Index of NewL

		Sample Page					
1	A	1G & 270G	α & άλφα	53	ἀγνός	54G	ἀγνός
2	Ἀαρών	2G	Ἀαρών	54	ἀγνότης	55G	ἀγνότης
3	Ἀβαδδών	3G	Ἀβαδδών	55	ἀγνώς	56G	ἀγνώς
4	ἀβαρής	4G	ἀβαρής	56	ἀγνωσία	57G	ἀγνωσία
5	Ἀββά	5G	ἄββα	57	ἀγνωστος	58G	ἀγνωστος
6	Ἀβελ	6G	Ἀβελ	58	ἀγορά	59G	ἀγορά
7	Ἀβιά	7G	Ἀβιά	59	ἀγοράζω	60G	ἀγοράζω
8	Ἀβιάθαρ	8G	Ἀβιαθάρ	60	ἀγοραῖος	61G	ἀγοραῖος
9	Ἀβιληνή	9G	Ἀβιληνή	61	ἄγρα	62G	ἄγρα
10	Ἀβιούδ	10G	Ἀβιούδ	62	ἀγράμματος	63G	ἀγράμματος
11	Ἀβραάμ	11G	Ἀβραάμ	63	ἀγραυλέω	64G	ἀγραυλέω
12	ἄβυσσος	12G	ἄβυσσος	64	ἀγρεύω	65G	ἀγρεύω
13	Ἀγαβος	13G	Ἀγαβος	65	ἀγριέλαιος	66G	ἀγριέλαιος
14	ἀγαθοεργέω	14G	ἀγαθοεργέω	66	ἄγριος	67G	ἄγριος
15	ἀγαθοποιέω	16G	ἀγαθοποιέω	67	Ἀγρίππας	68G	Ἀγρίππας
16	ἀγαθοποιία	17G	ἀγαθοποιία	68	ἄγρός	69G	ἄγρός
17	ἀγαθοποιός	18G	ἀγαθοποιός	69	ἀγρυπνέω	70G	ἀγρυπνέω
18	ἀγαθός	19G	ἀγαθός	70	ἀγρυπνία	71G	ἀγρυπνία
19	ἀγαθωσύνη	20G	ἀγαθωσύνη	71	ἄγω	72G	ἄγω
20	ἀγαλλίασις	21G	ἀγαλλίασις	72	ἀγωγή	73G	ἀγωγή
21	ἀγαλλιάω	22G	ἀγαλλιάω	73	ἀγών	74G	ἀγών
22	ἄγαμος	23G	ἄγαμος	74	ἀγωνία	75G	ἀγωνία
23	ἀγανακτέω	24G	ἀγανακτέω	75	ἀγωνίζομαι	76G	ἀγωνίζομαι
24	ἀγανάκτησις	25G	ἀγανάκτησις	76	Ἀδάμ	77G	Ἀδάμ
25	ἀγαπάω	26G	ἀγαπάω	77	ἀδάπανος	78G	ἀδάπανος
26	ἀγάπη	27G	ἀγάπη	78	Ἀδδί	79G	Ἀδδί
27	ἀγαπητός	28G	ἀγαπητός	79	ἀδελφή	80G	ἀδελφή
28	Ἀγαρ	29G	Ἀγάρ	80	ἀδελφός	81G	ἀδελφός
29	ἀγγαρεύω	30G	ἀγγαρεύω	81	ἀδελφότης	82G	ἀδελφότης
30	ἀγγεῖον	31G & 35G	ἀγγεῖον & ἄγγος	82	ἄδηλος	83G	ἄδηλος
31	ἀγγελία	32G	ἀγγελία	83	ἀδηλότης	84G	ἀδηλότης
32	ἄγγελος	34G	ἄγγελος	84	ἀδήλως	85G	ἀδήλως
33	ἄγε	35.5G	ἄγω	85	ἀδημονέω	194G	ἀκηδεμονέω
34	ἀγέλη	36G	ἀγέλη	85	ἀδημονέω	86G	ἀδημονέω
35	ἀγενεαλόγητος	37G	ἀγενεαλόγητος	86	ἄδης	87G	ἄδης
36	ἀγενής	38G	ἀγενής	87	ἀδιάκριτος	88G	ἀδιάκριτος
37	ἀγιάζω	39G	ἀγιάζω	88	ἀδιάλειπτος	89G	ἀδιάλειπτος
38	ἀγιασμός	40G	ἀγιασμός	89	ἀδιαλείπτως	90G	ἀδιαλείπτως
39	ἄγιον	40.5G	ἄγιος	90	ἀδιαφθορία	916G-918G	ἀφθονία & ἀφθορία & ἀδιαφθορία
40	ἄγιος	41G	ἄγιος				
41	ἀγιότης	42G	ἀγιότης				
42	ἀγιωσύνη	43G	ἀγιωσύνη	-91	ἀδικέω	92G	ἀδικέω
43	ἀγκάλη	44G	ἀγκάλη	92	ἀδίκημα	93G	ἀδίκημα
44	ἄγκιστρον	45G	ἄγκιστρον	93	ἀδικία	94G	ἀδικία
45	ἄγκυρα	46G	ἄγκυρα	94	ἀδικος	96G	ἀδικος
46	ἄγναφος	47G	ἄγναφος	95	ἀδίκως	97G	ἀδίκως
47	ἀγνεία	48G	ἀγνεία	96	ἀδόκιμος	99G	ἀδόκιμος
48	ἀγνίζω	49G	ἀγνίζω	97	ἄδολος	100G	ἄδολος
49	ἀγνισμός	50G	ἀγνισμός	98	Ἀδραμυττηνός	101G	Ἀδραμυττηνός
50	ἀγνοέω	51G	ἀγνοέω	99	Ἀδρίας	102G	Ἀδρίας
51	ἀγνόημα	52G	ἀγνόημα	100	ἀδρότης	103G	ἀδρότης
52	ἄγνοια	53G	ἄγνοια				

Note: The first column number and Greek lexeme is the Strong's Index number. The second column number and Greek lexeme is the GK index number, the organizing number for the main body of the New Lexicon.