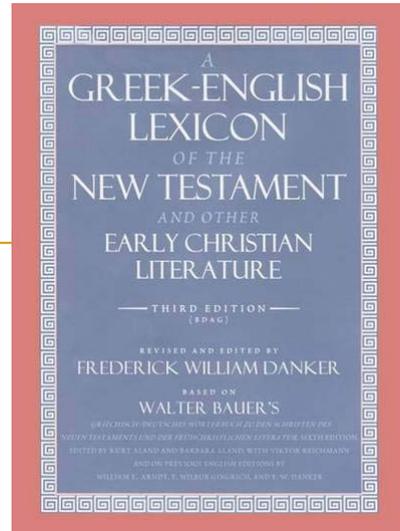


Introducing ... BDAG³

**Bauer, Danker,
Arndt, & Gingrich**
*A Greek-English
Lexicon of the NT
and Other Early
Christian Literature*

By Rodney J. Decker, Th.D.
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More info & materials at:
<<http://faculty.bbc.edu/rdecker/bdag.htm>>



- **“It is a mistake to shun the lexicon as a graveyard haunted by columns of semantic ghosts or simply fall back on it as on a codebook identifying words that did not appear in first-year Greek vocabulary lists.”**

- [Danker, *Multipurpose Tools for Bible Study*, 3d ed. (St. Louis: Concordia, 1970), 133]

History of Greek Lexicography

- Middle Ages: no Greek lexicon needed!
- Early Greek-Latin lexicons
 - Complutensian Polyglot, 75 pg. vocab. list in v. 5 (printed 1514; published 1522)
 - Pasor (1619), Lucius (1640)
- Greek-**English** NT lexicon
 - Leigh (1639)
 - Parkhurst (1769)
 - Thayer (1885)

History

- Erwin Preuschen, ***Vollständiges griechisch-deutsches Handwörterbuch zu den Schriften des Neuen Testament und der übrigen Urchristlichen Literatur*** (Giessen: Töpelmann, 1910)
- ***A Complete Greek-German Pocket Dictionary of the Writings of the NT and Other Early Christian Literature***

Preuschen's *Handwörterbuch*

■ Advantages

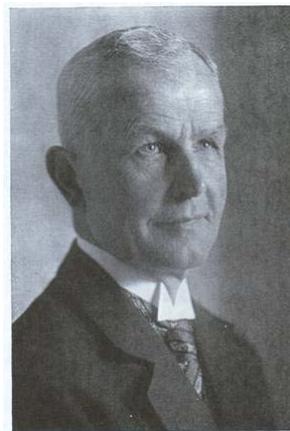
- First to give translations in German, not Latin
- First to include Apostolic Fathers, et al.

■ Disadvantages

- Did not interact with papyri
- Deissmann: "ein ... tief bedauerlicher Rückschritt"! (= "a profoundly unfortunate retrogression")

History

- Preuschen died 1920
- Publishers asked Walter Bauer to "adopt" the lexicon and revise it.
- Bauer b. 1877
- Taught at Marburg, Breslau, & finally Göttingen (1916-45)
- d. 1960 (age 83)



WALTER BAUER
(1877-1960)

German Editions (6 total)

- **1st**, Preuschen, 1910
- **2d**, Bauer, 1924-28
- **3d**, Bauer, 1937
- **4th**, Bauer, 1949-52
 - Prepared during *die drückenden Umstände* ('the oppressive circumstances') of WW2
 - Eye infection > retirement in 1945
 - Recovered sufficiently to read with a magnifying glass
- **5th**, Bauer, 1957-58
- **6th**, Aland/Reichmann, 1988

2d German Edition

- **Preuschen:** *Vollständiges griechisch-deutsches Handwörterbuch zu den Schriften des Neuen Testament und der übrigen Urchristlichen Literatur*
- **Bauer:** *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testament und der übrigen Urchristlichen Literatur, by Walter Bauer: zweite, völlig neu bearbeitete Auflage zu Erwin Preuschens USW.*
- No longer a "pocket dictionary" (**Handwörterbuch**)
- "Second, completely revised edition"

2d German Edition

- Deissmann, "eine im allgemeinen ganz ausgezeichnete Arbeit" (= "an altogether admirable work")
- Gingrich, "It established itself at once as the best thing of its kind in biblical scholarship the world over."

3d & 4th German Editions

- "He was acutely aware that there was a great reservoir of later Greek literature, full of parallels to N.T. usage, which had never been systematically investigated for the purpose of finding such parallels. The literary value of these writings is generally slight, but as records of the way in which Greek was used over many centuries they are priceless. Many of them were altogether without indices or similar helps. The task of finding N.T. parallels in them was appallingly great.
... he set himself the task of reading systematically every Greek author he could lay his hands on, from the fourth century B.C. to Byzantine times."

(Gingrich, *NTS* 9 [1962], 5)

4th & 5th German Editions

- “The appearance of the fourth edition convinced scholars everywhere that the language of the N.T. and early Christian literature has been removed from its isolation and correctly placed in the framework of Greek literature” (6).
- “Above all, [Bauer] is anxious to point out to all who will listen that the task of finding parallels to the N.T. in later Greek literature has just begun, and he enlists the efforts of others in the work he so notably carried on. Now that he is no longer in the land of the living, his statement on this matter becomes a serious challenge to N.T. scholarship wherever it is found” (8).

4th German Edition, Intro.

- **“No one need fear that the task [of gathering parallels] is almost finished and that there are no more parallels to be found. One who gives himself to this task with any devotion at all cannot escape the feeling thus expressed: how great is the ocean, and how tiny the shell with which we dip!”**

■ See BDAG, Intro., p. xxix.

The Result...

- **“As a result of Professor Bauer’s work, the lexical treatment of the N.T. and early Christian literature is more adequate than that of any other section in the whole field of Greek literature”** ⁽¹⁰⁾.
-

English Editions

- **First edition, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, transl. & ed. William F. Arndt and F. Wilbur Gingrich (Univ. of Chicago, 1957)**
 - **Based on 4th German ed.**
 - **Financed by Lutheran Church-Missouri Synod**
-

English Editions

- Arndt died one month after the 1st ed. was published (1957).
- 2d ed., Gingrich and Danker
- Not just a translation, but a substantial quantity of new material not in the German edition.
- Gingrich died 1993
- 3d ed., 2000, Danker



Arndt



Gingrich



Danker

E-Editions: Logos/Libronix

\$125

Libronix Digital Library System - [A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Third Edition]

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μακάριος, ἰά, 10V (s. prec. and next entry, Pind., Pla., X +)

1. **part. to being fortunate or happy because of circumstances, fortunate, happy.**

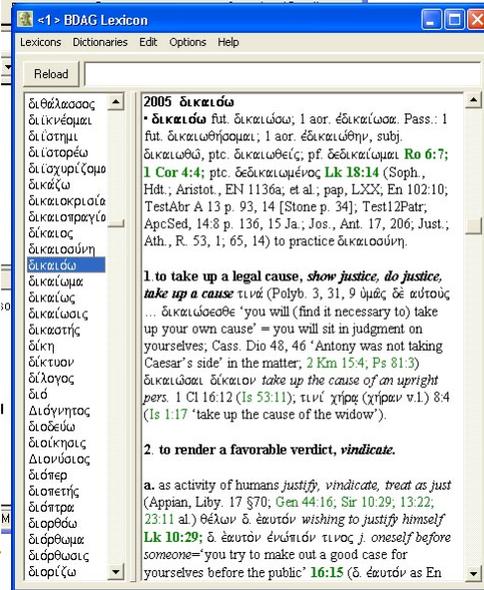
2. **of humans, with less focus on the transcendent dimension compared to usage in 2 below** (Chryippus in Diog. L. 7, 179 calls himself a μακάριος ἀνὴρ; Epict. 2, 18, 15; Jos., Ant. 16, 108; 20, 27) ἡγήματα ἐμμαντῶν μακαρίων Ac 26:2. Of the widow who remains unmarried μακαριοῦρα ἐστὶν ἡ ἀθε ἡσπία 1 Cor 7:40. μ. ἡμῶν εἰ τοσαύτην γυναικὰ εἶχον Hb 1, 1, 2 (Chariton 6, 2, 9 μ. ἡν εἰ). Cp. Lk 23:29.

3. **of transcendent beings, viewed as privileged, blessed** (Aristot., EN 10, 8.1178b, 25f τοῖς θεοῖς ἀπὸς ὁ βίος μακάριος; Epictetus in Diog. L. 10, 123 τ. θεῶν ζῶν ἀθάρατος κ. μακάριον νομίζω; Herm. Wr. 12, 13b; Seneca 56b, Philo, Cher. 86, Deus Imm. 26 ὁ ἀθάρατος κ. μακάριος; Leg. ad Gra. 5 [other pass. in M.Dibelius, Hb. Hellenena on 1 Ti 1:11]; Jos., C. Ap. 2, 190, cp. Ant. 10, 278; cp. ἡσπῶς ὁ μ. ἡσπῶς, Ref. 5, 9, 21) 1 Ti 1:11; 6:15 (B-Easton, Pastoral Epistles' 47, 179).

4. **part. to being esp. favored, blessed, fortunate, happy, privileged, & a transcendent perspective, the more usual sense (the general Gr-Rom perspective: one on whom fortune smiles)**

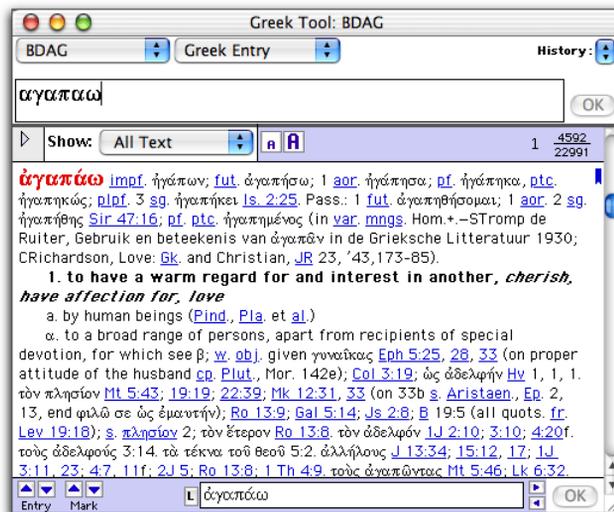
5. **of humans privileged recipients of divine favor** (Jos., Ant. 9, 264), of biblical persons (Tauf Did., Gen. 101, 14, cp. ὀφθαλμοὶ Orig., C. Cels. 8, 25, 12); Moses 1 Cl 43:1; Judith 55:4; prophets AcFCor 2:36 (Just., D. 48, 4); Paul (Hippol., Ref. 3, 20, 3, ὁ μ. ἀπόστολος Item 5, 2, 3 [Herv. II 321, 4]) of Paul, cp. Orig., C. Cels. 5, 65, 7; 1 Cl 47:1; Pol 3:2 (11:3); AcPI Hs 3, 27. Of other prominent Christians, esp. martyrs Ignatius, Zeonitus, Rufus Pol 9.1. Polycarp MPol 1.1, 19, 1, 21, 22, 1, 3. Of presbyters who have died 1 Cl 44:5 μ. εἶπαι ἐν τῇ ψυχῇ αὐτοῦ ὅτι ἡσπῶς ἐστὶν ἡ ψυχή αὐτοῦ. In various sentence combinations, in which the copula belongs with μ. is often omitted (B-D-F §127, 4, Rob. 395; Maccanus Tyr. 14, 66 μ. [opp. ἀσπῶς] εὐσεβῆς φίλος θεοῦ; but Did., Gen. 103, 2 μ. γὰρ ἐστὶν ἡ ἐκκαλοῦσα, ὅτι) as the apodosis of a conditional sentence Lk 6:4 (Unknown Sayings 49-54). 1 Pt 3:14, 4:14; Hm 8:9. The conditional sentence follows J 13:17, 1 Cl 50:5; Hs 6, 1, 1a. W. relative clause foll. Mt 11:6, Lk 7:23, 14:15 (μ. ὁστις Menand., Fgm. 101 Rō.; Mon. 340 Mei. al.); Ro 4:7f, 1 Cl 50:6 (both Ps 31:10), Js 1:12 (PsSol 6:1, 10:1; Sent. 40 μ. ἀσπῶν w. rel.), 1 Cl 56:6 (Job 5:17); B 10:10 (Ps 1:1)—Maccanus Tyr. 33, 56 ὁ μ. ἀσπῶν, ὅς; 11:8; Hb 2, 2, 7, 9, 29, 3 μ. εἰς ἡσπῶν Χριστοῦ, ὅς; Phil 10:2. The relative clause preceder Hs 3, 8, 4, 5, 3, 9b, 6, 1, 1b. As a predicate w. a subst. or subst. adj. or ptc. μ. ὁ ἡσπῶς in the one who ... (2 Ch 9:7; Da 12:12; PsSol 4:23; Ap. Ev. 5:11) Mt 5:3ff (the transl. ὁ, the happiness of or said to those, favored by some [Zahn, Wh., EKlostermann, JWass, KBornhäuser, Die Bergpredigt 1923, 24 al.] appears to be exactly right for the Aramaic original [Hahn *20]), but scholars have disputed whether it exhausts the content that μακάριος had in the mouths of Chr. speaking Christians [s. e.g. Maccanus Tyr. 14, 66; μακάριος εὐσεβῆς φίλος θεοῦ, ἀσπῶν ἡσπῶς ὁ δ. ἡσπῶν; Artem. 4, 72 the state of μ. εἶπαι is brought about by ascension into heaven and the εὐσεβῆς φίλος εὐδαιμονία enjoyed there, other refl. in Beitz, SM 97-99]—McCown, The Beatitudes in the Light of Ancient Ideals: JBL 46, 1927, 50-61; Reszevénis [Reszevénis], D. Makarismen bei Mt u. Lk, ihr Verhältnis zu emander u. ihr Autor. Hintergrund: StNHr. I [=Benzinger Festschr.] 35, 157-70; Dupont, Les Béatitudes '54; GSrecker, Die Makarismen der Bergpredigt, NTS 17, '70/71, 255-75; see lit. s. v. ὀσπος); 24:46, Lk 1:45, 6:20ff, 11:28, 12:37, cp. vs. 38, 43, J 20:29, Ro 14:22, Rv 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 14, 1 Cl 40:4, 48:4, 2 Cl 16:4, 19:3, D 15, Pol 2:3 (=Lk 6:20, Hb 2, 3, 3). W. ὄντι foll. (JosAs 16:7) Mt 16:17, Lk 14:14, Hs 2:10, 9, 30, 3. W. ὄντων Mt 5:11. Acc. to the reading of Michigan Pap. (ed. CBonzer '34, p. 46, 110) and of a parchment leaf at Hamburg (SBBerAk 1909, 1081) Hs 5, 1, 3 contains the words μακαρίων με ποιήσεις ἐδὼν (so Whittaker and Job) you will make me happy, if, W. γίνεσθαι 9, 24, 2.

E-Editions: BibleWorks



\$125

E-Editions: Accordance (Mac)



\$129

Survey of Features

- **Title**

- Note subtitle: "... and Other Early Christian Literature."
- Corpus listed in abbrev. list 1

- **Front Matter**

- Foreword, v–xi (Danker)
 - Introduction, xiii–xxix (Bauer)
See Danker's note on p. xiii !
-

Abbreviation Lists

- **Abbreviations**

- See Foreword, x (paragraph 2, // 13ff)
- NT text on which this lexicon is based is NA²⁷.

- **List 1: The New Testament, the Apostolic Fathers, and Selected Apocrypha**

- * on entries = NT/canonical
 - Bibliographical references in this list indicate the standard critical eds. of each text that is cited.
-

Abbreviation Lists

- **List 2: The Old Testament and Intertestamental/Pseudepigraphical Literature**

- * on entries = LXX
 - Includes the apocrypha. Bibliographical references in this list indicate the standard critical eds. of each text that is cited.
-

Abbreviation Lists

- **List 3: Inscriptions**
- **List 4: Papyri/Parchments and Ostraca**
- **List 5: Writers and Writings of Antiquity**

- Classical Greek writers, non-biblical koine, & even some Byzantine Greek writers are included.
 - Note that dates for each writer are given at the right margin of the column.
-

Abbreviation Lists

- **List 6: Periodicals, Collections, Modern Authors and Literature**

- Just that: bibliography of modern studies
- The reference to a “virgule” in header of this section is to the diagonal slash: /.
(See first three entries for examples.)

- **List 7: Sigla**

- Note especially the explanation of the + sign.
 - Most of the others are textual sigla and will not be found very often.
-

Abbreviation Lists

- **List 8. Composite List of Abbreviations.**

- New in the 3d ed.; a major improvement.
 - Start here if you have no idea in what category an abbreviation belongs.
 - Also includes general abbreviations not included in lists 1–7 (e.g., abbr., abs., abstr.).
 - When an entry in list 8 does occur in lists 1–7, a cross-reference is given to complete reference (entries in list 8 are usually abridged).
 - Check **both** composite list **and** individual lists since frequently there is information in one not in the other.
-

- And then follows 1,108 pages of small print, double-column pages that contain an enormous amount of very valuable information ...
- “The translator, the exegete, the biblical theologian, and, be it not failed to be noted, the preacher will find this lexicon **quite indispensable**, and a library in itself” (Barclay, *NTS* 9 [1962]: 72).
- **But how do you use it?**

A Basic Strategy for Using BDAG

- If you are **not sure** if you have the right word:
 - Check initial paragraph to verify form.
 - Main entry format indicates:
 - Part of speech
 - Nouns: nom. sing. > gen. sing. > gender
 - Adj.: nom. masc. sing. > nom. fem. sing. > nom. neut. sing.
 - Verbs: ending (-ω verbs; -μι verbs; -μαι deponent)
 - Others: abbrev. (adv., prep., etc.)

Strategy for Using BDAG

- If you are **not sure** if you have the right word:
 - Main entry format indicates:
 - Part of speech
 - Tells you how you should expect to find the word functioning in the sentence.
 - Will indicate what declension a noun is (& what pattern endings are used; helpful for 1st & 3d declen. nouns, etc.)
-

Strategy for Using BDAG

- If you are **not sure** if you have the right word:
 - Main entry format
 - Verbs: Morphology paragraph
 - (= 2d part of most verb entries)
 - Usually gives several basic forms
 - "Regular" forms that may be difficult to recognize
 - Any unexpected or irregular forms
-

Strategy for Using BDAG

- If you ***are sure*** you have the right word:
 1. Begin with **overview** of the entire article
 - What are main semantic divisions?
 - Solid bulleted numbers: **① ② ③ ④**
 - **Use a highlighter, but judiciously!**
 - Look for: grammar, idioms, word associations, etc.
 - E.g., παρηρησία (see handout)
 - Very similar? Or very diverse?

Strategy for Using BDAG

2. If a longer entry, also scan at least one level of subheads (hollow bulleted letters)
3. Look for notes on usage or idioms that specify one or another semantic division
 - Does a verb have a different meaning if used in active versus passive?
 - E.g., ὁμοιω, p. 707
 - Helps you narrow your study

Strategy for Using BDAG

- Note that at this point you are **not** looking for your NT ref. as cited!
- Get the big picture first!
 - Will help your vocabulary
 - Will enable you to better evaluate BDAG's classification of your reference.
 - BDAG is a **secondary** tool, not a primary source.

BDAG is a *secondary* tool

- “Not infrequently the lexicon makes judgments which he who uses it carefully will not necessarily accept until he has submitted them to his own careful judgment.”

(W. Barclay, review of BAGD², *NTS* 9 [1962]:72)

Strategy for Using BDAG

4. Now look for the citation of your specific NT reference.
 - ❑ **Bold** type is **major** help
 - ❑ For 1st or 2d eds., see Alsop's *Index*
 - ❑ What does BDAG say about this use?
 - ❑ How is it similar/dissimilar to other semantic divisions in the same entry?
 - ❑ Study the **definitions**, not just glosses.
 - ❑ Are there theological implications? Evaluate.

Strategy for Using BDAG

5. Many NT entries in the same category?
 - ❑ If so, might be worth browsing some of these other NT texts to check NT usage.
 - ❑ Initially, might want to use English transl. to save time at this point.
 - ❑ If only a few, read all, & check non-NT uses.
 - ❑ What is chronological range of usage?
 - ❑ Is a full-blown word study warranted? GEM!

Strategy for Using BDAG

- Check for bibliographical data.
 - General bibliog. at end of article
 - Specialized bibliog. within the article: specific uses or NT refs.

Misc. Features

- Use of τις as a placeholder for “any word” to indicate case or gender of adjuncts.
- Review indefinite pronoun forms (BBG,^{1342; 2352})

	M/F	N
N	τις	τι
G	τινος	τινος
D	τινι	τινι
A	τινα	τι
- E.g., see ἰκανώ, καταγγέλλω

Misc. Features

- Watch the punctuation carefully!
 - Highly abridged presentation and every mark “counts.”
 - **Period** versus **semicolon** versus **comma** is significant!
 - Parentheses often “interrupt” explanations with illustrations from non-NT uses), so keep reading...!
 - E.g., παρρησια, col. 2, ❶, lines 11ff:
... μετα παρρησιας (s. Demosth. ... [3 lines!] ...) *plainly, confidently ...*

A Sample Exercise: 1 Cor. 2:6f

- Ἔσοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ **τῶν ἀρχόντων τοῦ αἰῶνος τούτου** τῶν καταργουμένων· ἑὰλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν· ἧν οὐδεὶς **τῶν ἀρχόντων τοῦ αἰῶνος τούτου** ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

1 Cor. 2:6f, Who are...

- **τῶν ἀρχόντων τοῦ αἰῶνος τούτου**
 - Paul's msg. not "of" these rulers
 - The rulers are "coming to nothing"
 - They did not know the wisdom of God
 - If they had known (what class condition?)...
 - Then they would not have crucified Jesus.
- **Who are these "rulers"?**
 - **Human rulers (Jewish and/or Roman)**
 - **Spirit beings/demons**

1 Cor. 2:6f, Who are the rulers?

- How can BDAG help you decide? What can you learn from BDAG?
 - **Main entry: ἀρχων, οντος, ο**
 - What 5 things does this info tell you?
 1. -
 2. -
 3. -
 4. -
 5. -

ἄρχων, οντος, ὁ

- (Aeschyl., Hdt.+)
- “actually ptc. of ἄρχω, used as subst.”
- General def.: “one who is in a position of leadership, especially in a civic capacity.”
- **Entry organization:**
 - ❶ a b c
 - ❷ a b
 - ❶ **one who has eminence in a ruling capacity**
 - ❷ gener. **one who has administrative authority**

ἄρχων, οντος, ὁ

- ❶ **one who has eminence in a ruling capacity, ruler, lord, prince** <appropriate English glosses
 - a **earthly figures**
 - b **Christ**
 - c **transcendent figures**
- ❶a **earthly figures**, οἱ ἄ. τῶν ἐθνῶν Mt 20:25 cp. B 9:3 (Is 1:10); οἱ ἄ. *the rulers* Ac 4:26 (Ps 2:2). W. δικαστής of Moses (in quot. of Ex 2:14): 7:27, 35 and 1 Cl 4:10.

ἄρχων, οντος, ὁ

- ①[ⓑ], **of Christ** ὁ ἄ. τ. βασιλέων τ. γῆς Rev. 1:5 (same def. & gloss as ①[ⓐ])
- ①[ⓒ] **of transcendent figures. Evil spirits** (Kephala. I p. 50, 22; 24; 51, 25 al.), whose hierarchies resembled human polit. institutions. **The devil** is ὁ τ. δαιμονίων Mt 9:34; 12:24; Mk 3:22; Lk 11:15 (s. Βεελ....) or ἄ. τοῦ κόσμου τούτου J 12:31; 14:30; 16:11 ...
 - No NT references cited for “evil spirits”
 - Refs. cited date sometime after the 3d C. AD

- Please note that this is a preliminary version of material designed to accompany a class lecture and is not complete in itself. It has been made available as a general guide that may be of interest to beginning Greek students. There is nothing new here for veterans. You are welcome to use it as you see fit, though please remember that it is a copyrighted production and may not be published or used for financial profit. Nor may it be modified or adapted in any way. There is a lengthy written introduction to the use of BDAG which supplements this material on the related web site:
<<http://faculty.bbc.edu/rdecker/bdag.htm>>.