

Covenant Words — A Lexifye Showcase

Jørn Andre Halseth

July 23, 2026

Lexicon data: Darash · Publifye AS

Index

Latin A B C D E F G H J K L M N P Q R S T W
Y

Greek Α Β Γ Δ Ε Κ Λ Μ Ν Ο Π Ρ Σ Φ Χ Ψ

Hebrew א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Latin

A Agape ▪ Aletheia
B Berit
C Charis ▪ Chesed ▪ Covenant
D Dikaiosyne ▪ Doxa
E Eirene ▪ Elpis ▪ Emet
F Faith ▪ Faithfulness ▪ Fellowship
G Glory ▪ Glory of God ▪ Grace
H Holiness ▪ Hope
J Justice
K Kavod ▪ Knowledge ▪ Koinonia
L Law ▪ Logos ▪ Love
M Mercy ▪ Metanoia ▪ Mishpat
N Nephesh
P Peace ▪ Pistis ▪ Pneuma
Q Qadosh
R Redemption ▪ Repentance ▪ Righteousness ▪ Ruach
S Selah ▪ Shalom ▪ Soul ▪ Spirit
T Torah ▪ Truth ▪ Tsedeq
W Word
Y Yada

Greek

A ἀγαπάω ▪ ἀγάπη ▪ ἀγαπητός ▪
αἰσχρολογία ▪ ἀλήθεια ▪ ἀληθής ▪
ἄλογος ▪ ἀναλογία ▪ ἄνοια ▪
ἀντιλέγω ▪ ἀπολογέομαι
B βαπτολογέω
Γ γενεαλογέω ▪ γινώσκω

Δ διαλέγομαι ▪ διάνοια ▪ δίκαιος ▪
δικαιοσύνη ▪ δίλογος ▪ δοκέω ▪
δόξα ▪ δοξάζω

E εἰρηνεύω ▪ εἰρήνη ▪ εἰρηνικός ▪
εἰρηνοποιός ▪ ἐκλέγομαι ▪
ἐλλογέω ▪ ἐλπίζω ▪ ἐλπίς ▪
ἐνδοξος ▪ ἔννοια ▪ ἐπέχω ▪
ἐπιλέγομαι ▪ ἐπίνοια ▪ ἐπίσταμαι ▪
ἔπω ▪ εὐλογέω ▪ εὐνοέω

K κακολογέω ▪ καταλέγω ▪
κενόδοξος ▪ κοινός ▪ κοινωνέω ▪
κοινωνία ▪ κοινωνικός ▪ κοινωνός

Λ λαλέω ▪ λέγω ▪ λογία ▪
λογίζομαι ▪ λογικός ▪ λόγιος ▪
λογομαχέω ▪ λόγος

M ματαιολόγος ▪ μετανοέω ▪
μετάνοια ▪ μωρολογία

N νοιέω ▪ νουθεσία ▪ νουνεχῶς ▪
νοῦς

O ὀλιγόπιστος ▪ ὁμολογέω

Π παράδοξος ▪ παραλέγομαι ▪
πείθω ▪ πιθανολογία ▪ πιστεύω ▪
πιστικός ▪ πίστις ▪ πνεῦμα ▪
πνευματικός ▪ πνέω ▪ πολυλογία ▪
προλέγω

P ρέω

Σ σπερμολόγος ▪ στρατολογέω ▪
συγκοινωνός ▪ συλλέγω ▪
συναρμολογέω

Φ φημί ▪ φιλέω ▪ Φιλόλογος

X χαίρω ▪ χαρίζομαι ▪ χάριν ▪
χάρις ▪ χάρισμα ▪ χαριτόω ▪
χρηστολογία

Ψ ψευδολόγος ▪ ψυχή

Hebrew

אָמֶת • אָמֶן א

בְּרִית • בְּרָה • בְּרָא ב

חֶסֶד • חֶסֶד ח

יָדָה • יָדָע י

כָּבוֹד • כָּבֵד כ

מִשְׁפָּט מ

נֶפֶשׁ • נֶפֶשׁ נ

סָלָה • סָלָה ס

עֲנֵב ע

צָדֵק • צָדֵק צ

קָדֵשׁ • קָדֵשׁ ק

רוּחַ ר

שָׁפֵט • שָׁלֵם • שָׁלוֹם ש

תּוֹרָה ת

A

■ Agape *agapē*

1. ἀγάπη *agapē* is *self-giving love* — a love defined not by the worth of its object but by the character of the one who loves. The verb G0025 is chosen by the New Testament writers to name God's own movement toward the undeserving: God *so loved* the world that he gave his only Son (*John 3:16*). Its ground is the divine nature itself, for **God is love**: ἀγάπη *agapē* is what he *is*, not merely what he does (*1 John 4:8*). 2. As the human answer, ἀγάπη *agapē* is the deliberate, active good-will that God commands toward himself, toward the neighbor, and even toward the enemy. It is never a mere feeling but a *set of the will*, and it grows as the fruit of grace received — of χάρις *charis*; see the entry **charis**.

■ Aletheia *alētheia*

ἀλήθεια *alētheia* is *truth* — the reality lying underneath an appearance, and equally the truthfulness of a person who can be relied upon.

In the Septuagint it renders *emet*, and both senses come across with it: what is so, and who is faithful. That is why *aletheia* can be spoken and also done, why the *logos* that is true is not merely accurate but trustworthy, and why *pistis* has something to rest its weight on at all.

B

■ Berit *bērît*

בְּרִית *bērît* is the covenant itself — the bond God cuts rather than signs. The word comes from a root of cutting, which is why Scripture speaks of a covenant being *cut*: the pieces are divided and the one who swears passes between them, staking his own life on his word.

What holds the bond is *chesed* on God's side and *emet* on both — loyalty that acts, and truth that can be leaned on. Its terms are *torah*, and its promised end is *shalom*. The prophets look for a new one, written not on stone but on the heart, with the law put in the inward parts (*Jeremiah 31:31*).

C

■ Charis *charis*

χάρις *charis* is *grace, favor, gift* — kindness freely shown to the undeserving, without price or prior claim. In Paul it becomes the defining word of salvation: *by grace you have been saved through faith*, and this not from

yourselves (*Ephesians* 2:8). It stands over against merit and debt; its concrete outworkings are the G5486 — the *gifts of grace* distributed among God's people. Grace received issues in love, in ἀγάπη *agapē*; see the entry *agape*.

■ Chesed *hesed*

1. חֶסֶד *hesed* denotes the *loyal, active love* that binds parties in covenant — kindness that far exceeds what mere obligation could require yet is owed within a bond of commitment. It is the LORD's own self-description at Sinai, the God abounding in חֶסֶד *hesed* and אֱמֶת *'emet* (*Exodus* 34:6). Because it rests on covenant rather than passing mood, it is characteristically *steadfast* — hence the familiar rendering “steadfast love.” 2. In liturgical use חֶסֶד *hesed* names the concrete *acts of covenant faithfulness* — the LORD's remembered mercies. The great refrain of the Psalter confesses that his covenant love *endures forever* (*Psalms* 136:1). It is regularly paired with אֱמֶת *'emet*, truth and faithfulness, the two together expressing the reliability of both heart and word; see the entry *emet*.

■ Covenant

The bond God cuts rather than signs; the Hebrew is *berit*. Its terms are *torah*, its inner loyalty is *chesed*, its truthfulness is *emet*, and its promised end is *shalom*.

A covenant is not a contract between equals but a sworn bond in which the stronger party binds himself, and it is kept by faithfulness rather than enforced by penalty.

D

■ Dikaioσyne *dikaioσynē*

δικαιοσύνη *dikaioσynē* is the character of one who is right — conformity to the will of God in purpose, thought and act.

It is the Septuagint's word for *tsedeq* and it keeps the covenant sense: not a private virtue but a standing that holds. So it is received rather than achieved, given with *charis* and taken by *pistis*. The lexicons note that the same Greek word occasionally renders *chesed*, which is the whole argument in one line.

■ Doxa *doxa*

δόξα *doxa* began as opinion — what a thing is reckoned to be — and in the New Testament it is always good opinion: repute, honour, praise.

The Septuagint made *doxa* the word for *kavod*, and the borrowed weight never left it. So *doxa* is at once the visible splendour that radiates from God's presence and the honour owed to him for it, and it is the glory into which those made *qadosh* are to be brought.

E

■ Eirene *eirēnē*

εἰρήνη *eirēnē* is the New Testament word for peace. In the Septuagint it stands almost everywhere the Hebrew has *shalom*, so it carries that fuller sense — wholeness and welfare, not merely the absence of war.

Paul makes it a person before he makes it a condition: *he is our peace*, who has broken down the middle wall of partition (*Ephesians 2:14*). Where it holds, *koinonia* becomes possible, because the wall between the two parties is already down. It is received as *charis* gives it, never achieved by effort.

■ Elpis *elpis*

ἐλπίς *elpis* is expectation. Classical Greek could use it of dread as readily as of longing; the New Testament narrows it almost entirely to the expectation of good, and so it is translated hope.

It stands in the triad with *pistis* and *agape*, and of the three it is the one that faces forward (*1 Corinthians 13:13*). It is not optimism about outcomes but confidence about a person, which is why it survives delay — and why the same word can name the thing hoped for as well as the hoping.

■ Emet *’emet*

אֱמֶת *’emet* means *truth* in the sense of firmness, reliability, and faithfulness — from the root H0539 (*to be firm, to trust*), the same root that stands behind the word “amen.” It describes what can be leaned on without collapse: trustworthy testimony, a dependable person, and above all the LORD’s own constancy. Paired with חֶסֶד *hesed* — see the entry **chesed** — it forms the classic covenant word-pair of *Exodus 34:6*, where love and faithfulness are two facets of one steadfast character.

F

■ Faith

The empty hand. The Greek is *pistis*: reliance upon the trustworthiness of another, and the fidelity that such reliance breeds.

It rests on truth, receives grace, and its first movement is repentance. Faith is not a substitute for evidence but confidence in a person.

■ Faithfulness

Reliability that can be leaned on — *emet* turned toward a person rather than a proposition.

It is what chesed proves over time, and it is the quality a covenant tests. God's faithfulness is not his consistency in the abstract but his keeping of what he swore.

■ Fellowship

Shared participation; the Greek koinonia. Not an association of the like-minded but a common life — shared worship, goods, and love.

It rests on peace already made, and its vertical ground is communion with God before it is partnership with one another.

G

■ Glory

Weight made visible — the Hebrew kavod, the Greek doxa.

Glory is what a thing weighs when it is fully itself, and the honour owed to it for that. Because it is weight rather than brightness, it belongs beside holiness.

■ Glory of God

The presence of God in its density — kavod filling the tabernacle until no one can stand to serve, and doxa radiating from the face of Christ.

It is not a decoration on holiness but its visible weight, and those brought into it are changed by it rather than merely shown it.

■ Grace

Favour that stoops. The Greek is charis: kindness freely shown to the undeserving, without price or prior claim.

Grace answers guilt as mercy answers misery. What it gives is righteousness — received, never achieved — and the love it produces is agape.

H

■ Holiness

Set-apartness. The Hebrew is qadosh: the separation between the Creator and all that is common.

What is holy is not merely pure but other. Those made holy are brought into glory, and the spirit that sanctifies is the one that writes torah inward.

■ Hope

Expectation of good; the Greek elpis.

It stands in the triad with faith and love, and of the three it is the one that faces forward. It is not optimism about outcomes but confidence about a person, which is why it survives delay.

J

■ Justice

The verdict; the Hebrew *mishpat*. Where righteousness names what is right, justice is the decision that puts it into effect.

Its ordinances are *torah*, and to do justice is not to hold an opinion about it but to give a person what is due.

K

■ Kavod *kābôd*

כָּבוֹד *kābôd* is weight made visible. The root is heaviness, and kavod is what a thing weighs when it is fully itself — riches, dignity, splendour, reputation.

The kavod of the LORD is his presence in its density, filling the tabernacle until no one can stand to serve. Because it is weight rather than brightness, it belongs beside *qadosh*: what is holy is set apart, and what is glorious is substantial. The Greek *doxa* carries kavod into the New Testament, where a word that had meant opinion comes to mean the splendour that opinion is owed.

■ Knowledge

Knowing got by experience and owned in relationship; the Hebrew verb is *yada*.

To know God in this sense is to stand in covenant with him and acknowledge him as such — which is why knowledge here is closer to faithfulness than to information.

■ Koinonia *koinōnia*

κοινωνία *koinōnia* is fellowship, communion, common sharing — from G2844, a partner or sharer in a common thing. It names the joint participation of believers in the life of God and in one another: the shared worship, goods, and love — the ἀγάπη *agapē*; see the entry **agape** — of the first community, who devoted themselves to the apostles' teaching and to the κοινωνία *koinōnia*, to the breaking of bread and the prayers (Acts 2:42). Its vertical ground is communion with the Father and with his Son, Jesus Christ (1 John 1:3).

L

■ Law

Instruction before it is legislation; the Hebrew *torah*.

It is the *covenant's* terms — teaching that shows a redeemed people how to live, not a ladder by which to climb. The prophets look for a day when it is written on the heart rather than on stone.

■ Logos *logos*

1. λόγος *logos* is *word, speech, reason, account* — from the verb G3004 (*to say, to lay out in order*). It ranges from a single spoken *word* to an extended, reasoned discourse, and further still to the *rationale* or ordering principle underlying a thing. In common New Testament use it is the message proclaimed — the *word* of the gospel. 2. John lifts λόγος *logos* to its highest sense: the eternal **Word** who *was with God and was God*, through whom all things were made, and who in time *became flesh* (*John 1:1*). Here λόγος *logos* names the Son as the perfect self-expression of God — reason and speech made personal.

■ Love

In the New Testament *agape*: the settled purpose of the will toward the good of another, defined not by the worth of its object but by the character of the one who loves.

It is not first a feeling but a decision, and it grows as the fruit of *grace* received.

M

■ Mercy

Compassion toward the miserable. Where *chesed* is loyalty inside a *covenant*, mercy is what that loyalty looks like when it meets need.

It does not weigh the merit of the sufferer, which is what distinguishes it from *justice* without opposing it.

■ Metanoia *metanoia*

μετάνοια *metanoia* is *repentance* — literally a *change of mind* (from G3563, *nous*, the mind), but in biblical usage the decisive turning of the whole person from sin to God. It is the note on which Jesus opens his preaching: *repent, for the kingdom of heaven is at hand* (*Mark 1:15*). It is no mere regret but a reorientation of life, inseparable from *faith* — from πίστις *pistis*; see the entry **pistis** — and it issues in confession, baptism, and newness of life (*Acts 2:38*).

■ **Mishpat** *mišpāt*

מִשְׁפָּט *mišpāt* is the verdict — the judgment pronounced, and by extension the ordinance that governs it and the custom it establishes.

It is the working end of *tsedeq*: where *tsedeq* names what is right, *mishpat* is the decision that puts it into effect. The ordinances themselves are *torah*, and to do *mishpat* is not to hold an opinion about justice but to give a person what is due. In the prophets *tsedeq* and *mishpat* together are the test of a people.

N

■ **Nephesh** *nepeš*

נֶפֶשׁ *nepeš* is the living self — that which breathes, and so the whole person seen from the inside. It is not a part of a person set over against the body but the person alive: appetite, desire, emotion and will together.

Where *ruach* is the wind that moves upon a person, *nephesh* is the life that results, and the two are near neighbours throughout the Hebrew Bible. A *nephesh* can hunger, can be bound in covenant, can be poured out. To love God with all the *nephesh* is to love him with the whole appetite of the self, and it is with the *nephesh* that a person comes to *yada* him at all.

P

■ **Peace**

Wholeness, not merely the absence of war. The Hebrew *shalom*, the Greek *eirene*.

It is the promised end of covenant and the ground on which fellowship becomes possible, because the wall between the two parties has already come down.

■ **Pistis** *pistis*

πίστις *pistis* is *faith, trust, faithfulness* — reliance upon the trustworthiness of another, and, by extension, the fidelity that such reliance breeds. The verb G4100 (*to believe, to entrust oneself*) names the act by which a person comes to rest on God's promise. Faith is *the assurance of things hoped for, the conviction of things not seen* (Hebrews 11:1). It is the open, empty hand that receives χάρις *charis*, and its first movement is to turn from sin in *repentance* — see the entry **metanoia**.

■ **Pneuma** *pneuma*

πνεῦμα *pneuma* is breath, wind and spirit — air in motion, and so the vital principle by which a body lives.

In the Septuagint it stands almost everywhere the Hebrew has ruach, and it inherits that whole range: the wind over the waters, the breath in the nostrils, the Spirit of God. Set beside nephesh it is the narrower word — nephesh is a person as a living self, pneuma is a person as drawing life from God.

Q

■ Qadosh *qados̄*

קָדוֹשׁ *qados̄* means *holy* — set apart, distinct, wholly belonging to God. From the root H6942 (*to be set apart, consecrated*), it marks the fundamental separation between the Creator and all that is common. The seraphim's threefold cry, *holy, holy, holy* (*Isaiah 6:3*), names the LORD's transcendent otherness; and the people bound to him are in turn summoned: *be holy, for I am holy* (*Leviticus 19:2*).

R

■ Redemption

Release secured by a price paid, not by a debt waived.

It is grace in action within covenant: the kinsman who has the right to buy back exercises it, and the freed party owes his life to another. Where mercy meets need and justice gives what is due, redemption pays what neither could waive.

■ Repentance

The turning; the Greek metanoia. Not remorse but reversal — the whole person turned about.

It is inseparable from faith, and it issues in a changed walk rather than a changed mood.

■ Righteousness

Rightness — tsedeq in Hebrew, dikaioσύνη in Greek.

In covenant it is not abstract fairness but faithfulness to what was promised, which is why it stands beside chesed and emet rather than over against them, and why it can be received with grace rather than earned.

■ Ruach *ruah*

1. רֵּיחַ *ruah* is *wind, breath, spirit* — a moving, invisible power known chiefly by its effects. In its most concrete sense it is the *wind* that sweeps over the waters and the *breath* in the nostrils of every living creature. At

the first creation the רִיחַ *ruah* of God hovers over the face of the deep (*Genesis 1:2*). **2.** Turned inward, רִיחַ *ruah* is the animating *spirit* of a person — the seat of vitality, will, and temper, the life-breath that God gives and gathers again. Supremely the word names the **Spirit of God** himself, the LORD's own life-giving presence and empowering. In the New Testament the Greek πνεῦμα *pneuma* answers to it.

S

■ Selah

סֵלָה *selah* is a term of *uncertain meaning*, found some seventy times in the Psalms and thrice in Habakkuk, most probably a musical or liturgical direction — perhaps a pause, an instrumental interlude, or a summons to lift up the voice. Its etymology remains debated, and translators generally leave it untransliterated in the running text.

■ Shalom *šalom*

1. שָׁלוֹם *šalom* is *wholeness, well-being, completeness* — not merely the absence of conflict but the active presence of flourishing in every relationship: with God, with neighbor, and with creation. From the root H7999 (*to be complete, to make whole*), it embraces health, prosperity, security, and reconciled peace. The priestly blessing asks that the LORD lift up his face upon his people and grant them שָׁלוֹם *šalom* (*Numbers 6:26*). **2.** By natural extension שָׁלוֹם *šalom* serves as both greeting and farewell — a wish that the other be made *whole*. Its horizon is finally eschatological: the restored and unbroken order that the Messiah brings as the *Prince of Peace* (*Isaiah 9:6*).

■ Soul

The living self; the Hebrew *nephesh*. Not a part of a person set over against the body but the person alive — appetite, desire, emotion and will together.

To love God with all the soul is to love him with the whole appetite of the self.

■ Spirit

Wind, breath, life. The Hebrew *ruach* and the Greek *pneuma* both begin with air in motion and end with the Spirit of God.

Set beside soul it is the narrower word: soul is a person as a living self, spirit is a person as drawing life from God.

T

■ Torah *torah*

תּוֹרָה *torah* is *instruction, teaching, direction* — from the root H3384 (*to throw, to point, to teach*), which pictures a hand pointing out the way. It is far broader than “law”: it is the LORD’s authoritative guidance for living, at once command, narrative, and revelation. The תּוֹרָה *torah* of the LORD is *perfect, reviving the soul* (*Psalm 19:7*). By metonymy the word also names the first five books of Scripture, the Pentateuch.

■ Truth

What is so, and who is faithful. The Hebrew *emet* carries both senses and the Greek *aletheia* inherits them.

Truth here is not primarily a property of statements but of persons, which is why it can be spoken and also done, and why *faith* has something to rest its weight on.

■ Tsedeq *sedeq*

צֶדֶק *sedeq* is rightness — what conforms to the norm, whether a weight in a scale, a verdict in a court, or a life before God.

It travels with *mishpat* as its twin: *tsedeq* is the standard, *mishpat* the decision that applies it. It is a covenant word, so it is not abstract fairness but *faithfulness* to what was promised — which is why the *tsedeq* of the LORD can be spoken of as deliverance and even victory, and why it stands beside *chesed* and *emet* rather than over against them.

W

■ Word

Speech, reason, account — the Greek *logos*.

It ranges from a single spoken word to a reasoned discourse to the ordering principle underlying a thing. In John it is the eternal Word through whom all things were made, so the word that is true is not merely accurate but trustworthy.

Y

■ Yada *yāda* ‘

יָדָע *yāda* ‘ is to know — but *knowledge* got by experience and owned in relationship, not information held at a distance. Its range runs from perceiving and discerning to recognising, acknowledging, confessing.

It is the verb of the berit: to know God is to stand in covenant with him and to acknowledge him as such. The promise of the new one is that teaching will become unnecessary, *for they shall all know me, from the least of them unto the greatest of them (Jeremiah 31:34)*. What is known this way is chesed and emet — a covenant partner is known by how he keeps faith, which is why the ruach who writes the law inward is the one who makes the knowing possible.

A

■ ἀγαπάω *agapaō*

ἀγαπάω *agapaō* — **to love** in the deliberate sense; the verb of ἀγάπη *agapē*.

Because it is chosen rather than felt, it can be commanded — love your enemies *Matthew 5:44* — and it can be predicated of God toward the undeserving: God so **loved** the world *John 3:16*.

It is not restricted to good objects, which is what keeps it from being a merely pious word: Demas has **loved** this present world *2 Timothy 4:10*; men **loved** darkness rather than light *John 3:19*. The verb names a settled direction of the will, and the will can be set wrongly.

Its exchange with φιλέω *phileō* at *John 21:15-17* is deliberate: Christ asks twice with this verb, Peter answers three times with the other, and the third time Christ uses Peter's word.

■ ἀγάπη *agapē*

ἀγάπη *agapē* — **love**: the word the New Testament chooses when it means love that is *decided* rather than felt. Rare in classical Greek; the Septuagint and the apostles took a colourless word and filled it.

It is defined by what it does, not by what it feels. God commends His love toward us in that, **while we were yet sinners**, Christ died for us *Romans 5:8*. The proof offered is not an emotion but an act, and the recipients are named as undeserving in the same clause.

Paul refuses to define it abstractly. Love suffers long and is kind; love envies not; is not puffed up; seeks not her own; is not easily provoked; thinks no evil; rejoices not in iniquity, but rejoices in the truth *1 Corinthians 13:4-6*. Fifteen verbs, and not one adjective of feeling. And without it, tongues, prophecy, knowledge, faith that moves mountains and even a body given to be burned come to **nothing** *1 Corinthians 13:1-3*.

John grounds it in God rather than in us. God is love *1 John 4:8*; and: herein is love, not that we loved God, but that He loved us *1 John 4:10*. The order is the doctrine.

And it is commanded, which settles that it is not a mood. A new commandment I give unto you, that you love one another; as I have loved you *John 13:34* — with the measure attached. Christ extends it past the point where affection would stop: love your enemies *Matthew 5:44*.

Its verb is ἀγαπάω *agapaō*. Distinguish φιλέω *phileō*, the love of warm affection and friendship — the two are set side by side, deliberately, at *John 21:15-17*.

■ ἀγαπητός *agapētos*

ἀγαπητός *agapētos* — **beloved**: the verbal adjective of ἀγαπάω *agapaō* — *one who has been loved*, passive. Not *lovable*.

It is the Father's word at the two great disclosures: this is My **beloved** Son, in whom I am well pleased *Matthew 3:17*, and again on the mount *Matthew 17:5*.

It is also the Septuagint's word at *Genesis 22:2* — thy son, thine **only** son Isaac, whom thou lovest — which is why the phrase at the baptism would have carried Moriah with it for anyone who knew the Greek Old Testament.

And it becomes the ordinary address between Christians. John uses it six times in one short letter; Paul calls Epaphroditus, Amplias, Stachys and Persis **beloved** by name *Romans 16:5-12*, and Onesimus a **brother beloved** to the man who owned him *Philemon 1:16*.

■ αἰσχρολογία *aischrologia*

αἰσχρολογία *aischrologia* — **foul speech**: αἰσχρός *aischros*, shameful, disgraceful, with λόγος *logos*. Once.

Put off all these; anger, wrath, malice, blasphemy, **filthy communication** out of your mouth *Colossians 3:8*. It stands last in a list otherwise made of dispositions — anger, wrath, malice — which places speech among the sins of the heart rather than of manners.

The parallel passage supplies the alternative rather than only the prohibition: neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather **giving of thanks** *Ephesians 5:4*. The substitute offered for coarse speech is gratitude, which is a stranger prescription than *silence* would have been.

Related: μωρολογία *mōrologia*, foolish talk, in the same *Ephesians* verse.

■ ἀλήθεια *alētheia*

ἀλήθεια *alētheia* — **truth**. Formed with the negative *a-* on λανθάνω *lathanō*, to escape notice, to lie hidden: literally **the un-hidden**, what is no longer concealed. Greek thinks of truth as *disclosure*; Hebrew עֵמֶת *'emet* thinks of it as *reliability*, what will hold when leaned on. The New Testament uses the Greek word carrying the Hebrew weight.

So truth in Scripture is something you can do, which is nonsense if truth is only accuracy: he that **does** truth comes to the light *John 3:21*. And something you can walk in *3 John 1:4*.

It is a Person before it is a proposition. I am the way, the truth, and the life *John 14:6*; and grace and truth came by Jesus Christ *John 1:17* — the pairing renders the Old Testament couple *hesed and 'emet*.

It sets free, and the freeing is conditional on staying. If you continue in My word... you shall know the truth, and the truth shall make you free *John 8:31-32*. The famous half of that sentence has a clause in front of it.

It can be held down. Men hold the truth in unrighteousness *Romans 1:18* — the verb is to suppress, to hold captive. Truth on this account is not merely missed; it is resisted.

And Pilate asks the question without waiting. What is truth? *John 18:38* — then goes straight out. The Gospel lets the question stand unanswered in front of the One who had just said He came to bear witness to it *John 18:37*.

■ ἀληθής *alēthēs*

ἀληθής *alēthēs* — **true, truthful, real**: adjective of ἀλήθεια *alētheia*, the *un-hidden*.

It describes statements — this witness is **true** *Titus 1:13* — and people, including one paid to flatter: Master, we know that thou art **true**, and teachest the way of God in truth, neither carest thou for any man *Matthew 22:16*. The Pharisees say it as bait, and every word of it is accurate.

It describes God against all comers: let God be **true**, but every man a liar *Romans 3:4*.

And Christ uses it of testimony that is legally single yet valid: though I bear record of Myself, yet My record is **true**: for I know whence I came *John 8:14*.

Paul gathers it into the list of what to think about: whatsoever things are **true**, whatsoever things are honest *Philippians 4:8*.

■ ἄλογος *alogos*

ἄλογος *alogos* — **without reason**: the negative *a-* on λόγος *logos*. Three occurrences.

Twice it describes animals — **brute beasts**, made to be taken and destroyed 2 *Peter 2:12*, and: what they know naturally, as **brute beasts** *Jude 1:10*. Both times the point is not cruelty to animals but that men who follow appetite without judgment have taken the lower category on themselves.

Once it is used of a legal absurdity: it seems to me **unreasonable** to send a prisoner, and not withal to signify the crimes laid against him *Acts 25:27* — Festus, who cannot state a charge.

A creature with λόγος *logos* that refuses to use it does not become neutral. Scripture puts it with the beasts.

■ ἀναλογία *analogia*

ἀναλογία *analogia* — **proportion**: ἀνά *ana*, up or according to, with λόγος *logos* in its sense of *ratio, reckoning*. A mathematician's word; it gives English **analogy**. Once.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy **according to the proportion of faith** *Romans 12:6*.

Two readings are current, and the Greek permits both. Either *in proportion to the faith he has been given* — prophesy up to your measure and no further; or *in agreement with the faith*, the body of what is believed, which is how the phrase came to be used later as a rule of interpretation.

The context favours the first: the sentence sits inside a passage on measure — God has dealt to every man **the measure of faith** *Romans 12:3* — and each gift in the list is bounded rather than defined.

Either way the word forbids the same thing: speaking beyond what has been given.

■ ἄνοια *anoia*

ἄνοια *anoia* — **mindlessness**: the negative *a-* on νοῦς *nous*. Not stupidity but the mind out of action. Twice.

Of the scribes and Pharisees after the healing on the sabbath: they were filled with **madness**; and communed one with another what they might do to Jesus *Luke 6:11*. The English *madness* is strong but the Greek is stronger for being cold — reason vacated, and a plan formed in the vacancy.

Of the false teachers: as Jannes and Jambres withstood Moses, so do these also resist the truth... but they shall proceed no further: for their **folly** shall be manifest unto all men *2 Timothy 3:8-9*.

Both uses concern people who are not ignorant. What the word names is a mind present, informed, and not working — which is why the entry belongs beside μετάνοια *metanoia*, the mind changed.

■ ἀντιλέγω *antilegō*

ἀντιλέγω *antilegō* — **to speak against**, to contradict, and so to oppose: ἀντί *anti*, against, with λέγω *legō*.

Simeon uses it of the child in his arms: this child is set for the fall and rising again of many in Israel; and for a **sign which shall be spoken against** *Luke 2:34*. The opposition is predicted as part of the office, not as its failure.

It describes the reception of the gospel in Acts — the Jews **contradicting** and blaspheming *Acts 13:45* — and the standing verdict Paul quotes at the very end of the book: all day long I have stretched forth My hands unto a **disobedient and gainsaying** people *Romans 10:21*.

It also names a qualification for eldership: able by sound doctrine both to exhort and to convince the **gainsayers** *Titus 1:9*.

And Jude marks a third use — perished in the **gainsaying** of Core *Jude 1:11*, where contradiction has become rebellion.

■ ἀπολογέομαι *apologeomai*

ἀπολογέομαι *apologeomai* — **to speak in one's defence**: ἀπό *apo*, from or off, with λέγω *legō*. A courtroom word — it gives English *apology* in the old sense of a **reasoned defence**, not an expression of regret.

Paul uses it standing before Agrippa: I think myself happy... because I shall **answer for myself** *Acts 26:2*.

Its noun ἀπολογία *apologia* carries the famous instruction: be ready always to give an **answer** to every man that asks you a reason of the hope that is in you, **with meekness and fear** *1 Peter 3:15*. The defence is commanded; so is the manner of it.

Christ forbids rehearsing one in advance under trial *Luke 21:14* — not because no defence is to be made, but because it will be given.

B

■ βαττολογέω *battologeō*

βαττολογέω *battologeō* — **to babble**, to repeat words emptily; probably imitative of stammering — *bat-bat* — combined with λέγω *legō*. Once in the New Testament.

When ye pray, use not **vain repetitions**, as the heathen do: for they think that they shall be heard for their **much speaking** *Matthew 6:7* — where the second phrase is πολυλογία *polylogia*.

The reason given is not that repetition is forbidden but that it is **unnecessary**: your Father knows what things ye have need of, before ye ask Him *Matthew 6:8*. Pagan prayer piles up words to secure attention; the objection is to the theory of God behind it.

Christ Himself prays the same words three times in Gethsemane *Matthew 26:44*, which settles that repetition as such is not the thing condemned.

Γ

■ γενεαλογέω *genealogeō*

γενεαλογέω *genealogeō* — **to trace a descent**: γένος *genos*, race or stock, with λέγω *legō* in its sense of *to reckon up*. Once.

Of Melchizedek: without father, without mother, without descent... but he whose **descent is not counted** from them received tithes of Abraham *Hebrews 7:3, Hebrews 7:6*.

The argument turns on an absence in the record rather than on a claim about the man. Levitical priesthood ran by genealogy — a priest who could not produce his line was put out of it *Nehemiah 7:64*. Melchizedek

has no line **given**, and Hebrews uses that silence to picture a priesthood which does not descend and therefore does not lapse.

Its noun γενεαλογία *genealogia* appears twice as a warning: neither give heed to fables and **endless genealogies**, which minister questions, rather than godly edifying *1 Timothy 1:4*; and again at *Titus 3:9*.

■ γινώσκω *ginōskō*

γινώσκω *ginōskō* — **to know**, and like Hebrew יָדָע *yādaʿ* it means knowledge **by acquaintance**, not by information. It gives *gnosis*, and the heresy named from it.

So it is used of the marriage bed without euphemism *Matthew 1:25*, and of God's recognition of His own: the Lord **knows** them that are His *2 Timothy 2:19*.

Which makes the sentence of rejection what it is: I never **knew** you: depart from Me *Matthew 7:23* — said to people who had prophesied and cast out devils in His name, and therefore knew a great deal *about* Him.

It is a knowledge that can grow: that I may **know** Him, and the power of His resurrection *Philippians 3:10*, written by a man thirty years in.

Distinguish εἶδα *eidō*, to know as having seen — the two stand side by side at *John 8:55*, where Christ says the accusers have not known the Father, but He knows Him.

Δ

■ διαλέγομαι *dialegomai*

διαλέγομαι *dialegomai* — **to reason with**, to discuss, to argue a case back and forth: διὰ *dia*, through, with λέγω *legō*. It gives English *dialogue* and *dialectic*.

Luke uses it as Paul's normal method. In Thessalonica he **reasoned** with them out of the Scriptures three sabbath days, opening and alleging *Acts 17:2-3*; in Athens, in the synagogue and in the market daily *Acts 17:17*; in Ephesus, two years in the school of Tyrannus *Acts 19:9*.

The word assumes an interlocutor who may answer back. Preaching in Acts is not only proclamation; it is argument conducted in public, from texts.

And it can be uncomfortable: as he **reasoned** of righteousness, temperance, and judgment to come, Felix trembled *Acts 24:25*.

■ διάνοια *dianoia*

διάνοια *dianoia* — **the mind at work**: διὰ *dia*, through, with νοῦς *nous* — thinking a thing *through*, and so understanding, disposition, imagination.

It is the word added to the Shema when Christ quotes it: love the Lord thy God with all thy heart, and with all thy soul, and with all thy **mind**

Mark 12:30. The Hebrew has heart, soul and might; the Greek makes the reasoning faculty explicit.

It is where the new covenant is written: I will put My laws into their **mind**, and write them in their hearts *Hebrews 8:10*.

It can be darkened — having the **understanding** darkened, being alienated from the life of God *Ephesians 4:18* — and it is what Christ opens after the resurrection: then opened He their **understanding**, that they might understand the scriptures *Luke 24:45*.

And Peter tells his readers to gird it up *1 Peter 1:13*.

■ δίκαιος *dikaïos*

δίκαιος *dikaïos* — **just, righteous**: conforming to the standard. Adjective of δικαιοσύνη *dikaïosynē*, rendering Hebrew שָׁדֵדִיק *šaddîq*.

Scripture applies it to ordinary people without irony — Joseph was a **just** man *Matthew 1:19*, and the proof given is that he intended to protect Mary rather than make an example of her. Simeon *Luke 2:25* and Joseph of Arimathaea *Luke 23:50* get the same word.

It is applied to God as the ground of forgiveness rather than an obstacle to it: He is **faithful and just** to forgive us our sins *1 John 1:9*; and Paul's hinge — that He might be **just, and the justifier** of him which believes in Jesus *Romans 3:26*.

And it is the verdict a Roman soldier reaches at the cross: certainly this was a **righteous** man *Luke 23:47*.

The universal statement stands over all of it: there is none righteous, no, not one *Romans 3:10*.

■ δικαιοσύνη *dikaïosynē*

δικαιοσύνη *dikaïosynē* — **righteousness**: the state of being *right* with respect to a standard, and so of being **acquitted**. Same family as δίκαιος *dikaïos*, just, and δικαίω *dikaioō*, to declare righteous — a courtroom verb, not a workshop one. It renders Hebrew שֶׁדֶּק *šedeq*.

Paul's thesis names two kinds and sets them against each other. They being ignorant of God's righteousness, and going about to establish **their own** righteousness, have not submitted themselves unto the righteousness of God *Romans 10:3*. The failure is not laxity; it is industry aimed at the wrong account.

He states his own case in the same terms — not having mine own righteousness, which is of the law, but that which is through the faith of Christ *Philippians 3:9*, having just counted his considerable credentials as loss.

The exchange is stated flatly. He made Him to be sin for us, who knew no sin; **that we might be made the righteousness of God in Him** *2 Corinthians 5:21*.

And it is not a legal fiction that leaves the man unchanged. Being then made free from sin, you became the servants of **righteousness** *Romans 6:18*; and: he that **does** righteousness is righteous *1 John 3:7*, which John writes precisely to stop anyone drawing the other conclusion.

Christ sets the bar before He supplies it — except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven *Matthew 5:20* — and then: blessed are they which do **hunger and thirst** after righteousness, for they shall be filled *Matthew 5:6*. The qualification is appetite, not attainment.

■ **δίλογος** *dilogos*

δίλογος *dilogos* — **double-tongued**: *δὶς* *dis*, twice, with *λόγος* *logos*. Saying a thing two ways — one account to this man, another to that. Once.

It stands in the qualifications for deacons: likewise must the deacons be grave, **not doubletongued**, not given to much wine, not greedy of filthy lucre *1 Timothy 3:8*.

The placement is instructive. It sits between gravity and greed, among the qualities you would only discover by watching a man over time — which is why the next verse requires that they first **be proved** *1 Timothy 3:10*.

The fault is not lying outright. It is maintaining two versions, each true enough in its own room; and the office it disqualifies from is the one that handles the church's money and its poor.

■ **δοκέω** *dokeō*

δοκέω *dokeō* — **to seem, to suppose, to be of the opinion**. The root behind *δόξα* *doxa* in its older sense of *opinion*, and behind *dogma* and *orthodox*.

It carries the gap between how a thing looks and how it is, which is why the New Testament keeps it near warnings. Let him that **thinks** he stands take heed lest he fall *1 Corinthians 10:12*. If any man **seem** to be religious, and bridles not his tongue, this man's religion is vain *James 1:26*.

Paul uses it drily of the Jerusalem leadership — those who **seemed** to be somewhat *Galatians 2:6* — and adds that what they were makes no difference to him, God accepting no man's person.

It also does ordinary work: the stone which the builders **rejected**; and *it seemed good* to the Holy Spirit and to us *Acts 15:28*, where a council's judgment is stated with proper modesty.

■ **δόξα** *doxa*

δόξα *doxa* — **glory**. In classical Greek the word meant **opinion**, what people think of you — from *δοκέω* *dokeō*, to seem, to suppose. The Septuagint took that word and used it for Hebrew **כְּבוֹד** *kābôd*, **weight**, and the meaning was permanently changed: from *how you are regarded* to *what you actually are*.

The old sense survives where the New Testament wants it to sting. They loved the praise of men more than the praise of God *John 12:43* — *doxa* both times, human opinion set against divine substance.

Christ makes glory-seeking the reason unbelief is possible. How can you believe, which receive honour one of another, and seek not the

honour that comes from God only? *John 5:44*. Not *fail* to believe — **can-not**.

It is what was veiled and briefly shown. He was transfigured before them *Matthew 17:2*; and John says plainly, we beheld His glory *John 1:14*. Hebrews calls Him the **brightness of His glory, and the express image of His person** *Hebrews 1:3*.

And it is the destination, not merely the ornament. We are changed into the same image **from glory to glory** *2 Corinthians 3:18*; and the present suffering is weighed against a far more exceeding and **eternal weight** of glory *2 Corinthians 4:17* — where Paul, writing Greek, reaches for the Hebrew metaphor of weight to say it.

Verb: δοξάζω *doxazō*, to glorify. Contrast κενόδοξος *kenodoxos*, **empty-glory** — vainglorious *Galatians 5:26*: opinion with no weight behind it, which is the word doing both jobs at once.

■ δοξάζω *doxazō*

δοξάζω *doxazō* — **to glorify**: verb of δόξα *doxa*. Since *doxa* moved from *opinion* to *weight*, the verb means both **to think well of** and **to make weighty** — to recognise what is there, and to invest with what was not.

Of men toward God it is the first sense: they **glorified** God, which had given such power unto men *Matthew 9:8*. Nothing is added to God; the assessment is corrected.

Of God toward men it is the second: whom He justified, them He also **glorified** *Romans 8:30* — past tense, of something not yet visible.

Christ uses it both ways in one prayer: I have **glorified** Thee on the earth... and now, O Father, **glorify** Thou Me *John 17:4-5*.

And it is what a body is for: **glorify God in your body** *1 Corinthians 6:20*.

E

■ εἰρηνεύω *eirēneuō*

εἰρηνεύω *eirēneuō* — **to be at peace**, to keep peace; verb of εἰρήνη *eirēnē*. Four times, always as a command to the church and always with a limit attached.

If it be possible, **as much as lieth in you**, live peaceably with all men *Romans 12:18*. Two qualifications in one clause: *peace* may not be possible, and your responsibility ends at your own side of it.

Be perfect, be of good comfort, be of one mind, **live in peace**; and the God of love and *peace* shall be with you *2 Corinthians 13:11* — the last words of a letter written to a divided congregation.

Be at *peace among yourselves* *1 Thessalonians 5:13*, where the context is honouring those who labour among them.

And once as a rebuke turned into a charge: have salt in yourselves, and **have peace** one with another *Mark 9:50* — said immediately after the disciples had argued about who was greatest.

■ εἰρήνη *eirēnē*

εἰρήνη *eirēnē* — **peace**. In classical Greek chiefly the *absence of war*, a negative condition; in the New Testament it carries the freight of Hebrew שָׁלוֹם *šālôm*, which is positive — **wholeness, soundness, everything in its place**. A man can be at peace in the Greek sense and still be in pieces.

It is first a state between God and man, not a feeling. Therefore being justified by faith, we **have** peace with God through our Lord Jesus Christ *Romans 5:1* — a standing already secured, stated in the indicative.

Then it is a gift distinguished from the world's version. Peace I leave with you, My peace I give unto you: **not as the world gives** *John 14:27*. The world gives it by removing the trouble; Christ gives it in the same sentence as *in the world you shall have tribulation John 16:33*.

It guards rather than explains. The peace of God, which **passes all understanding**, shall keep your hearts and minds *Philippians 4:7* — the verb is a military one, to garrison. It does not answer the anxiety; it stands watch over the person.

And it is made, at a price. Having made peace **through the blood of His cross** *Colossians 1:20*; He is our peace, who has broken down the middle wall of partition *Ephesians 2:14*. Blessed are the peacemakers *Matthew 5:9* puts the work in human hands too.

Adjective εἰρηνικός *eirēnikos*; and εἰρηνοποιός *eirēnopoios*, **peace-maker**, used once *Matthew 5:9*.

■ εἰρηνικός *eirēnikos*

εἰρηνικός *eirēnikos* — **peaceable**; adjective of εἰρήνη *eirēnē*. Twice.

Of chastening: no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the **peaceable** fruit of righteousness unto them which are exercised thereby *Hebrews 12:11*. The peace is named as an outcome of something that was not peaceful.

And in James, where wisdom is graded: the wisdom that is from above is **first pure, then peaceable**, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy *James 3:17*.

That ordering is the entry. Purity comes first; peaceableness second. A peace bought by giving up the first item is not this wisdom — and James has just described the alternative as earthly, sensual, devilish *James 3:15*.

■ εἰρηνοποιός *eirēnopoios*

εἰρηνοποιός *eirēnopoios* — **peacemaker**: εἰρήνη *eirēnē* with ποιέω *poieō*, to make. Once.

Blessed are the **peacemakers**: for they shall be called the children of God *Matthew 5:9*.

The word is agentive — one who *makes* peace, not one who is peaceful or who avoids conflict. The beatitude before it blesses the pure in heart and the one after blesses the persecuted, which places peacemaking between purity and trouble rather than in place of them.

Its verb appears once, of the cross: having **made peace** through the blood of His cross *Colossians 1:20*. That is the pattern the noun points at — peace made at cost by a third party who was not the offender.

Compare εἰρηνικός *eirēnikos*, where James puts *pure* before *peaceable*.

■ ἐκλέγομαι *eklegomai*

ἐκλέγομαι *eklegomai* — **to pick out for oneself**: ἐκ *ek*, out of, with λέγω *legō* in its older sense of *to gather, to select*. Middle voice throughout — the chooser chooses **for himself**, which is the whole weight of the word. It gives *eclectic* and, through the adjective ἐκλεκτός *eklektos*, **elect**.

Christ applies it to the Twelve and removes any suggestion of merit: you have not chosen Me, but **I have chosen you** *John 15:16*. And He notes that the choosing did not exclude Judas *John 6:70*.

Paul states what sort of material was selected: God has chosen the foolish things of the world to confound the wise... **that no flesh should glory** *1 Corinthians 1:27-29*. And: He has chosen us in Him **before the foundation of the world** *Ephesians 1:4*.

James adds the pointed case — has not God chosen the **poor** of this world, rich in faith? *James 2:5* — in a passage rebuking congregations for choosing differently.

■ ἐλλογέω *ellogeō*

ἐλλογέω *ellogeō* — **to charge to an account**: ἐν *en*, in, with λόγος *logos* in its bookkeeping sense. To enter on someone's ledger.

Once in Paul's letter about a runaway slave: if he hath wronged thee, or oweth thee ought, **put that on mine account** *Philemon 1:18* — followed by a signed guarantee: I Paul have written it with mine own hand, **I will repay it** *Philemon 1:19*.

And once where the accounting is negative: until the law sin was in the world: but sin is **not imputed** when there is no law *Romans 5:13*.

The two uses together give the doctrine in commercial terms — a debt genuinely owed, transferred by the willing act of someone solvent. Compare λογίζομαι *logizomai*, the verb Paul uses of righteousness reckoned to Abraham.

■ ἐλπίζω *elpizō*

ἐλπίζω *elpizō* — **to hope**; verb of ἐλπίς *elpis*, and like the noun it means confident expectation rather than wishing.

Its grammar carries the doctrine: the New Testament repeatedly puts it in the perfect — a hope set and still standing. We **trust** in the living God, who is the Saviour of all men *1 Timothy 4:10*.

It takes an object, and the object decides its worth: charge them that are rich in this world, that they be not highminded, nor **trust** in uncertain riches, but in the living God *1 Timothy 6:17*.

Paul uses it plainly of ordinary plans — I **trust** to see you shortly *Philemon 1:22* — which keeps the word from becoming religious jargon.

And once it marks the whole scope of the Christian claim: if in this life only we have **hope** in Christ, we are of all men most miserable *1 Corinthians 15:19*.

■ ἐλπίς *elpis*

ἐλπίς *elpis* — **hope**. Not the English hope, which means *wishing*, with the outcome unknown. Greek ἐλπίς *elpis* in the New Testament is **confident expectation of a certain thing not yet in hand** — the uncertainty is in the timing, never in the outcome.

Paul defines it by what it is not. Hope that is **seen** is not hope: for what a man sees, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it *Romans 8:24-25*. Invisibility is the condition of hope, not a defect in it.

It is anchored outside the believer. Which hope we have as an **anchor of the soul**, both sure and stedfast, and which enters into that within the veil *Hebrews 6:19*. The anchor is not dropped into the seabed under us; it is fixed in the sanctuary above.

Its content is named plainly — looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ *Titus 2:13*. Hope in Scripture has an object with a name.

And it does not disappoint, because of what has already been given as pledge: hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit *Romans 5:5*.

Without it, the description is bleak and exact: having no hope, and **without God in the world** *Ephesians 2:12* — the two go together.

Verb: ἐλπίζω *elpizō*. It stands with faith and love in the enduring three *1 Corinthians 13:13*.

■ ἔνδοξος *endoxos*

ἔνδοξος *endoxos* — **glorious**, honoured, held in esteem: ἐν *en*, in, with δόξα *doxa*. *Having weight in it*.

It is used of clothing and status — they which are **gorgeously apparelled**, and live delicately, are in kings' courts *Luke 7:25* — and of the crowd's reaction to Christ: they rejoiced for all the **glorious** things that were done by Him *Luke 13:17*.

Paul turns it against the Corinthians in a sentence with the edge left on: we are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; **ye are honourable, but we are despised** *1 Corinthians 4:10*.

And it describes what the Church is to be presented as at the end: a **glorious** church, not having spot, or wrinkle, or any such thing *Ephesians 5:27*.

■ ἔννοια *ennoia*

ἔννοια *ennoia* — **the thought formed in the mind**, an intent or purpose: ἐν *en*, in, with νοῦς *nous*. Twice in the New Testament.

Peter: arm yourselves likewise with the same **mind** *1 Peter 4:1* — a settled intent taken up as a weapon, on the pattern of Christ's own suffering.

Hebrews puts it where the word cuts: the word of God is quick, and powerful, and sharper than any twoedged sword... and is a discerner of the **thoughts and intents** of the heart *Hebrews 4:12*. Not thoughts as they are expressed, but as they are formed.

The distinction from its relatives is one of stage: νοῦς *nous* the faculty, διάνοια *dianoia* the reasoning through, ἔννοια *ennoia* the intention arrived at.

■ ἐπέχω *epechō*

ἐπέχω *epechō* — **to hold upon**: ἐπί *epi*, upon, with ἔχω *echō*, to hold. Hence *to fix attention on*, *to hold fast*, or *to hold back* — the sense shifts with what is being held.

Attention: Christ **marked** how the guests chose out the chief rooms *Luke 14:7*; and Paul tells Timothy, **take heed** unto thyself, and unto the doctrine *1 Timothy 4:16*, with the order of those two objects worth noting.

Holding out: shine as lights in the world, **holding forth** the word of life *Philippians 2:16* — the image is of offering something to someone, as a cup is held out.

And delay: so he sent into Macedonia two of them that ministered unto him, but he himself **stayed** in Asia for a season *Acts 19:22*.

One verb, and in each case something is being kept in position rather than merely observed.

■ ἐπιλέγομαι *epilegomai*

ἐπιλέγομαι *epilegomai* — ἐπί *epi*, upon, with λέγω *legō*. Twice in the New Testament, in its two distinct senses.

To call, to name: there is at Jerusalem by the sheep market a pool, which is **called** in the Hebrew tongue Bethesda *John 5:2*.

To choose for oneself — the middle voice, the same force as in ἐκλέγομαι *eklegomai*: Paul **chose** Silas, and departed, being recommended by the brethren unto the grace of God *Acts 15:40*.

The second occurrence sits immediately after the quarrel with Barnabas over Mark, and Luke reports the choosing without comment on the quarrel. He notes only that the brethren commended Paul to grace — and does not say the same of the other party.

■ ἐπίνοια *epinoia*

ἐπίνοια *epinoia* — **a thought conceived**, a design or intent: ἐπί *epi*, upon, with νοῦς *nous*. Once, and it is the object of a command to repent.

Peter to Simon the sorcerer, who has offered money for the power to confer the Spirit: repent therefore of this thy wickedness, and pray God, if perhaps the **thought** of thine heart may be forgiven thee *Acts 8:22*.

The offence named for repentance is not the act of offering but the **thought behind it** — that the gift of God may be purchased. Nothing had yet changed hands.

That is the doctrinal weight of the word: intention is treated as the thing requiring forgiveness, and Peter is uncertain enough of the outcome to say *if perhaps*.

Compare ἔννοια *ennoia*, the intent that Hebrews says the word of God discerns *Hebrews 4:12*.

■ ἐπίσταμαι *epistamai*

ἐπίσταμαι *epistamai* — **to understand**, to be acquainted with, to know how. The verb of competent, informed knowledge — as against γινώσκω *ginōskō*, knowledge by relationship.

The distinction is visible in one sentence. The evil spirit answers the seven sons of Sceva: Jesus I **know** — γινώσκω *ginōskō* — and Paul I **know of** — this verb — but who are ye? *Acts 19:15*. Two different words in one reply, and the exorcists rate neither.

Jude uses it of knowledge by instinct alone: what they **know** naturally, as brute beasts, in those things they corrupt themselves *Jude 1:10*.

And Paul uses it of ordinary informed acquaintance under examination: I **know** that thou hast been of many years a judge unto this nation *Acts 24:10*.

■ ἔπω *epō*

ἔπω *epō* — **to say, to speak**. Not a separate verb in use but the **orist stem** that supplies λέγω *legō* — Greek builds *say* from more than one root, as English builds *go* and *went*.

So it appears wherever the New Testament records a completed utterance: God **said**, Let there be light *2 Corinthians 4:6*; He **said** unto them, But whom say ye that I am? *Matthew 16:15*; the Lord **said** unto my Lord, Sit thou on My right hand *Matthew 22:44*.

It carries the sentences that end a matter: Jesus **said** unto him, Thou hast said *Matthew 26:64*.

Listed here only because a concordance separates it from λέγω *legō* and a reader may take that for a difference in meaning. It is a difference in tense.

■ εὐλογέω *eulogeō*

εὐλογέω *eulogeō* — **to speak well of**: εὖ *eu*, well, with λέγω *legō*, to say. It gives English *eulogy*, and it renders Hebrew בָּרַךְ *bārak*, to bless.

The direction of the word decides its force. When God blesses, the speaking **does** something: God blessed them, saying, Be fruitful *Genesis 1:22*. When men bless God, the same verb means to speak His worth back to Him — bless the LORD, O my soul *Psalms 103:1*.

Christ blesses bread before breaking it *Matthew 26:26*, and blesses the children *Mark 10:16*.

And the command turns it against instinct: **bless** them that curse you *Luke 6:28*; bless, and curse not *Romans 12:14*. Noun: εὐλογία *eulogia*.

■ εὐνοέω *eunoeō*

εὐνοέω *eunoeō* — **to be well-minded** toward someone: εὖ *eu*, well, with νοῦς *nous*. To come to terms, to be reconciled. Once.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge *Matthew 5:25*.

The setting is legal — two men walking to court — and the counsel is to settle before arriving. The urgency is practical: once the case is heard the outcome leaves your hands, and Christ follows it with a debtor who will not come out till he has paid the uttermost farthing *Matthew 5:26*.

It stands in the same section as the command to leave your gift at the altar and go be reconciled to your brother first *Matthew 5:24* — the same instinct applied to worship rather than to litigation.

Its noun εὐνοία *eunoia* is used of the goodwill a servant owes *Ephesians 6:7*.

K

■ κακολογέω *kakologeō*

κακολογέω *kakologeō* — **to speak evil of**, to curse: κακός *kakos*, bad, with λέγω *legō*.

Christ quotes the law with it: he that **curseth** father or mother, let him die the death *Matthew 15:4* — and the point of the quotation is that the scribes had built a rule allowing a man to withhold support from his parents by declaring it a gift *Matthew 15:5*. Neglect dressed as devotion is treated as a species of cursing them.

It also describes ordinary opposition: when divers were hardened, and believed not, but **spake evil** of that way before the multitude *Acts 19:9*.

And Christ blocks the reflex to silence outsiders with it: there is no man which shall do a miracle in My name, that can lightly **speak evil** of Me *Mark 9:39* — said to disciples who wanted a man stopped because he was not of their company.

■ καταλέγω *katalegō*

καταλέγω *katalegō* — **to enrol**, to enter on a list: κατά *kata*, down, with λέγω *legō* in its sense of *to count, to reckon up*. To write someone down.

Once in the New Testament, of the widows' roll: let not a widow be **taken into the number** under threescore years old *1 Timothy 5:9*. What follows is a list of qualifications — one man's wife, well reported of for

good works, having brought up children, lodged strangers, washed the saints' feet, relieved the afflicted *1 Timothy 5:10*.

So the church kept an actual register, with an age and a standard attached, and Paul thought it worth regulating in writing.

The passage is often read as being about honour. It is also about **money** — the roll determined who the congregation supported *1 Timothy 5:16*, which is why the criteria are stated so precisely.

■ ΚΕΝΟΔΟΞΟΣ *kenodoxos*

κενόδοξος *kenodoxos* — **vainglorious**: κενός *kenos*, empty, with δόξα *doxa*. Since *doxa* means both *opinion* and *weight*, the compound is exact — **glory with nothing in it**, reputation without substance.

Once as an adjective: let us not be desirous of **vain glory**, provoking one another, envying one another *Galatians 5:26* — and the two symptoms named are provocation and envy, which are what empty glory produces in both directions.

Its noun κενοδοξία *kenodoxia* appears in the sentence that answers it: let nothing be done through strife or **vainglory**; but in lowliness of mind let each esteem other better than themselves *Philippians 2:3* — immediately before the passage on Christ emptying Himself.

The cure offered is not modesty about oneself but attention to somebody else.

■ ΚΟΙΝΟΣ *koinos*

κοινός *koinos* — **common**, in two senses that pull opposite ways, and the New Testament exploits both.

Shared, and therefore good: they had all things **common** *Acts 2:44*; Paul writes to Titus of the **common** faith *Titus 1:4*, and Jude of the **common** salvation *Jude 1:3*.

Ordinary, and therefore ritually unclean — the Jewish usage: to eat with **defiled**, that is to say, unwashed hands *Mark 7:2*. This is the sense Peter means on the housetop: I have never eaten any thing that is **common** or unclean *Acts 10:14*, and the answer overturns the category — what God has cleansed, **call not thou common** *Acts 10:15*.

The two senses meet in Acts: the vision that abolishes *common* as a barrier is what makes a Gentile church, and so makes the goods *common* in the other sense.

Related: κοινωνία *koinōnia*, fellowship.

■ ΚΟΙΝΩΝΕΩ *koinōneō*

κοινωνέω *koinōneō* — **to share in**, to have a part with; the verb of κοινωνία *koinōnia*.

It is used of money going out — **distributing** to the necessity of saints *Romans 12:13*; let him that is taught **communicate** unto him that teaches in all good things *Galatians 6:6*; and Paul's note that no church **communicated** with him concerning giving and receiving but Philippi only *Philippians 4:15*.

It is also used of sharing what one would rather not: rejoice, inasmuch as you are **partakers** of Christ's sufferings *1 Peter 4:13*.

And it carries a warning about sharing in the wrong direction: **be not partaker** of other men's sins *1 Timothy 5:22*.

■ **κοινωνία** *koinōnia*

κοινωνία koinōnia — **fellowship, partnership, having in common.** From *κοινός koinos, common*. The ordinary Greek word for a business partnership or a joint holding — which is why the English *fellowship*, worn down to mean coffee after a service, understates it.

It begins as a share in Persons, not in activities. Truly our fellowship is with the Father, and with His Son Jesus Christ *1 John 1:3*; and: the **communion** of the Holy Spirit be with you all *2 Corinthians 13:14*.

The first church shows what it looked like. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers *Acts 2:42* — and two verses later, they had all things **common**, the adjective from the same root *Acts 2:44*.

Paul uses it of money without embarrassment. The collection for the poor saints is called a *κοινωνία koinōnia* *Romans 15:26*, and the Philippians' repeated gifts are their **fellowship in the gospel** *Philippians 1:5*. Sharing goods and sharing faith are the same word.

It also names a share in suffering — that I may know Him, and the power of His resurrection, and the **fellowship of His sufferings** *Philippians 3:10*.

And the Table is its sharpest instance. The cup of blessing which we bless, is it not the communion of the blood of Christ? *1 Corinthians 10:16* — and Paul reasons from that to why the same people cannot also share the table of demons *1 Corinthians 10:21*.

Its limit is stated too: what fellowship has righteousness with unrighteousness? *2 Corinthians 6:14*. A word for what is held in common cannot cover what cannot be held in common.

■ **κοινωνικός** *koinōnikos*

κοινωνικός koinōnikos — **ready to share**, sociable in the strong sense of holding things in common. Once in the New Testament.

It stands in the charge to the rich: that they do good, that they be rich in good works, **ready to distribute, willing to communicate** *1 Timothy 6:18*. The two words are near synonyms stacked for weight — generous, and of a *disposition* to share rather than merely performing acts of sharing.

What follows is the reason: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life *1 Timothy 6:19*.

The adjective describes a settled character. Its noun is *κοινωνία koinōnia*.

■ κοινωνός *koinōnos*

κοινωνός *koinōnos* — a **partner**, a sharer; the person who holds something in common. In ordinary Greek, a business partner — which is exactly how Luke uses it of James and John, who were **partners** with Simon in the fishing *Luke 5:10*.

Paul uses it for what people are joined to by eating: they which eat of the sacrifices are **partakers** of the altar *1 Corinthians 10:18*, and reasons from that to why the same person cannot be a partner of the Lord's table and of demons.

Philemon is asked on this basis: if thou count me therefore a **partner**, receive him as myself *Philemon 1:17* — a partnership invoked to settle a runaway slave's case.

And Peter states the highest use: **partakers** of the divine nature *2 Peter 1:4*.

Λ

■ λαλέω *laleō*

λαλέω *laleō* — **to speak**, with attention to the *act of uttering* rather than to the content. Originally of any sound made with the mouth; λέγω *legō* is nearer *to say* — what is said.

The distinction shows where the point is the speaking itself. God, who at sundry times and in divers manners **spake** in time past unto the fathers by the prophets, has in these last days **spoken** unto us by His Son *Hebrews 1:1-2*.

It governs the tongues passages throughout — he that speaks in an unknown tongue **speaks** not unto men, but unto God *1 Corinthians 14:2* — and the healings of the dumb: the dumb **spake**: and the multitudes marvelled *Matthew 9:33*.

And it is what the heart's contents come out as: out of the abundance of the heart the mouth **speaks** *Matthew 12:34*. Which is why Christ can treat idle speech as evidence *Matthew 12:36*.

■ λέγω *legō*

λέγω *legō* — **to say**, and beneath that, **to lay, to pick, to gather**. The older physical sense survives in the compounds, which is why one root yields both *speaking* words and *collecting* things.

Gathering: συλλέγω *syllegō*, to gather up; ἐκλέγομαι *eklegomai*, to pick out, whence **elect**; σπερμολόγος *spermologos*, a seed-picker.

Speaking: λόγος *logos*, the word; ὁμολογέω *homologeō*, to say the same thing, confess; ἀντιλέγω *antilegō*, to speak against.

Reckoning: λογίζομαι *logizomai*, to count to an account; ἐλλογέω *ellegeō*, to charge to one.

Three ideas — laying out, saying, and counting — are one word family in Greek, and a good deal of the New Testament's vocabulary for thought and speech hangs on it.

The verb itself is the ordinary word for *say*, supplied in the aorist by ἔπω *epō*. It is what stands at the head of every recorded saying of Christ.

■ λογία *logia*

λογία *logia* — **a collection**, of money: from λέγω *legō* in its sense of *gather*. Twice, in one paragraph.

Now concerning the **collection** for the saints, as I have given order to the churches of Galatia, even so do ye *1 Corinthians 16:1*. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no **gatherings** when I come *1 Corinthians 16:2*.

The instructions are administrative and deliberate: weekly, personal, proportionate, and set aside **in advance** so that no appeal need be made in his presence. Paul then declines to carry it himself without witnesses *1 Corinthians 16:3-4*, and elsewhere gives the reason — providing for honest things, not only in the sight of the Lord, but also in the sight of men *2 Corinthians 8:21*.

The word is ordinary commercial Greek. What is notable is how much care the New Testament takes over the handling of other people's money.

■ λογίζομαι *logizomai*

λογίζομαι *logizomai* — **to reckon**, to count, to put to someone's account. A bookkeeper's word, from λόγος *logos* in its sense of *account*.

It is the verb on which justification turns. Abraham believed God, and it was **counted** unto him for righteousness *Romans 4:3*; and Paul presses the accounting sense hard: to him that works is the reward not reckoned of grace, but of debt *Romans 4:4*. Blessed is the man to whom the Lord will **not impute** sin *Romans 4:8*.

The same word governs how a believer is to think of himself: **reckon** yourselves to be dead indeed unto sin *Romans 6:11* — an accounting entry to be believed, not a feeling to be worked up.

And it is what love does not do: charity **thinks no evil** *1 Corinthians 13:5* — keeps no ledger.

■ λογικός *logikos*

λογικός *logikos* — **reasonable, rational**; the adjective of λόγος *logos*. Twice in the New Testament, and both are contested translations.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your **reasonable service** *Romans 12:1* — the word can mean *rational* (worship offered by a mind, not by rote) or *spiritual* as against ceremonial. The context favours the first: it follows eleven chapters of argument, and the very next verse asks for a renewed νοῦς *nous*.

Desire the sincere **milk of the word** *1 Peter 2:2* — where the adjective belongs to *logos*, so the milk is *of the word*, not merely *unadulterated*.

Either way the point stands: the New Testament will not let worship and thinking come apart.

■ **λόγιος** *logios*

λόγιος *logios* — **eloquent**, or **learned** — the adjective can mean either, a man of words or a man of understanding. Once.

A certain Jew named Apollos, born at Alexandria, an **eloquent** man, and mighty in the scriptures, came to Ephesus *Acts 18:24*.

Luke gives both the gift and its limit in consecutive verses: he spoke and taught diligently the things of the Lord, **knowing only the baptism of John** *Acts 18:25*. Eloquence with a gap in it.

And the correction comes from a tentmaker and his wife, in private: whom when Aquila and Priscilla had heard, they **took him unto them**, and expounded unto him the way of God more perfectly *Acts 18:26*.

The word marks a real ability. The passage marks what ability does not supply.

■ **λογομαχέω** *logomacheō*

λογομαχέω *logomacheō* — **to fight about words**: λόγος *logos* with μάχομαι *machomai*, to battle. Once as a verb, once as a noun.

Charge them before the Lord that they **strive not about words** to no profit, but to the subverting of the hearers *2 Timothy 2:14*. The damage named is not to the truth but to the audience.

The noun in the parallel passage is blunter about the source: he is proud, knowing nothing, but doting about questions and **strifes of words**, whereof comes envy, strife, railings, evil surmisings *1 Timothy 6:4*. *Doting* is a sickness word — literally *ailing*, morbidly obsessed.

A dictionary is a book about words, so the warning lands close to home. The distinction the text draws is between contending **for** the word *Jude 1:3* and contending **about** words for no profit — and the test offered is what happens to the hearers.

■ **λόγος** *logos*

λόγος *logos* — **a word**, but never a word as mere sound: the word as *the thought behind it made sayable*. From λέγω *legō*, to say. The one noun carries **speech, account, reason** and **reckoning**, and that range is the point.

It is what is said — a saying, a message, a report, the matter under discussion *Acts 15:6*.

It is also the account you render. Of every idle word people shall give **account** in the day of judgment *Matthew 12:36*; each of us shall give account of himself to God *Romans 14:12*. The same word means the thing said and the reckoning for having said it.

And it is reason itself — the faculty of thought, whence *logic*. Greek philosophy could use it for the ordering principle of the universe, which is why John's opening lands as it does on a Greek ear.

John takes the word and makes it a Person. In the beginning was the Word, and the Word was with God, and the Word was God *John 1:1* —

and then: the Word became flesh, and dwelt among us *John 1:14*. Not a message *about* God, and not a principle: God's own self-expression, with God and being God.

Hebrews presses its edge. The word of God is living and powerful, sharper than any two-edged sword, piercing to the dividing of soul and spirit *Hebrews 4:12* — and the very next verse says all things are naked before **Him** with whom we have to do. The word that examines and the One to whom account is given are not held apart.

M

■ ματαιολόγος *mataiologos*

ματαιολόγος *mataiologos* — **an empty talker**: μάταιος *mataios*, vain, futile, *to no purpose*, with λέγω *legō*. Once.

There are many unruly and **vain talkers** and deceivers, specially they of the circumcision: whose mouths must be stopped *Titus 1:10-11* — and the reason given is commercial: who subvert whole houses, teaching things which they ought not, **for filthy lucre's sake**.

The adjective *mataios* is the Septuagint's word for idols — vanities, things with nothing behind them. So the compound charges the teacher with the same emptiness as the idol: words that refer to nothing.

Its noun *ματαιολογία* *mataiologia* describes men who have turned aside unto **vain jangling**, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm *1 Timothy 1:6-7*.

■ μετανοέω *metanoēō*

μετανοέω *metanoēō* — **to repent**: the verb of μετάνοια *metanoia*, to change the νοῦς *nous* and so to turn.

It is the imperative the public preaching opens with — John's *Matthew 3:2*, Christ's *Matthew 4:17*, and Peter's at Pentecost *Acts 2:38* — and it is addressed to churches as readily as to outsiders: five of the seven letters in Revelation command it *Revelation 2:5*, *Revelation 3:19*.

Christ makes it the alternative to perishing, and says so twice in four verses about two disasters, refusing both times to treat the victims as worse sinners: except you **repent**, you shall all likewise perish *Luke 13:3*, *Luke 13:5*.

And heaven's reaction is disproportionate on purpose: joy shall be in heaven over one sinner that **repents**, more than over ninety and nine just persons *Luke 15:7*.

■ μετάνοια *metanoia*

μετάνοια *metanoia* — **repentance**. Compound of μετά *meta*, after or change, and νοῦς *nous*, mind: literally **a change of mind** — but in usage a change of mind that *turns the person round*, not merely a revised opinion.

The English word misleads in one direction, the Greek in the other. *Repentance* suggests feeling sorry; *change of mind* suggests a mental adjustment. Scripture insists on the turn itself: repent, and **be converted** *Acts 3:19*; and produce fruits worthy of repentance *Matthew 3:8*. John the Baptist is asked what that means and answers with coats, food, tax rates and wages *Luke 3:10-14*.

Paul distinguishes the two sorrows precisely. Godly sorrow **works repentance** to salvation, not to be repented of; but the sorrow of the world works death *2 Corinthians 7:10*. Grief is not the thing itself — it is what the thing may grow from, and one kind of grief kills.

Esau is the warning case. He found no place of repentance, **though he sought it carefully with tears** *Hebrews 12:17*. Tears in abundance, and no turning.

It is the first word of the public preaching — of John *Matthew 3:2*, of Christ *Matthew 4:17*, and of Peter at Pentecost *Acts 2:38* — and it is God who grants it *Acts 11:18*, which keeps it from becoming one more work to perform.

Verb: μετανοέω *metanoēō*. Contrast μεταμέλομαι *metamelomai*, to regret, which is what Judas did *Matthew 27:3*.

■ μωρολογία *mōrologia*

μωρολογία *mōrologia* — **foolish talk**: μωρός *mōros*, dull, stupid — the word behind English *moron* — with λόγος *logos*. Once.

Neither filthiness, nor **foolish talking**, nor jesting, which are not convenient: but rather giving of thanks *Ephesians 5:4*.

Mōros is not a mild word. It is what Christ calls the man who built on sand *Matthew 7:26*, and the five virgins without oil *Matthew 25:2* — and it is what He forbids calling a brother *Matthew 5:22*. So the compound does not mean *silly*; it means speech that comes out of the same emptiness those parables describe.

The three items in the verse are graded — filth, folly, and then *eutrapelia*, wit that turns easily. Paul is not banning humour; he names the point at which agility of tongue serves nothing.

N

■ νοιέω *noieō*

νοέω *noeō* — **to perceive with the mind**, to understand; the verb of νοῦς *nous*.

It is what Christ asks for when a saying has been missed: are ye also yet without understanding? **Do ye not yet understand**, that whatsoever entereth in at the mouth goeth into the belly? *Matthew 15:16-17*. And of the abomination of desolation: whoso readeth, **let him understand** *Matthew 24:15* — an instruction to the reader, embedded in the text.

Paul uses it of what creation makes available: the invisible things of Him from the creation of the world are clearly seen, being **understood** by the things that are made *Romans 1:20*.

And Hebrews of what faith supplies: through faith we **understand** that the worlds were framed by the word of God *Hebrews 11:3*.

Both of the last two are acts of the mind, and Scripture assigns one to what is seen and one to what is not.

■ **νουθεσία** *nouthesia*

νουθεσία *nouthesia* — **admonition:** νοῦς *nous*, mind, with τίθημι *tithēmi*, to place. Literally **a putting into the mind** — correction that works by telling someone something, not by pressure or penalty. Three times.

Of children: bring them up in the nurture and **admonition** of the Lord *Ephesians 6:4* — in the same verse that forbids provoking them to wrath.

Of Israel's history: all these things happened unto them for ensamples: and they are written for our **admonition**, upon whom the ends of the world are come *1 Corinthians 10:11*. The record itself does the admonishing.

And of church discipline, with a limit: a man that is an heretick after the first and second **admonition** reject *Titus 3:10*. Two attempts at putting it into his mind, and then no more.

Its verb νουθετέω *noutheteō* is what Paul does night and day with tears *Acts 20:31*.

■ **νουνεχῶς** *nounechōs*

νουνεχῶς *nounechōs* — **with the mind engaged:** νοῦς *nous* with ἔχω *echō*, to have — *having a mind*, and so **sensibly, discreetly**. An adverb, once.

It is Christ's assessment of a scribe. The man has just agreed that to love God with all the heart and one's neighbour as oneself is more than all whole burnt offerings and sacrifices — and when Jesus saw that he answered **discreetly**, He said unto him, Thou art not far from the kingdom of God *Mark 12:34*.

Two things are worth noting. The commendation is for **thinking well**, not for believing rightly — and it is given to a scribe, in a chapter of hostile questions.

And what it commends is still short: *not far* is not *in*. Mark adds that after that no man durst ask Him any question.

■ **νοῦς** *nous*

νοῦς *nous* — **mind:** not the brain, and not intellect as opposed to feeling, but the **faculty by which a person perceives, judges and decides**. It is the seat of moral reasoning, which is why Scripture treats it as something that can be corrupted, blinded, or made new.

It is the ***nous*** that gets renewed, and the renewal is what **changes behaviour**. Be not conformed to this world: but be transformed by the **renewing of your mind** *Romans 12:2*. The order runs mind → transformation → proving what God's will is; not the reverse.

Its **unrenewed state is described as a judicial handover**. God gave them over to a **reprobate mind** *Romans 1:28* — *adokimos*, failed the test, rejected after assay. And: their minds were blinded *2 Corinthians 3:14*.

Paul locates the civil war there. With the mind I myself serve the law of God; but with the flesh the law of sin *Romans 7:25*.

And he refuses to let worship bypass it. I will pray with the **spirit**, and I will pray with the **understanding** also *1 Corinthians 14:15* — the same word — because otherwise the outsider cannot say the *amen* *1 Corinthians 14:16*.

The peace of God is said to guard it *Philippians 4:7*, and the astonishing claim of the New Testament is that it can be shared: **we have the mind of Christ** *1 Corinthians 2:16*.

It is the root of *μετάνοια metanoia*, repentance — literally a *change of this*. Compare *διάνοια dianoia*, the reasoning through of a thing, and *ἐννοια ennoia*, the thought or intent formed in it.

O

■ ὀλιγόπιστος *oligopistos*

ὀλιγόπιστος *oligopistos* — **of little faith**: ὀλίγος *oligos*, little, with πίστις *pistis*. A word apparently coined for the Gospels; it appears only on Christ's lips, five times.

Every occurrence is addressed to disciples, never to opponents — over clothing and food *Matthew 6:30*, in a storm *Matthew 8:26*, on the water *Matthew 14:31*, over forgotten bread *Matthew 16:8*.

The rebuke is never *you have none*. It is a measure, and a mild one: Christ nowhere calls a disciple faithless in this word. Peter is caught mid-sink and told **O thou of little faith, wherefore didst thou doubt?** — after walking on water, which none of the others attempted.

Compare the mustard seed *Matthew 17:20*: little faith in a great object still moves mountains. The problem in these scenes is not the quantity but the wandering of the object.

■ ὁμολογέω *homologeō*

ὁμολογέω *homologeō* — **to say the same thing**: ὁμοῦ *homou*, together, with λέγω *legō*, to say. To confess is not to disclose a private feeling but to **agree out loud with what is already the case**.

Hence confessing sin is agreeing with God's verdict on it: if we confess our sins, He is faithful and just to forgive *1 John 1:9*. And confessing Christ is agreeing publicly with what He is: whosoever shall confess Me before men, him will I confess before My Father *Matthew 10:32*.

Paul makes the mouth and the heart one act: if thou shalt **confess with thy mouth** the Lord Jesus, and shalt believe in thine heart *Romans 10:9*.

The compound ἐξομολογέω *exomologeō* adds *out* — full, open acknowledgement *Philippians 2:11*.

Π

■ παράδοξος *paradoxos*

παράδοξος *paradoxos* — **contrary to expectation**: παρά *para*, beside or against, with δόξα *doxa* in its sense of *opinion*. It gives English **paradox** — literally *against what is supposed*.

Once in the New Testament, and the occasion is a paralytic walking home carrying his bed: they were all amazed, and glorified God, and were filled with fear, saying, **We have seen strange things to day** *Luke 5:26*.

The word is well chosen. What they saw did not contradict reason; it contradicted **expectation** — the settled opinion of what may happen on an ordinary day in Capernaum.

Note that Luke puts *glorified God* and *filled with fear* in the same sentence. The paradox is not resolved for them, and he does not resolve it.

■ παραλέγομαι *paralegōmai*

παραλέγομαι *paralegōmai* — **to sail past**, to coast alongside: παρά *para*, beside, with λέγω *legō* in a nautical sense of *laying* a course. Twice, both in one voyage.

We **sailed** slowly many days... hardly passing it, came unto a place which is called The fair havens *Acts 27:7-8*; and: when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they **sailed** close by Crete *Acts 27:13*.

The word marks the seamanship in Luke's account, and the second occurrence sits immediately after Paul's ignored advice *Acts 27:10* and immediately before the wind called Euroclydon *Acts 27:14*.

A gentle south wind is the reason they left harbour. Luke lets the sequence make the comment.

■ πείθω *peithō*

πείθω *peithō* — **to persuade**; in the perfect and passive, **to be persuaded** and so *to trust, to rely on, to obey*. Same root as πίστις *pistis* — *faith* is what you have when you have been persuaded.

Hence the word runs across three English translations that look unrelated. Persuading: Paul **persuaded** the Jews and the Greeks *Acts 18:4*. Trusting: being **confident** of this very thing, that He who has begun a good work in you will perform it *Philippians 1:6*. Obeying: they that **obey**

not the truth *Galatians 5:7*, where disobedience is described as refusing to be convinced.

Which is why Scripture treats unbelief as a moral act rather than an intellectual gap.

And it names the limit of argument: if they hear not Moses and the prophets, **neither will they be persuaded**, though one rose from the dead *Luke 16:31*.

■ πιθανολογία *pithanologia*

πιθανολογία *pithanologia* — **persuasive speech**: from the root of πείθω *peithō*, to persuade, with λόγος *logos*. Once.

This I say, lest any man should beguile you with **enticing words** *Colossians 2:4*. The word is not pejorative in itself — it means an argument that carries conviction — which is exactly why Paul warns about it.

He had already refused the technique himself: my speech and my preaching was **not with enticing words** of man's wisdom, but in demonstration of the Spirit and of power *1 Corinthians 2:4*. The reason given is not modesty but load-bearing: that your faith should not stand in the wisdom of men, but in the power of God *1 Corinthians 2:5*.

Faith built on persuasiveness rests on whoever is currently most persuasive. Paul is naming a foundation problem, not a style preference.

■ πιστεύω *pisteuō*

πιστεύω *pisteuō* — **to believe**, but as the verb of πίστις *pistis* it means *to entrust oneself*, not merely to hold an opinion.

John's construction settles it: he almost always writes **believe into** (πιστεύω εἰς) — a movement toward a person, not assent to a proposition. Whosoever believes **in** Him should not perish *John 3:16*.

That it is more than assent is stated outright: the devils also **believe**, and tremble *James 2:19*; and many believed on His name when they saw the miracles, **but Jesus did not commit Himself unto them** *John 2:23-24* — the same verb both ways in consecutive verses, and He does not return the trust.

The honest form of it is a man's: Lord, I **believe**; help thou mine unbelief *Mark 9:24*.

■ πιστικός *pistikos*

πιστικός *pistikos* — a rare adjective, twice in the New Testament and both times of the same thing: the ointment poured on Christ. Spikenard **pistic** *Mark 14:3, John 12:3*.

Its meaning is disputed. It may be from πίστις *pistis* in the sense of *trustworthy*, hence **genuine, unadulterated** — the usual rendering, *pure nard*. It may be a trade name, or a place name, now lost.

The honest answer is that we do not know, and the translations that print *pure* are making a reasonable choice, not reading a plain word.

What is not in doubt is the value: three hundred pence *Mark 14:5*, near a labourer's year, and the objection raised on the poor's behalf came from the man holding the bag *John 12:6*.

■ πίστις *pistis*

πίστις *pistis* — **faith**: not opinion held without evidence, but *trust placed in someone reckoned trustworthy*. The same root gives πιστός *pistos*, **faithful** — so in Greek the believer and the reliable man are described by one word family, and the noun can mean both **the trust given** and **the trustworthiness that earns it**.

Scripture defines it once, and not as certainty of feeling. Now *faith* is the substance of things hoped for, the evidence of things not seen *Hebrews 11:1* — and the chapter that follows is a list of people who *acted*: built, left, offered, refused, passed through.

Its object does the saving, not its size. Christ answers a mustard seed of it as sufficient *Matthew 17:20*, and rebukes the disciples not for having none but for having little *Matthew 8:26*. A man brings Him the honest form of it: Lord, I believe; help thou mine unbelief *Mark 9:24*.

Paul sets it against earning, never against obedience. By grace are you saved through *faith*, and that not of yourselves: it is the gift of God, **not of works, lest any man should boast** *Ephesians 2:8-9* — and the very next verse says we are created **unto good works** *Ephesians 2:10*.

James guards the same doctrine from the other side. *Faith* without works is dead *James 2:26*; the devils also believe, and tremble *James 2:19*. Assent is not trust.

And it comes by hearing — so by report, not by intuition: *faith* comes by hearing, and hearing by the word of God *Romans 10:17*.

Its verb is πιστεύω *pisteuō*, to believe, to entrust oneself to. Its Hebrew counterpart is אָמַן *'āman* — to be firm, to hold — the root behind **amen**.

■ πνεῦμα *pneuma*

πνεῦμα *pneuma* — **spirit, breath, wind**. From πνέω *pneō*, to blow. The Hebrew counterpart רוּחַ *rûah* works the same way: one word for moving air, for the breath in a living body, and for the Spirit of God.

Christ builds a whole doctrine on the ambiguity. The wind blows where it wills, and you hear the sound of it, but cannot tell where it comes from or where it goes: **so is every one that is born of the Spirit** *John 3:8*. In Greek the same word stands at both ends of that sentence, and the pun is the argument — evidence without control.

It distinguishes the invisible from the merely immaterial. God is *spirit*, and they that worship Him must worship in *spirit* and in *truth* *John 4:24*. And the risen Christ refuses the category for Himself: a *spirit* has not flesh and bones, as you see Me have *Luke 24:39*.

The Spirit is a Person, not a force. He is grieved *Ephesians 4:30*, He is lied to and is called God in the same breath *Acts 5:3-4*, He teaches and reminds *John 14:26*, and He distributes gifts **as He wills** *1 Corinthians 12:11*.

And He intercedes below the level of language. We know not what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered *Romans 8:26*.

Adjective: πνευματικός *pneumatikos*, *spiritual* — meaning **belonging to the Spirit**, never merely *non-physical*; which is why Paul can speak of a *spiritual body* *1 Corinthians 15:44* without contradiction.

■ πνευματικός *pneumatikos*

πνευματικός *pneumatikos* — **spiritual**, meaning *belonging to or produced by* the πνεῦμα *pneuma* — **never merely non-physical**. Missing that is the commonest error made with the word.

Which is why Paul can write **spiritual body** without contradiction: it is sown a natural body; it is raised a spiritual body *1 Corinthians 15:44*. Not a body made of spirit — a body animated and governed by the Spirit.

The same logic runs backwards through the chapter: Israel ate **spiritual** meat and drank of a **spiritual** Rock *1 Corinthians 10:3-4* — real manna and real water, supplied by the Spirit.

It describes people by what governs them: he that is **spiritual** judges all things *1 Corinthians 2:15*; ye which are spiritual, restore such an one in the spirit of meekness *Galatians 6:1* — where the mark of the spiritual man is how he handles someone who has fallen.

And it is used of enemies: **spiritual wickedness** in high places *Ephesians 6:12*. The adjective marks the realm, not the virtue.

■ πνέω *pneō*

πνέω *pneō* — **to blow**, of wind or breath. The verb behind πνεῦμα *pneuma*, and the reason that noun means wind, breath and Spirit alike.

Seven occurrences, all literal. The wind **blew**, and beat upon that house *Matthew 7:25*; when you see the south wind **blow**, you say there will be heat *Luke 12:55*; the sea arose by reason of a great wind that **blew** *John 6:18*.

And once it carries the whole weight of the metaphor: the wind **blows** where it wills, and thou hearest the sound thereof, but canst not tell whence it comes, and whither it goes: **so is every one that is born of the Spirit** *John 3:8*. The verb is ordinary; the sentence built on it is not.

Compounds include ἐμπνέω *empneō* — Saul **breathing out** threatenings and slaughter *Acts 9:1*.

■ πολυλογία *polylogia*

πολυλογία *polylogia* — **much speaking**: πολὺς *polys*, much, with λόγος *logos*. Once, in the sentence on prayer.

They think that they shall be heard for their **much speaking** *Matthew 6:7*. The clause is diagnostic: it names what the pagan supposed volume of words would achieve — attention from a god who must be worn down.

Christ's correction is not brevity as a technique but a different God: your Father knows what things ye have need of, **before ye ask Him** *Matthew 6:8*. And what He then gives as a model runs to about fifty words.

Ecclesiastes had said it first: God is in heaven, and thou upon earth: therefore let thy words be few *Ecclesiastes 5:2*.

Compare βαττολογέω *battologeō* in the same verse.

■ προλέγω *prolegō*

προλέγω *prolegō* — **to say beforehand**: πρό *pro*, before, with λέγω *legō*. Either *to foretell* or *to forewarn*, and in Paul it is nearly always the second.

He uses it of warnings already delivered in person: of the which I **tell you before**, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God *Galatians 5:21*. The repetition is the point — he is on record.

Again to the Thessalonians about affliction: when we were with you, we **told you before** that we should suffer tribulation; even as it came to pass, and ye know *1 Thessalonians 3:4*. The warning is cited afterwards as evidence that the trouble was not a surprise.

And once with the threat left standing: I **told you before**, and foretell you, as if I were present, the second time *2 Corinthians 13:2*.

A pastoral word rather than a predictive one: what it names is a duty of warning discharged in advance.

P

■ ῥέω *rheō*

ῥέω *rheō* — **to flow**. Once, and the saying it carries is not found in any Old Testament text we possess.

He that believeth on Me, as the scripture hath said, out of his belly shall **flow** rivers of living water *John 7:38*. John then supplies the interpretation himself: this spake He of the Spirit, which they that believe on Him should receive *John 7:39*.

The occasion is stated in the previous verse — the last day, that great day of the feast *John 7:37*, when water drawn from Siloam was poured out at the altar. Christ stands up and cries in the middle of the rite.

Nothing quoted matches a single verse exactly; the sense gathers several — Isaiah's waters in the desert *Isaiah 44:3*, and Ezekiel's river from the temple *Ezekiel 47:1*.

Distinguish ἔπω *epō* and its relatives; this verb has no connection with speech despite the similarity of some forms.

Σ

■ σπερμολόγος *spermologos*

σπερμολόγος *spermologos* — literally **seed-picker**: σπέρμα *sperma*, seed, with λέγω *legō* in its sense of *to gather*. Properly a bird — a rook or crow scavenging grain — and then Athenian slang for a man who picks up scraps of other people's learning and retails them as his own.

Once in the New Testament, and it is an insult thrown at Paul in Athens: what will this **babbler** say? *Acts 17:18*. The philosophers are calling him a magpie of ideas.

The English *babbler* loses the picture. The charge is not that he talks too much but that he is **derivative** — a scavenger with no learning of his own.

Luke reports the insult and then gives the speech *Acts 17:22-31*, which quotes their own poets back at them *Acts 17:28* and lets the reader judge the charge.

■ στρατολογέω *stratologeō*

στρατολογέω *stratologeō* — **to enlist as a soldier**: στρατιά *stratia*, an army, with λέγω *legō* in its sense of *to select, to levy*. Once.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath **chosen him to be a soldier** *2 Timothy 2:4*.

The point of the image is single: a soldier on campaign does not also run a business. Paul is not condemning ordinary occupations — he made tents *Acts 18:3* — but naming a conflict of allegiance for a man under orders.

It sits in a run of three trades in four verses: the soldier, the athlete who must strive lawfully, and the husbandman who labours before he eats *2 Timothy 2:4-6*. Each supplies one condition — undivided, within the rules, and first the work.

■ συγκαινωνός *syngkoinōnos*

συγκαινωνός *sygkoinōnos* — **fellow-partaker**: σύν *syn*, together with, prefixed to κοινωνός *koinōnos*. The prefix is redundant in strict logic and deliberate in effect — *sharer along with*.

Paul uses it of the Gentile branch grafted in: thou **partakest** with them of the root and fatness of the olive tree *Romans 11:17* — and immediately forbids boasting over the natural branches.

He uses it of the gospel itself: I do it for the gospel's sake, that I might be **partaker thereof with you** *1 Corinthians 9:23*; and of the Philippians as **partakers** of his grace, in his bonds and in the defence of the gospel *Philippians 1:7*.

And John, on Patmos, introduces himself with it — your brother, and **companion** in tribulation, and in the kingdom and patience of Jesus Christ *Revelation 1:9*.

■ συλλέγω *syllegō*

συλλέγω *syllegō* — **to gather together**, to collect: σύν *syn*, with, and λέγω *legō* in its older sense of *to pick, to gather* — the sense that also gives ἐκλέγομαι *eklegomai*, to choose.

Every occurrence is agricultural, and most are in one parable. Do men **gather** grapes of thorns, or figs of thistles? *Matthew 7:16*. Of the tares: **gather** ye together first the tares, and bind them in bundles to burn them *Matthew 13:30*.

The servants offer to do the gathering early and are refused: lest while ye **gather up** the tares, ye root up also the wheat with them *Matthew 13:29*. The reason given for delay is not patience with evil but the safety of the wheat.

And the explanation names who does it: the reapers are the angels *Matthew 13:39-41* — not the servants who volunteered.

■ συναρμολογέω *synarmologeō*

συναρμολογέω *synarmologeō* — **to fit together**: σύν *syn*, together, with ἄρμος *harmos*, a joint, and λέγω *legō* in its sense of *to gather, to lay*. A builder's word — stones dressed so that each is shaped to its neighbours.

Twice, both of the same building. In whom all the building **fitly framed together** grows unto an holy temple in the Lord *Ephesians 2:21* — the tense is present: it is still being assembled.

And of the body: from whom the whole body **fitly joined together** and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love *Ephesians 4:16*.

The metaphor carries a cost the English softens. A stone fitted to its neighbours has been **cut** to fit them.

Φ

■ φημί *phēmi*

φημί *phēmi* — **to say, to affirm, to declare**.

In the Gospels it is chiefly the narrator's verb for a reply, often a short one, and often in a scene of tension. Jesus **said** unto him, Thou shalt love the Lord thy God *Matthew 22:37*. Pilate **saith** unto Him, What is truth? *John 18:38*. Festus **said** with a loud voice, Paul, thou art beside thyself *Acts 26:24*.

Paul uses it to introduce an objection he is about to answer — what **say I** then? *1 Corinthians 10:19* — and to quote his critics against himself: his letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible, **say they** *2 Corinthians 10:10*. He preserves the insult rather than suppressing it.

A workhorse verb; listed because concordances separate it from λέγω *legō* where English does not.

■ φιλέω *phileō*

φιλέω *phileō* — **to love** as a friend loves; warm, personal affection. Root of *Philadelphia* (brotherly love) and *philosophy* (love of wisdom). Distinguish ἀγαπάω *agapaō*, love as settled choice.

It is used of the Father for the Son *John 5:20*, of Christ for Lazarus *John 11:36*, and of the disciple whom Jesus loved *John 20:2* — so it is no lesser word.

But it is also the love that can be misplaced onto things: they **love** the uppermost rooms at feasts and greetings in the markets *Matthew 23:6*.

And it carries the sharpest warning in Paul: if any man **love not** the Lord Jesus Christ, let him be Anathema *1 Corinthians 16:22* — where the missing thing is affection, not merely allegiance.

■ Φιλόλογος *philologos*

Φιλόλογος *Philologos* — **Philologus**, a personal name: φίλος *philos*, loving, with λόγος *logos* — *lover of words*, whence English **philology**. A common slave name in Rome.

He appears once, in the list of greetings closing Romans: salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them *Romans 16:15*.

Nothing else is known of him. He is listed here because the name is built from *logos*, not because the New Testament tells us anything about the man.

That closing chapter names some twenty-six people, several of them women, several bearing slave names — which is itself the evidence for who was in that congregation.

X

■ χαίρω *chairō*

χαίρω *chairō* — **to rejoice**; same root as χάρις *charis*, grace, and χαρά *chara*, joy. Grace and joy are one word family in Greek: what is freely given and the gladness it causes.

It was also the ordinary Greek **greeting** — *chairein*, literally *rejoice* — which is how the letter of the Jerusalem council opens *Acts 15:23*, and how Gabriel addresses Mary: **Hail**, thou that art highly favoured *Luke 1:28*, where the greeting and the verb χαριτόω *charitoō* come from the same root in one sentence.

Paul commands it in the imperative, twice over, from prison: **Rejoice** in the Lord alway: and again I say, Rejoice *Philippians 4:4*.

And he sets it beside its opposite without resolving the tension: as sorrowful, **yet alway rejoicing** 2 *Corinthians* 6:10; rejoice with them that do rejoice, and weep with them that weep *Romans* 12:15.

■ **χαρίζομαι** *charizomai*

χαρίζομαι *charizomai* — **to give freely**, and so **to forgive**: the verb of **χάρις** *charis*. The two English senses are one Greek idea — forgiveness is grace applied to a debt.

The giving sense: He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also **freely give** us all things? *Romans* 8:32.

The forgiving sense, with the standard attached: be kind one to another, tenderhearted, **forgiving** one another, even as God for Christ's sake has forgiven you *Ephesians* 4:32; and again at *Colossians* 3:13.

Paul uses it of his own decision at Corinth: to whom you **forgive** any thing, I forgive also 2 *Corinthians* 2:10.

Because it is the verb of grace, it can never mean *forgive what was deserved to be overlooked*. It means to cancel what was really owed.

■ **χάριν** *charin*

χάριν *charin* — the accusative of **χάρις** *charis* used as a **preposition**: *for the sake of, because of, on account of*. It follows its noun rather than preceding it.

So it appears in reasons rather than in blessings. Paul: **for this cause** I Paul, the prisoner of Jesus Christ for you Gentiles *Ephesians* 3:1. And of the law: **it was added because of transgressions** *Galatians* 3:19 — the whole purpose-clause of the law in one word.

It states Christ's motive for the incarnation in Hebrews-like terms elsewhere, and gives John his reason for a hard sentence: not as Cain, who was of that wicked one, and slew his brother. And **wherefore** slew he him? Because his own works were evil 1 *John* 3:12.

A grammatical form rather than a doctrine — listed because the identical spelling to *grace* misleads readers of a concordance.

■ **χάρις** *charis*

χάρις *charis* — **grace**: favour freely shown, with no price and no prior claim. From the same root as **χαίρω** *chairō*, to rejoice, and **χαρά** *chara*, joy — in ordinary Greek it meant *charm*, the quality that makes a thing a pleasure to look at, and then the *kindness* that gives pleasure to the receiver.

The New Testament keeps the freeness and adds the cost. Being justified **freely** by His grace through the redemption that is in Christ Jesus *Romans* 3:24 — the adverb is **δωρεάν** *dōrean*, *as a gift, for nothing*. Paul then makes the logic explicit: if by grace, then it is no more of works; otherwise grace is no more grace *Romans* 11:6.

It is not opposed to effort, only to earning. By the grace of God I am what I am... I laboured more abundantly than they all — **yet not I**,

but the grace of God which was with me *1 Corinthians 15:10*. The same sentence holds the hardest work and the refusal to claim it.

It is sufficient rather than removing. Paul asks three times for the thorn to go, and is answered: My grace is sufficient for thee, for My strength is made perfect in weakness *2 Corinthians 12:9*. Grace is not the removal of the trouble but the supply within it.

And it teaches. The grace of God that brings salvation has appeared to all men, **teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly *Titus 2:11-12*. Grace is not permission; it is instruction.

Its Old Testament counterpart is **חֶסֶד** *hesed* — loyal love owed *within* a covenant rather than earned outside one.

■ **χάρισμα** *charisma*

χάρισμα *charisma* — **a gift of grace**: **χάρις** *charis* with the ending *-ma*, which in Greek marks **the result of the action**. So a *charisma* is not the giving but **the thing given** — grace made concrete.

That construction settles a good deal. A spiritual gift is not a natural talent baptised, nor a reward: it is grace taking a particular shape in a particular person.

Paul's lists are deliberately mismatched — prophecy, ministry, teaching, exhortation, giving, ruling, showing mercy *Romans 12:6-8*; and elsewhere wisdom, knowledge, faith, healing, miracles, discerning, tongues, interpretation *1 Corinthians 12:8-10*, all divided **as He will** *1 Corinthians 12:11*.

It covers the ordinary as readily as the spectacular — Paul calls celibacy a *charisma* *1 Corinthians 7:7*.

And the greatest use is not of an ability at all: the **gift** of God is eternal life through Jesus Christ our Lord *Romans 6:23*.

■ **χαριτόω** *charitoō*

χαριτόω *charitoō* — **to grace**, to bestow grace upon, to make an object of favour. Verb of **χάρις** *charis*. Twice in the New Testament, and both are load-bearing.

To Mary: **Hail, thou that art highly favoured** *Luke 1:28* — a passive participle: *one who has been graced*. The angel is not describing a quality she supplies but something done to her, which is why her own reply calls God her **Saviour** *Luke 1:47*.

To the church: to the praise of the glory of His grace, wherein He has **made us accepted** in the beloved *Ephesians 1:6*. Same verb, same passive, said of every believer.

The Vulgate's *gratia plena* and a good deal of later argument rest on the first verse; the second is the New Testament's own commentary, and it distributes the word rather than reserving it.

■ **χρηστολογία** *chrēstologia*

χρηστολογία *chrēstologia* — **smooth talk**: χρηστός *chrēstos*, kind, pleasant, *useful*, with λόγος *logos*. Once, and paired.

By **good words and fair speeches** deceive the hearts of the simple *Romans 16:18*. The first word is this one; the second is εὐλογία *eulogia*, blessing — so both halves of the phrase are, in themselves, good things.

That is the warning. Paul does not describe the deceivers as harsh or obviously false. He says they are **pleasant**, and that the pleasantness is the instrument. The verse before it names the method as causing divisions contrary to the doctrine received *Romans 16:17*, and the motive as serving their own belly.

Chrēstos is the same word Christ uses of His yoke — My yoke is **easy** *Matthew 11:30*. Kindness of speech is not the problem; kindness of speech detached from doctrine is.

Ψ

■ **ψεудολόγος** *pseudologos*

ψεудολόγος *pseudologos* — **speaking lies**: ψευδής *pseudēs*, false, with λέγω *legō*. Once.

In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; **having their conscience seared with a hot iron** *1 Timothy 4:1-2*.

The sequence is worth reading in order: not lying first, but a conscience cauterised first — the organ that would have registered the lie is dead. Scripture treats persistent falsehood as a symptom of an injury already sustained.

And what these particular liars forbid is not vice: **forbidding to marry**, and commanding to abstain from meats, which God has created to be received with thanksgiving *1 Timothy 4:3*. The doctrine of devils, here, is an ascetic one.

■ **ψυχή** *psychē*

ψυχή *psychē* — **soul, life, self**. From ψύχω *psychō*, to breathe, to blow — the same instinct as Hebrew נֶפֶשׁ *nepeš* and רֹּחַ *rûah*. It gives English *psyche* and *psychology*.

In the Gospels it usually means simply the life, or the person. The good shepherd gives His **life** for the sheep *John 10:11* — *psychē*. And: whosoever will save his life shall lose it *Matthew 16:25*, where the same word is translated *life* twice in one verse and *soul* in the next: what shall a man give in exchange for his **soul**? *Matthew 16:26*.

That is the point of the famous question. What shall it profit a man, if he shall gain the whole world, and lose his own **soul**? *Mark 8:36* — the trade is not *world for immaterial-part*, it is **world for self**.

It can be troubled, exceeding sorrowful, and poured out. My soul is exceeding sorrowful, even unto death *Matthew 26:38*; now is My soul troubled *John 12:27*.

Paul distinguishes it from spirit without dividing the person into parts he then treats separately — your whole spirit and soul and body be preserved blameless *1 Thessalonians 5:23*; and Hebrews says only the word of God is sharp enough to divide them *Hebrews 4:12*, which implies we cannot.

And the adjective is a warning, not a compliment. ψυχικός *psychikos*, *soulish*, is what Paul calls the **natural** man who receives not the things of the Spirit of God *1 Corinthians 2:14* — a man fully alive and entirely unable.

אָ

■ אָמֵן 'āman

אָמֵן 'āman — **to be firm**, to support, to hold; and in the causative stem, **to believe** — to treat as reliable, to lean on. The root of אָמֶת 'emet, truth, אֱמוּנָה 'ēmunâ, faithfulness, and **amen**.

Its concrete uses are load-bearing in the plain sense: it is used of a nurse **carrying** a child *Numbers 11:12*, and of a nail **fastened** in a sure place *Isaiah 22:23*.

So faith in Hebrew is not first an opinion but a weight transferred. He **believed** in the LORD; and He counted it to him for righteousness *Genesis 15:6* — the verse Paul builds justification on.

Isaiah puts the two stems in one line, and the wordplay is the warning: if ye will not **believe**, surely ye shall not **be established** *Isaiah 7:9*. Same root twice: no leaning, no standing.

Greek answers it with πίστεις *pistis*.

■ אָמֶת 'emet

אָמֶת 'emet — **truth**, but by way of **reliability**: from אָמֵן 'āman, to be firm, to support, to hold fast — the root behind **amen**. Hebrew truth is less *what corresponds to fact* than *what will hold when you put your weight on it*.

Hence it can be predicated of persons and of God far more naturally than of statements. He is the Rock, His work is perfect: a God of **truth** and without iniquity, just and right is He *Deuteronomy 32:4*.

It travels in harness with חֶסֶד *hesed*. Abundant in goodness and truth *Exodus 34:6*; mercy and truth are met together *Psalms 85:10*; let not mercy and truth forsake thee: bind them about thy neck *Proverbs 3:3*. **Loyalty without reliability would be sentiment; reliability without loyalty would be mere accuracy.**

John renders that pair when he describes the Word made flesh — full of **grace and truth** *John 1:14*, and again at *John 1:17*.

It is what God wants in the hidden places, not merely on the tongue. Behold, Thou desirest truth in the inward parts *Psalm 51:6*.

And it is durable by definition. Thy word is true from the beginning *Psalm 119:160*; buy the truth, and sell it not *Proverbs 23:23*.

Greek counterpart: ἀλήθεια *alētheia*, which comes at the same thing from the opposite side — *the un-hidden*, truth as disclosure rather than as reliability.

ב

■ בָּרָא *bārā* ’

בָּרָא *bārā* ’ — **to create**. In the simple active stem the subject is **always God** — no human being is ever said to *bara* anything, which is the most important fact about the word.

It opens the Bible: In the beginning God **created** the heaven and the earth *Genesis 1:1*. And it is used at the three points where something genuinely new appears — the heavens and earth, the living creatures *Genesis 1:21*, and man *Genesis 1:27*, where it stands three times in one verse.

It does not by itself mean *out of nothing*; the doctrine rests on the whole account, not on this verb. What the verb marks is that the act belongs to God alone.

Hence its reuse for salvation: **create** in me a clean heart, O God *Psalm 51:10* — David asks for the verb of Genesis 1, having just said that his own record cannot be repaired.

And for the end: behold, I **create** new heavens and a new earth *Isaiah 65:17*.

■ בָּרָה *bārâ*

בָּרָה *bārâ* — **to eat**, to give food to; also *to choose*. A rare verb, and it is listed here for one reason: some lexicons connect בְּרִית *bērît*, covenant, to this root — a covenant being ratified by **a meal eaten together**.

The connection is a proposal, not a settled result. Others derive *berit* from a root meaning *to cut*, which matches the idiom *to cut a covenant* *Genesis 15:18*. The evidence does not decide between them.

The verb itself appears in the Amnon and Tamar account, where it is used four times of the food she prepares and he refuses to eat except from her hand *2 Samuel 13:5-10* — a chapter in which a meal is the instrument of a crime.

Covenant meals are certainly biblical: Moses and the elders **ate and drank** before God on the mountain *Exodus 24:11*, and the Lord’s Supper stands in that line. That much is from the texts, whatever the etymology proves.

■ ברית *bērît*

ברית *bērît* — **covenant**: a sworn bond, ratified by sacrifice. Hebrew does not *make* a covenant; it **cuts** one — *כָּרַת* *kārat*, to cut — and the idiom preserves the rite behind the word.

The rite explains the verb. Animals were divided and the parties passed between the halves: so shall it be done to me if I break this *Jeremiah 34:18*. A covenant is therefore not a promise but a **self-curse attached to a promise**.

And in the decisive instance only one party walks. Abram divides the animals and waits; when the sun goes down a smoking furnace and a burning lamp pass between the pieces *Genesis 15:17* — God, alone, while Abram sleeps *Genesis 15:12*. Both halves of the oath are taken by the One who will not break it.

It is not a contract between equals. The stronger party binds himself; the terms are given, not negotiated *Exodus 24:7-8*; and the sign is imposed *Genesis 17:11*.

Its inner loyalty is *חֶסֶד* *hesed*, its reliability is *אֱמֶת* *'emet*, its instruction is *תּוֹרָה* *tôrâ*, and its promised end is *שְׁלוֹם* *šālôm*.

A new one is promised precisely because the old was broken — not mended: I will make a new covenant... **not according to** the covenant that I made with their fathers... I will put My law in their inward parts, and write it in their hearts *Jeremiah 31:31-33*.

Christ names it over the cup. This cup is the **new covenant in My blood** *Luke 22:20*. The sacrifice that ratifies it and the party who swears it are one Person.

Greek: *διαθήκη* *diathēkē* — which also means a **will**, and Hebrews plays on the second sense: a testament is of force only after death *Hebrews 9:16-17*.

ח

■ חסד *hēsēd*

חֶסֶד *hesed* — **covenant loyalty**: the active, steadfast love owed *within* a bond, which nevertheless goes far past anything the bond could enforce. English has no single word for it, which is why translators have tried mercy, kindness, lovingkindness and steadfast love in turn.

It is not a mood, and that is the whole of it. Because it rests on a covenant rather than on feeling, it survives the failure of the other party — which is exactly the situation in which Scripture keeps using it.

God names Himself with it. The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in **goodness** and **truth** — *חֶסֶד* *hesed* and *אֱמֶת* *'emet* — keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty

Exodus 34:6-7. This is the most quoted self-description in the Old Testament, and it is spoken **after** the golden calf.

It is what God wants instead of ritual. For I desired mercy, and not sacrifice *Hosea 6:6* — the word is *hesed*, and Christ quotes the line twice *Matthew 9:13, Matthew 12:7*.

It is also owed between people. Ruth is commended for it twice *Ruth 3:10*; and Micah reduces the requirement to three things, of which this is the middle one: do justly, and to **love mercy**, and to walk humbly with thy God *Micah 6:8*.

And the Psalms will not stop repeating it — Psalm 136 says *His mercy endures for ever* twenty-six times, once in every verse, which is a liturgical way of saying it does not depend on the day.

Greek answers it with *χάρις charis* and *ἔλεος eleos*.

■ חֶסֶד *hāsad*

חֶסֶד *hāsad* — the verbal root behind חֶסֶד *hesed*. Rare as a verb, and its two directions are worth stating because they look contradictory.

In the good sense, **to show oneself kind**: with the merciful Thou wilt **shew Thyself merciful**; with an upright man Thou wilt shew Thyself upright 2 *Samuel 22:26*, where the reflexive stem means *to act the part of one who keeps covenant*.

In the other, **to reproach** — a rare usage the lexicons note with some caution, and which appears in Leviticus of an unlawful union: it is a **wicked thing** *Leviticus 20:17*.

Old lexicons explain the pair by supposing an original sense *to bow the neck* toward an equal, courtesy going either way. That is a conjecture, not a demonstration, and the noun does not depend on it.

What the noun means is settled by its use, not by this root: loyal love owed within a covenant. See חֶסֶד *hesed*.

י

■ יָדַע *yāda* ‘

יָדַע *yāda* ‘ — **to know**, but knowledge by **acquaintance and involvement**, not by information. Nearly a thousand occurrences, and the range is the doctrine: to know a fact, to know a person, to care for, to choose, and — without embarrassment — to know sexually *Genesis 4:1*.

That last use is not a euphemism grafted on. It follows from what the verb means: knowledge that comes of union, not of observation. Hebrew has no separate word for *understand about*.

So God’s knowing of a person is His commitment to them. You only have I **known** of all the families of the earth *Amos 3:2* — where *known* plainly means *chosen*, since God is aware of every family. And to Jeremiah: before I formed thee in the belly I **knew** thee *Jeremiah 1:5*.

And ignorance of God is not a gap in information but a broken relation. My people are destroyed for lack of knowledge *Hosea 4:6*; and: I desired mercy, and not sacrifice; and the **knowledge of God** more than burnt offerings *Hosea 6:6*.

Its most quoted imperative is an order to stop moving. Be still, and **know** that I am God *Psalms 46:10*.

And the new covenant promises it as the thing that will no longer need teaching. They shall teach no more every man his neighbour... for they shall **all know Me**, from the least of them unto the greatest *Jeremiah 31:34*.

Greek: γινώσκω *ginōskō*, which the New Testament uses the same way — and this is why Christ's sentence of rejection is the one it is: I never **knew** you *Matthew 7:23*, said to people who knew a great deal about Him.

■ יָרָה *yārâ*

יָרָה *yārâ* — **to throw**, to shoot; and thence **to point out**, as by aiming a finger, and so **to teach**. The root of תִּרְאָה *tôrâ*.

Its physical uses are literal. Of archery: Saul's servant is sent to fetch the arrows he **shoots** *1 Samuel 20:36*. Of foundations: whereupon are the foundations fastened? or who **laid** the corner stone thereof? *Job 38:6*.

And of rain — the root also covers water thrown down, which gives the **former rain** its name *Joel 2:23*, the rain that comes at sowing time.

The teaching sense follows from aiming: I will **teach** you the good and the right way *1 Samuel 12:23*; and: **teach** me what I see not *Job 34:32*.

So instruction in Hebrew is trajectory. The teacher points; the arrow has to travel; and the target is not the pointing finger.

כ

■ כָּבֵד *kābad*

כָּבֵד *kābēd* — **to be heavy**; and so, in the intensive stem, **to honour** — to treat as weighty. Root of כְּבוֹד *kābôd*, glory.

The physical sense is everywhere and it is rarely comfortable. Eli was old, and **heavy** *1 Samuel 4:18*. The battle went **sore** against Saul *1 Samuel 31:3*. Moses' hands were **heavy** at Rephidim, and had to be held up *Exodus 17:12*.

It is the word for Pharaoh's heart: Pharaoh **hardened** his heart *Exodus 8:15* — literally *made it heavy*, unresponsive, slow to move.

And it is the verb of the fifth commandment: **Honour** thy father and thy mother *Exodus 20:12* — give them weight. Malachi turns that into an indictment: a son honoureth his father, and a servant his master: if then I be a father, **where is mine honour?** *Malachi 1:6*.

One root: heaviness that dulls, and heaviness that is due.

■ כְּבוֹד *kābôd*

כְּבוֹד *kābôd* — **glory**, from כָּבֵד *kābēd*, to be **heavy**. **Glory** in Hebrew is **weight** — substance, gravity, what a thing amounts to. The opposite is not obscurity but emptiness: the same root gives the liver, the heaviest organ, and the idiom for a hardened, *heavy* heart *Exodus 8:15*.

So to honour someone is to treat them as weighty, and the commandment reads that way: **Honour** thy father and thy mother *Exodus 20:12*.

God's glory is not His reputation but His manifest presence. The glory of the LORD filled the tabernacle, **and Moses was not able to enter** *Exodus 40:34-35*; the priests could not stand to minister *1 Kings 8:11*. Weight that stops the work is the point.

Moses asks to see it and is refused the whole. Thou canst not see My face: for there shall no man see Me, and live *Exodus 33:20* — and what is granted instead is the proclamation of the **name** and the character *Exodus 34:6*.

It departs by stages in Ezekiel — from the cherub to the threshold, to the east gate, to the mountain *Ezekiel 10:4, Ezekiel 10:19, Ezekiel 11:23* — reluctantly, and the reader is meant to feel the pace.

And it is what the earth is to be filled with. The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea *Habakkuk 2:14*.

Greek: δόξα *doxa* — which in classical Greek meant *opinion*, and was conscripted by the Septuagint to carry this Hebrew weight instead.

מ

■ מִשְׁפָּט *mišpāt*

מִשְׁפָּט *mišpāt* — **justice, judgment, the right ruling**. From שָׁפַט *šāpaṭ*, to judge, to govern — the verb behind the **Judges**, who were rulers and deliverers rather than men on a bench.

So the word covers the verdict, the case, the custom and the claim. It is what is *due* — which is why the widow, the orphan and the stranger appear wherever it does: the LORD executes the **judgment** of the fatherless and widow *Deuteronomy 10:18*.

Its perversion has a name and a mechanism. Thou shalt not wrest judgment; thou shalt not respect persons, **neither take a gift**: for a gift blinds the eyes of the wise *Deuteronomy 16:19*. Injustice in Scripture is rarely ignorance; it is purchase.

It pairs with שֶׁדֶּךְ *sedeq* as the two legs of the throne. **Justice and judgment are the habitation of Thy throne** *Psalms 89:14* — *sedeq* the standard, *mišpāt* the standard applied to a case.

The prophets make it the test of worship. I hate, I despise your feast days... but let **judgment** run down as waters, and righteousness

as a mighty stream *Amos 5:21-24*. And Micah reduces the whole requirement to three: to do **justly**, to love mercy, and to walk humbly with thy God *Micah 6:8*.

It is promised to the nations through the Servant — He shall bring forth judgment to the Gentiles... a bruised reed shall He not break *Isaiah 42:1-3*, where the manner of the justice is as much the point as its arrival.

Greek: κρίσις *krisis* — the word in Christ's indictment of the tithed mint and cummin, where He names **judgment, mercy and faith** the weightier matters of the law *Matthew 23:23*.

נ

■ נפש *nepeš*

נפש *nepeš* — **soul**, but the English word imports a Greek idea the Hebrew does not carry. נפש *nepeš* is not the immaterial part *housed in* a body; it is the **living self**, the whole creature as animate. Related to a root for the throat, and so for breathing.

Genesis states it as a sum, not a container. The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man **became** a living soul *Genesis 2:7*. Dust plus breath *equals* soul. Man does not receive one; he becomes one.

And the same phrase is used of animals *Genesis 1:20-21*, which settles that it is not a term for a uniquely human faculty.

Hence it can stand simply for the person, or for the life. The soul that sins, it shall die *Ezekiel 18:20*; eight **souls** were saved by water *1 Peter 3:20*. And because the life is in the blood, blood is forbidden *Leviticus 17:11* — the same word.

It is what thirsts and what is downcast. As the hart pants after the water brooks, so pants **my soul** after Thee, O God *Psalms 42:1*; why art thou cast down, O my soul? *Psalms 42:5*. The self addressing itself.

And it is the whole of what is commanded. Love the LORD thy God with all thine heart, and with all thy **soul**, and with all thy might *Deuteronomy 6:5* — not one compartment among several, but the person entire.

Greek: ψυχή *psychē*, which the New Testament uses the same way — what shall it profit a man, if he gain the whole world, and lose his own soul? *Mark 8:36*, where *soul* and *self* are interchangeable.

■ נפש *nāpaš*

נפש *nāpaš* — **to breathe**, and so **to refresh oneself**, to take breath. The verbal root behind נפש *nepeš*, soul.

Three occurrences, and all three are about rest. Of the sabbath: six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the

stranger, **may be refreshed** *Exodus 23:12* — the ones named are the ones with least power to rest on their own.

Of God, in the same commandment given at Sinai: in six days the LORD made heaven and earth, and on the seventh day He rested, **and was refreshed** *Exodus 31:17*.

And of David's company, exhausted in flight: the people were weary, and **refreshed** themselves there *2 Samuel 16:14*.

The link to *soul* is exact rather than poetic: what breathes is what lives, and what lives needs to stop.

ס

■ סֵלָה *selâ*

סֵלָה *selâ* — **Selah**: a term of unknown meaning, occurring seventy-one times in the Psalms and three times in Habakkuk *Habakkuk 3:3, Habakkuk 3:9, Habakkuk 3:13*. It appears nowhere else, and no biblical text explains it.

The honest position is that we do not know. Two derivations are usually offered: from סָלָה *sālâ*, to lift up — hence a direction to raise the voices or the instruments; or from a root meaning to pause. The Septuagint renders it *diapsalma*, which suggests a musical interlude, and that is the oldest surviving opinion — but an opinion is what it is.

What can be observed is where it falls. It stands at the end of a movement in the thought, not always at the end of a stanza: after the enemies' taunt and before the answer *Psalms 3:2*, and after the confession of sin and before the forgiveness *Psalms 32:5*. It marks a seam.

And it survives in the text rather than being edited out. Whatever it directed the choir to do stopped being needed a very long time ago, and the word was kept anyway — a fossil of the fact that these poems were *performed*, not merely read.

Preachers have made a good deal of *stop and think about that*. It may well be right. It is not, on the evidence, something the Bible says.

■ סָלָה *sālâ*

סָלָה *sālâ* — **to weigh**, to hang in the balance; and figuratively **to hold cheap**, to set aside as worthless. A rare verb, and the possible root of סֵלָה *selâ*, *Selah*.

Job uses it of what wisdom cannot be bought with: it cannot be **valued** with the gold of Ophir *Job 28:16, Job 28:19* — the scales will not take it.

And the Psalms use it of God's own reckoning: Thou hast **trodden down** all them that err from Thy statutes *Psalms 119:118* — weighed and found light.

Whether *Selah* comes from this root, or from one meaning *to lift up*, is not decided. If from this one, the sense would be something like *weigh*

what has just been said; if from the other, *raise the voices*. The Septuagint's rendering suggests a musical direction.

The dictionary lists both derivations and asserts neither. See סֵלָה *selâ*.

ע

■ עֵינָב *‘āgab*

עֵינָב *‘āgab* — **to lust after**. A word for desire that has become appetite, and it belongs in a dictionary of covenant words only by contrast: it is what love looks like when the bond is gone.

Its occurrences are almost all in one chapter. Ezekiel 23 is a sustained indictment of the two sisters, Samaria and Jerusalem, in language the prophet does not soften: she **doted** upon her lovers *Ezekiel 23:5, Ezekiel 23:9, Ezekiel 23:12*.

The charge is covenant-breach described as adultery, and the point of the vocabulary is that idolatry is not a lapse of judgment but a **transfer of affection**.

Set beside חֶסֶד *hesed* the contrast is exact. *Hesed* is love that holds because of a bond; this is desire that goes wherever it is drawn, and the prophets treat the second as the betrayal of the first.

Jeremiah puts the same charge in one image: they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water *Jeremiah 2:13*.

צ

■ צֶדֶק *sedeq*

צֶדֶק *sedeq* — **righteousness**: conformity to a standard, and so **straightness**. The root is used of accurate weights and honest measures — just balances, just weights, a just ephah *Leviticus 19:36* — which fixes the idea. Righteousness is not a mood of piety; it is being *true* in the way a measure is true.

Hence the same word covers being right and setting right. God is righteous when He judges, and righteous when He rescues: my tongue shall sing of Thy **righteousness** *Psalms 51:14* is said by a man asking to be forgiven, not condemned.

It is imputed before it is achieved. He believed in the LORD; and He counted it to him for **righteousness** *Genesis 15:6* — the verse Paul builds justification on *Romans 4:3*, noting that it precedes circumcision by years *Romans 4:10*.

Human righteousness is measured against the standard and fails it. All our righteousnesses are as filthy rags *Isaiah 64:6*. There is none righteous, no, not one *Romans 3:10*.

And so the promised King is named for it — this is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS** *Jeremiah 23:6*.

Its partner is מִשְׁפָּט *mišpāt*. **Righteousness is the standard; judgment is the standard applied to the case in front of you.** Justice and judgment are the habitation of Thy throne *Psalms 89:14*.

Greek: δικαιοσύνη *dikaíosynē*. Seek ye first the kingdom of God, and **His righteousness** *Matthew 6:33* — the possessive is doing the work.

■ צדק *šādaq*

צדק *šādēq* — **to be righteous**, to be in the right; and in the causative stem, **to declare righteous, to justify**. Root of צדק *sedeq*.

The forensic sense is explicit in the law, and the direction of the verb is what matters: judges shall **justify the righteous, and condemn the wicked** *Deuteronomy 25:1*. To justify is to give a verdict, not to make a character.

Which is why the same law forbids the abuse: I will **not justify the wicked** *Exodus 23:7* — and Proverbs calls both halves an abomination: he that justifieth the wicked, and he that condemneth the just *Proverbs 17:15*.

That is the difficulty the New Testament walks into, and states rather than avoids: God **justifies the ungodly** *Romans 4:5*. Paul has already given the ground on which it is not an abomination — that He might be just, **and** the justifier *Romans 3:26*.

Job asks the question the root raises: how should man be **just** with God? *Job 9:2*.

ק

■ קדוש *qādōš*

קדוש *qādōš* — **holy**: from קדש *qādaš*, to set apart, to consecrate. The root idea is **separation for a purpose**, not moral excellence as such — moral purity follows because of *whose* use the thing is set apart for.

So the word attaches first to ordinary objects. A day *Genesis 2:3*, ground *Exodus 3:5*, garments, oil, a tent, a nation. Nothing in the dust of Horeb had changed chemically; the presence had changed what it was for.

Of God it is the one attribute Scripture triples. Holy, holy, holy, is the LORD of hosts *Isaiah 6:3*; and again before the throne *Revelation 4:8*. No other quality is repeated that way.

Its effect on a man who sees it is not comfort. Woe is me! for I am undone; because I am a man of **unclean lips** *Isaiah 6:5*. Peter reacts identically to a boatload of fish: depart from me, for I am a sinful man *Luke 5:8*.

And it is demanded of the people on the ground of imitation. You shall be holy; for I am holy *Leviticus 11:44* — quoted straight into the New Testament *1 Peter 1:15-16*.

It is not achievable by scrubbing. The temple ritual sets apart by *blood*, and Hebrews reads the whole system that way: we are sanctified through the offering of the body of Jesus Christ once for all *Hebrews 10:10*.

The song of Moses asks the question the word implies: Who is like unto Thee, O LORD... glorious in **holiness**? *Exodus 15:11*. A thing set apart is by definition unlike what it was taken from.

Greek: ἅγιος *hagios*, the word rendered **saints** — which therefore means *the set-apart ones*, not *the exemplary ones*.

■ קָדַשׁ *qādaš*

קָדַשׁ *qādaš* — **to set apart**, to consecrate, to make or declare holy. Verbal root of קָדַשׁ *qādôš*.

Its first occurrence is of time, not of a person or a place: God blessed the seventh day, and **sanctified** it *Genesis 2:3*. Nothing was added to the day; it was designated.

It is used of consecrating priests *Exodus 29:1*, of the firstborn *Exodus 13:2*, of a fast proclaimed *Joel 1:14*, and — in a form easy to miss — of God sanctifying **Himself**: thus will I magnify Myself, and **sanctify Myself** *Ezekiel 38:23*.

Two uses are worth holding together. At Meribah the failure is named in these terms: because ye believed Me not, to **sanctify Me** in the eyes of the children of Israel *Numbers 20:12*.

And Isaiah gives the positive: **sanctify** the LORD of hosts Himself; and let Him be your fear *Isaiah 8:13* — quoted by Peter as *sanctify the Lord God in your hearts 1 Peter 3:15*, immediately before the command to give a reasoned defence.

ר

■ רִיחַ *rûah*

רִיחַ *rûah* — **breath, wind, spirit**. One word for all three, as in Greek πνεῦμα *pneuma*. Nearly four hundred occurrences, and the sense has to be read off the sentence rather than the word.

It is there in the second verse of the Bible. The Spirit of God moved upon the face of the waters *Genesis 1:2* — and the verb is the one used of a bird brooding.

Life is breath on loan. If He gather unto Himself His spirit and His breath, all flesh shall perish together, and man shall turn again unto dust *Job 34:14-15*. And Ecclesiastes closes the circle: the dust returns to the earth as it was, and the spirit returns unto God who gave it *Ecclesiastes 12:7*.

Ezekiel builds a whole vision on the ambiguity. In the valley of dry bones the same word is prophesied to as wind, called the breath that enters the slain, and finally identified: I shall put **My Spirit** in you, and you shall live *Ezekiel 37:9-14*. Three senses, one word, one chapter.

It is what David asks not to lose. Take not Thy Holy Spirit from me *Psalms 51:11* — and in the same psalm, renew a right **spirit** within me *Psalms 51:10*, the human and the divine named alike.

And the promise is that it will be poured out. I will pour out My Spirit upon all flesh *Joel 2:28* — which Peter reads as fulfilled at Pentecost *Acts 2:16-17*.

Not by might, nor by power, but by **My Spirit**, says the LORD of hosts *Zechariah 4:6*.

ש

■ שָׁלוֹם *šālôm*

שָׁלוֹם *šālôm* — **peace**, but built on שָׁלֵם *šālēm*, to be **complete**, to be sound, to make whole — and so also *to pay* and *to make restitution*. Peace in Hebrew is not the silence after the fighting stops; it is the state in which nothing is missing and nothing is owed.

Hence it is something you can be asked about like health. Joseph asks after his brothers' *shalom* *Genesis 43:27*; and the Shunammite, with her son lying dead upstairs, answers the question **it is well** — *shalom* *2 Kings 4:26*.

It is what the priests were told to lay on the people. The LORD lift up His countenance upon thee, and give thee **peace** *Numbers 6:26* — the last word of the blessing, after the keeping and the shining face.

Its absence is diagnosed as a lie. They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; **when there is no peace** *Jeremiah 6:14*. A superficial repair announced as wholeness is the thing the prophets attack.

And it is bound to righteousness, not traded against it. The work of righteousness shall be peace *Isaiah 32:17*; mercy and truth are met together; righteousness and peace have kissed each other *Psalms 85:10*. There is no *shalom* to the wicked, says my God *Isaiah 57:21*.

The Messianic titles include it — Prince of **Peace** *Isaiah 9:6* — and the promise attached is of *increase* with no end.

Greek: εἰρήνη *eirēnē*, which the New Testament fills with this Hebrew sense rather than the classical one.

■ שָׁלָם *šālam*

שָׁלָם *šālam* — **to be complete**, to be sound; and so **to make good**, **to repay**, **to restore in full**. The verbal root of שָׁלוֹם *šālôm*.

The commercial sense is not a secondary drift — it is the same idea. Restitution law uses it constantly: if a man shall cause a field to be eaten... of the best of his own field shall he **make restitution** *Exodus 22:5*; the thief shall **restore** fourfold *Exodus 22:1*.

So peace, in Hebrew, includes *the account being settled*. What is owed has been paid; nothing is outstanding.

It is also used of vows discharged — I will **pay** my vows unto the LORD *Psalms 116:14* — and of God's own recompense: vengeance is Mine, and **recompence** *Deuteronomy 32:35*.

And of restoration after loss: I will **restore** to you the years that the locust hath eaten *Joel 2:25*.

Peace as wholeness, and wholeness as a debt made good.

■ שפט *šāpat*

שפט *šāpat* — **to judge**, and in Hebrew that means **to govern** as well as to try a case. Root of משפט *mišpāt*.

Hence the book of **Judges** is not about magistrates. Othniel, Gideon, Deborah and Samson *judged* Israel by ruling and delivering it — the LORD raised up judges, which **delivered** them *Judges 2:16*.

Because judging includes rescuing, the same verb covers vindication: **judge** me, O LORD, according to my righteousness *Psalms 7:8* — a plea to be *cleared*, not examined.

It is the ground of Abraham's appeal: shall not the **Judge** of all the earth do right? *Genesis 18:25* — a question asked of God, on the assumption that He is bound by His own standard.

And it is what Israel asks to replace: make us a king to **judge** us like all the nations *1 Samuel 8:5*, which God calls a rejection of Himself *1 Samuel 8:7*.

ת

■ תורה *tôrâ*

תורה *tôrâ* — **instruction, direction, law**. From ירה *yārâ*, to throw, to shoot an arrow — and thence *to point, to aim, to teach*. Torah is first of all **aiming**, not a list of prohibitions; the same root gives the word for the early rain, which is thrown down.

The word is wider than legislation. It can mean a single ruling — this is the law of the burnt offering *Leviticus 6:9* — or something with no legal force whatever: forsake not the **law** of thy mother *Proverbs 1:8*. Most often it means the whole body of God's instruction, and by extension the five books in which it stands. A synagogue scroll contains nothing else.

Those under it do not describe it as a weight. O how love I Thy law! it is my meditation all the day *Psalms 119:97*. The law of the LORD is perfect, converting the soul... more to be desired than gold, sweeter

also than honey *Psalm 19:7-10*. The longest chapter in the Bible is a hundred and seventy-six verses about it, worked through the alphabet eight verses at a time.

And its limits are stated by the same Scripture that praises it. By the deeds of the law there shall no flesh be justified in His sight: **for by the law is the knowledge of sin** *Romans 3:20*. Paul is not retracting the psalm — he is saying the aim was true and we have nothing to shoot with.

Christ does not abolish the aim. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to **fulfil** *Matthew 5:17*.

Instruction shows the target. It does not make you hit it.